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SYLLABUS

Subject: Yoga Code No. : 100

1. **Fundamentals of Yoga: History and Various Schools of Yoga**
2. **Yoga Texts – I : Principal Upanishads, Bhagavad Gita and Yoga Vasishtha,**
3. **Yoga Texts – II : Yoga Upanishads**
4. **Patanjal Yoga Sutra**
5. **Hatha Yoga Texts**
6. **Allied Sciences: General Psychology, Human Biology, Diet & Nutrition**
7. **Yoga and Health**
8. **Therapeutic Yoga**
9. **Applications of Yoga**
10. **Practical Yoga – Shatkarma, Asana, Pranayama, Mudra, Bandha, Dhyana, Surya Namaskara**

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UNIT- I

Fundamentals of Yoga: History and Various Schools of Yoga

- History and Development of Yoga; Meaning & Definitions, Misconceptions, Aim and Objectives of Yoga.
- Introduction to Vedas, Upanishads and Prasthanatrayee; Concept of Purushartha Chatushtaya
- Basic concepts of Shad-darshanas- Epistemology, Metaphysics, Ethics and Liberation with special emphasis to Samkhya, Yoga and Vedanta Darshana.
- Introduction to Epics and Smriti- yoga in Ramayana (Aranyakand), Mahabharata (Shantiparva) and Yajnavalkya Smriti
- Brief introduction and yogic contribution of Maharshi Patanjali and Guru Gorakshanath Traditions.
- Yoga in Narada Bhaktisutra and Yoga in the Literature of Saints- Kabirdas, Tulasidas and Surdas.
- Yoga in Modern Times: Yogic Traditions of Swami Vivekananda, Shri Aurobindo; Maharshi Ramana and Maharshi Dayanand Saraswati
- Yoga in Contemporary Times: Brief Introduction of Sri Shyamacharan Lahidi ,Sri T. Krishnamacharya, Swami Shivanada Saraswati, Swami Rama of Himalayas, Maharshi

Mahesh Yogi, Pt. Sri Ram Sharma Acharya and their contribution for the development and promotion of Yoga.

- Introduction to Jnanayoga, Bhaktiyoga, Karmayoga, Rajayoga, Hathayoga and Mantra Yoga
- Elements of Yoga in Jainism and Buddhism.

UNIT- II

Yogic Texts- I: Principal Upanishads, BhagavadGita, Yoga Vasishtha

Principal Upanishads

Brief Introduction of Ten Principal Upanishads.

Ishavasyopanishad: Concept of Karmanishta; Concept of Vidya and Avidya; Knowledge of Brahman; Atma Bhava.

KenaUpanishad: Self and the Mind; Intuitive realization of the truth; Moral of Yaksha Upakhyana.

KathaUpanishad: Definition of Yoga; Nature of Soul; Importance of Self Realization.

Prashna Upanishad: Concept of Prana and rayi (creation); Panchapranas; The six main questions;

Mundaka Upanishad: Two approaches to Brahma- Vidya- Para and Apara; The greatness of Brahmavidya; Worthlessness of Selfish-karma; Tapas and Gurubhakti; The origin of creation, the ultimate aim of Meditation- Brahmanubhuti.

Mandukya Upanishad: Four States of Consciousness and their relation to syllables in Omkara.

Aitareya Upanishad: Concept of Atma, Universe and Brahman.

Taittiriya Upanishad: Concept of Pancha Kosha; Summary of Shiksha Valli, AnandaValli, Bhriguvalli.

Chhandogya Upanishad: Om (udgitha) Meditation; Shandilyavidya.

Brihadaranyaka Upanishad: Concept of Atman and Jnana Yoga; Union of Atman and Paramatman

Bhagavad Gita

General Introduction to Bhagavad Gita, Definitions of Yoga, their relevance & Scope; Essentials of Bhagavad Gita - meanings of the terms Atmaswarupa, Stithaprajna, Sankhya Yoga (Chpt.II), Karma Yoga (Chpt.III), Samnyasa Yoga and Karma Swarupa (Sakama and Nishkama) Samnyasa, Dhyana Yogas (Chpt. VI); Types of Bhakta(Chpt. VII) Nature of Bhakti (Chpt.XII), Means and End of Bhakti-Yoga; The Trigunas and nature of Prakriti; Three Kinds of Faith. Food for Yoga-Sadhaka, Classification of food (Chpt.XIV & XVII) Daivasura-Sampad-Vibhaga Yoga (Chpt.XVI);Moksa-SamnyasaYoga (Chpt. XVIII)

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Yoga Vasishtha:

Salient features of Yoga Vashitha, Concept of Adhis and Vyadhis; Psychosomatic Ailments; The four Dwarpaals to Freedom; How Sukha is attained in the Highest State of Bliss; Practices to overcome the Impediments of Yoga; Development of Satvaguna; Eightlimbs of Meditation; Jnana Saptabhumika.

UNIT- III

Yogic texts- II: Yoga Upanishads:

- **Swetaswataropanishad**: (Chapter II) Techniques and Importance of Dhyanyoga, suitable place for Dhyana, sequence of pranayama & its importance, Prior symptoms of Yogasiddhis, Importance of Yogasiddhis , Tattvajna, (ChapterVI) Nature of God, techniques for Realization, Attainment of liberation.
- **Yogakundali Upanishad**: Methods of Pranayama Siddhi, Types of Pranayama, means of Self -realization.
- **Yogachudamadi Upanishad**: The description of the six limbs of yoga, their results and sequence
- **Trishikhibrahmanopanishad**: description of Ashtangayoga, Karmayoga and Jnanayoga.
- **Yogatattva Upnishad**: Mantrayoga, Layayoga, Hathyoga, Rajayoga and their stages, diet and Dincharya, primary symptoms of yoga siddhis and precautions.
- **Dhyanbindoopanishad**: importance of Dhyanayoga, Nature of Pranav, Techniques of Pranav meditation, Shadangyoga, Atmadarshan through Nadanusandhan.
- **Nadabindoopanishad**: Hansavidya : description of various limbs of Omkar, 12 matras of omkar and its results of their application with Pranas, Types of nadas, nature of nadanusandhan sadhana, state of Manolaya.
- **Yogarajopnishad**: Mantrayoga, Layayoga, Hathayoga, Rajayoga, nine chakras, procedures of Dhyana and its results.

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UNIT- IV

Patanjala Yoga Sutra:

SAMADHI PAADA : Yoga, meaning & Nature of yoga; Concept of Chitta, Chitta-Bhumis, Chitta-Vrittis, Chitta-Vrittinirodhopaya, Abhyasa and Vairagya as the tools, Concept of Bhavapratyaya & Upaypratayaya, Sadhan Panchak, Chitta-Vikshepas (Antaraya), Ektattva Abhyasa,Chitta-prasadanam. Types and nature of Samadhi: Adhyatmaprasada and Ritambharaprajna; Samprajnata, Asamprajnata, Sabeeja & Nirbeeja Samadhi, Difference between Samapattis and Samadhi; Concept of Ishwara and attributes of Ishwara, Process of Ishwarapranidhana.

SADHANA PAADA: Concept of Kriya Yoga , theory of Kleshas ; Concept of Karmashaya and Karmvipaka, Nature of dhukha, Concept of Chaturvyuhavada, Drishyanirupanam,

Drasthanirupanam, Prakriti-Purusha Samyoga; Brief Introduction to Ashtanga Yoga; Yama-Niyama; Concept of Vitarka & Mahavrata; Asana, Pranayama, Pratyahara and their siddhis.

VIBHUTI–PAADA: Introduction of Dharana, Dhyana and Samadhi, Nature of Sanyama; Concept of Chitta samskara, Parinamatraya and vibhutis.

KAIVALYA PAADA: Five means of Siddhis, concept of Nirman Chitta, Importance of siddhis achieved through Samadhi, Four types of Karmas; Concept of Vasana; Dharmamegh Samadhi and its result, Viveka Khyati Nirupanam, Kaivalya Nirvachana.

UNIT-V

Hatha Yoga texts

• **Introduction to Hatha Yoga and Hatha Yoga Texts**. Yoga Beeja, Goraksha Samhita, Vashishtha Samhita, Shiva Samhita, Siddhasiddhantapaddhati, Hatha Pradeepika, Gheranda Samhita and Hatha Ratnavali. Aim & objectives,misconceptions about Hathayoga, prerequisites of Hathayoga (dasha yama and dasha niyama),Sadhaka and Badhaka tattvas in Hathayoga; Concept of Ghata, Ghatashuddhi, Concept and importance of Shodhana kriyas in Hathayoga; Importance of Shodhana kriyas in health and disease; Concept of Matha, Mitaahara, Rules & Regulations to be followed by Hatha Yoga Sadhakas;

• **Asanas in Hatha Texts:** Definition, pre requisites and special features of Yoga-asana; Asanas in Hatha Pradeepika, Hatha Ratnavali, Shiv Samhita, Vasishtha Samhita,Gheranda Samhita-benefits, precautions and contra indications of different Asanas;

• **Pranayama in Hatha Texts:** - Concept of Prana and Pranayama; Pranayama-its phases and stages; Prerequisites of Pranayama in Hathayoga Sadhana; Pranayama in Hatha Pradeepika, Gheranda Samhita; Shiv Samhita, Vashishtha Samhita-benefits, precautions and contra indications of different Pranayama.

• **Bandha, Mudra and other practices:** Concept and definition of Bandha and Mudras in Hatha Pradeepika, Hatha Ratnavali and Gheranda Samhita; Shiv Samhita, Vashishtha Samhita-benefits, precautions and contra indications. Concept, definition, benefits and Techniques of Pratyahara, Dhyana in Gheranda Samhita; Concept and benefits of Nada and Nadanusandhana in Hatha Pradeepika, Four (stages) Avasthas of Nadanusandhana; Relationship between Hatha Yoga and Raja Yoga; Goal of Hatha Yoga. Relevance of Hatha Yoga in contemporary times.

UNIT-VI

General Psychology

- **Introduction to Altered States of Consciousness**

  Sleep: Stages of Sleep, Sleep Disorders;

- **Behavioural Psychology**: Psychology as a Science of Behaviour; Psychological basis of behaviour;

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- **Personality:** Nature and Types of Personality; Determinants of Personality: Heredity and Environment; Facets and Stages of Personality Development;
- **Cognitive Psychology**: Sensation, Perception, Attention, Memory, Learning :- Their definitions and types,

Mental Health; Causes and Consequences of Mental Conflicts and Frustrations; Introduction to Common mental disorders: Insomnia, Depression, Stress, Anxiety disorders

Introduction to Human Anatomy and Physiology

- Introduction to cell, tissue, organs and systems; Basic cell physiology-Cell-Introduction, Cell Organelles, Cell membrane, Movement of the substances and water through the cell membrane, Bioelectric potentials.
- Musculoskeletal systems: Skeleton - names of all bones, joints and muscles, cartilage, tendon and ligaments, types of bone, joints and their functions; spine, muscles and their functions; Skeletal muscles - Properties of skeletal muscles, Muscular contraction and relaxation, Neuromuscular junction, Sarcotubular system, Smooth muscle-mechanism of contraction
- Digestive and excretory system: Anatomy of digestive system, excretory system (component organs) and their functions; Gastro intestinal system- General structure of alimentary canal, Gastric secretion, Pancreatic secretion, Gastric motility-digestive peristalsis Gastrointestinal hormones.
- Renal physiology- Structure of kidney, Nephrons, Juxtra glomerular filtrate, Reabsorption, Secretion-mechanism of secretion, Concentrating and diluting mechanism of urine, Dialysis
- Nervous system and glands: Structure and properties of neurons, subdivisions of nervous system and their functions, types of glands (endocrine and exocrine glands), important endocrine and exocrine glands and types of hormones their functions.
- Sensory nervous system, Motor nervous system, Higher functions of the nervous system, Synapse, Reflexes Cerebrospinal fluid, Blood brain and blood CSF barrier
- Cardiovascular and respiratory system: Components of cardiovascular and respiratory system; functions of cardiovascular and respiratory system; Circulatory system-Functional anatomy of the heart, Properties of cardiac muscles, Conducting system of the heart, Pressure changes during cardiac cycles, Capillary circulation, Arterial and venous blood pressure; Respiratory system-Mechanism of breathing, Ventilation, Regulation of respiration, Transport of gases, Hypoxia, Artificial ventilation, Non respiratory functions of the lungs
- Immune system: Component organs of immune system, Functions of immune system; Endocrinology-Endocrine glands, hormones, their functions;
- Reproductive system: Anatomy of male and female reproductive systems

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Diet and Nutrition

- Basic concepts and components of food and nutrition Understanding Nutrition, Basic Terminology in Relation to Nutrition Requirement, Human Nutritional Requirements; Concept of food, Acceptance of Food, Functions of Food; Components of Food & their Classification; Macro Nutrients –Sources, Functions and Effects on the Body; Micro Nutrients - Sources, Functions and Effects on the Body; Fat Soluble Nutrients - Sources, Functions and Effects on the Body; Water soluble Nutrients - Sources, Functions and Effects on the Body; Significance of Carbohydrate, Proteins, Lipids, Vitamins, Minerals and water, Excessive and deficiency diseases of nutrients in the body; Antioxidants and their Role;
- Yogic concept of diet and its relevance in the management of lifestyle
- Nutrients, proximate principles of diet, balanced diet concept; Carbohydrates, proteins, fats – sources, nutritive values, importance; Minerals-calcium, iron, phosphorus etc. Vitamins – sources, roles, requirements
- Food groups.
  Cereals & Millets –Selection, Preparation and Nutritive Value; Pulses, Nuts and Oil Seeds- Selection, Preparation and Nutritive Value; Milk and Milk Products- Selection, Preparation and Nutritive Value; Vegetables and Fruits- Selection, Preparation and Nutritive Value, Fats, Oils and Sugar, Jaggery, Honey, sprouts- Selection, Preparation and Nutritive Value

- Food and metabolism. Energy- Basic Concepts, Definition and Components of Energy Requirement, Energy Imbalance Concept of Metabolism, Anabolism, Catabolism, Calorie Requirement-BMR, SDA, Physical Activity; Metabolism of Carbohydrates, Lipids and Protein; Factors Affecting Energy; Requirement and Expenditure, Factors affecting BMR.

UNIT-VII

Yoga and Health

- Definition & Importance of Health According to WHO; Dimensions of Health: Physical, Mental, Social and Spiritual;
- Concepts of Trigunas, Pancha-mahabhutas, Pancha-prana and their role in Health and Healing; Concept of Pancha-koshas & Shat-chakra and their role in Health and Healing;
- Role of Yoga in preventive health care – Yoga as a way of life, Heyamdukhamanagatam; Potential causes of Ill-health: Tapatrayas and Kleshas, Physical and Physiological manifestation of Disease: Vyadhi, Alasya, Angamejayatva and Ssvasa-prashvasa.
- Mental and Emotional ill Health: Styana, Samshaya, Pramada, Avirati, Bhranti-darsana, Alabdha-bhumikatva, Anavasthitatva, Duhkha and Daurmanasya

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- Yogic Diet - General Introduction of Ahara; Concept of Mitahara; Classification in Yogic diet according to traditional Yoga texts; Diet according to the body constitution (Prakriti) – Vata, Pitta and Kapha as also Gunas.
- Concepts of Diet: Pathya and Apathya according to Gheranda Samhita, Hathapradeepikaand Bhagavad Gita; Importance of Yogic Diet in Yog Sadhana and its role in healthy living; Diet according to the body constitution (Prakriti) – Vata, Pitta and Kapha as also Gunas.
- Yogic Principles of Healthy Living: Ahara, Vihara, Achara and Vichara; Role of Yogic Positive Attitudes (Maitri, Karuna, Mudita and Upeksha) for Healthy Living, Concept of Bhavas and Bhavanas with its relevance in Health and well-being

UNIT-VIII

Therapeutic Yoga –

- **Yogic Practice** - Management of the diseases through suitable yogic practices - Yogic diet, Yama and Niyama, Shatkarma, Asanas, Pranayama; Meditation; changes in lifestyle according to yogic scriptures.
- **Integrated Approach of Yoga therapy for the following Common Ailments:**
- **Respiratory disorders** - Allergic Rhinitis & Sinusitis: Chronic Bronchitis, Bronchial asthama
- **Cardiovascular disorders:** Hypertension, Angina pectoris, Cardiac asthma:
- **Endocrinal and Metabolic Disorder -** Diabetes Mellitus, Hypo and Hyper- Thyroidism; Obesity: Metabolic Syndrome
- **Obstetrics and Gynecological Disorders, Menstrual Disorders:** Dysmenorrhea, Menopause and peri-menopausal syndrome: Yoga for Pregnancy and Childbirth, Ante-natal care, Post-natal care.
- **Gastrointestinal Disorders:** Gastritis, Indigestion, Peptic Ulcers, Constipation, Diarrhoea, Irritable Bowel Syndrome, colitis, Piles.
- **Muscular-Skeletal Disorders:** Back Pain, Intervertebral disc prolapse (IVDP) Lumbar Spondylosys, Cervical Spondylosis, , Arthritis
- **Neurological Disorders:** Migraine, Tension-headache, Epilepsy
- **Psychiatric Disorders:** Neurosis, Anxiety disorders, Phobias, Depression.

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UNIT-IX

Applications of Yoga

- **Applied Philosophy:** Yoga as Applied philosophy; Meaning, definition and nature of consciousness as described in Vedas,, Upanishads, Bhagwad Gita, Yogasutra and Yogavashishtha; Spiritual and scientific approach to human consciousness. Yogic Method of elevation of human consciousness: Bhaktiyoga, Jnanyoga, Karmayoga, Mantrayoga, Ashtangayoga, Hathayoga.
- **Yoga in Education:** Salient features of Yoga Education, Factors of Yoga Education; Teacher, Student and Teaching, Value based education- Meaning and definition, types of values.
- **Teaching Methodology in Yoga:** Teaching and Learning: Concepts and Relationship between the two; Principles of Teaching: Meaning and scope of Teaching methods and factors influencing them; Teaching techniques- Individual, group and mass
- Essentials of Good Lesson Plan: concepts, needs, planning of teaching Yoga (Shodhanakriya, Asana, Mudra, Pranayama & Meditation)
- Models of Lesson Plan; need for a lesson plan and content plan; Eight Step method of Introduction as developed in Kaivalyadhama.
- Evaluation methods of an ideal Yoga class; Methods of customizing Yoga class to meet individual needs. The student will have demonstrations and training in the above mentioned aspects of teaching methods.
- Yoga classroom: Essential features, Area, Sitting arrangement in Yoga class, Student's approach to the teacher: Pranipaata; Pariprashna; Seva; (BG 4.34)

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UNIT-X

Practical Yoga

Yogic Practices – Shatkarma, Asana, Pranayama, Mudra, Bandha, Dhyana, Surya Namaskara (Techniques, Salient Features, Benefits)

- **Shatkarmas**: Vamandhauti, Vastradhauti, Dandadhauti, Laghoo and Poorna sankhaprakshalana, Neti (Sutra and Jala), Kapalbhati(Vaatkrama,Vyutakrama & Sheetkarma), Agnisara, Nauli, Tratak
- **Suryanamaskar-** Suryanamaskar must be practiced traditionally
- **Asanas (yogic postures)** Standing Postures-Ardhakatichakrasana, Padahastasana, Ardhachakrasana, Trikonasana, Parivrittatrikonasana, Parsvakonasana, Veerasana.
- Sitting postures-Paschimottanasana, Suptavajrasana, Ardhamatsyendrasana, Vakrasana, Baddhakonasana, Merudandasana, Akarnadhanurasana, Gomukhasana,
- Prone postures- Bhujangasana, Shalabhasana, Dhanurasana, Urdhvamukhosvanasana, Makarasana,

- Supine postures- Halasana, Chakrasana, Sarvangasana, Matsyasana, Shavasana, Setubandhasana,
- Balancing postures- Vrikshasana, Garudasana, Namaskarasana, Tittibhasana, Natrajasana
- **Pranayama:** Breath awareness, Sectional breathing, Nadishuddhi, Suryabhedan, , Ujjai , Sitali, Sitkari, Bhastrika, Bhramari, Bahyavritti, Abhyantarvritti, Stambhavritti Pranayama
- **Practices leading to Meditation:** Pranav and Soham Japa, Yoga Nidra, Antarmauna, Ajapa Jap, Practices leading to Breath Meditation, Practices leading to Om Meditation, Practices leading to Vipassana Meditation, Practices leading to Preksha Meditation
- **Bandhas and Mudras:** Mula Bandha, Jalandhara Bandha, Uddiyana Bandha, Maha Bandha, Yoga Mudra, Maha Mudra, Shanmukhi Mudra, Tadagi Mudra, VipareetKarni Mudra
- **Contemporary Yogic Practices –** Yogic Sukshma Vyayama (Swami Dheerandra Brahmchari), Cyclic Meditation (S-VYASA); Mind Sound Resonance Technique (S-VYASA); Transcendental Meditation (Maharshi Mahesh Yogi); Yoga Nidra (BSY); Savita Ki Dhyan Dharana (DSVV).

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CHAPTER 01

Fundamentals of Yoga: History and Various Schools of Yoga

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1. Which of the following is the most fundamental meaning of the term 'Yoga' as derived from its Sanskrit root?
(A) To perform complex physical postures
(B) To unite or to join
(C) To breathe rhythmically
(D) To achieve supernatural powers

2. Identify the incorrect statement regarding common misconceptions about Yoga.
(A) Majority groups correctly view Yoga's primary aim as achieving competitive fitness.
(B) Yoga is often mistakenly considered to be only a specific set of physical exercises.
(C) A common misconception is that Yoga is exclusively a ritualistic religious practice.
(D) Yoga is a system that can be practiced only by the young and highly flexible.

3. According to the foundational principles of Yoga, what is considered its ultimate aim and objective?
(A) To achieve a state of perfect physical health and bodily masterly.
(B) To master difficult bodily contortions and complex physical feats.
(C) To attain a state of self-realization and spiritual liberation.
(D) To gain widespread social recognition and professional prestige.

4. Match List I with List II regarding the Prasthanatrayee.
List I (Texts):
P. Upanishads
Q. Brahmasutras
R. Bhagavad Gita
S. Vedas
List II (Nature):
1. Smriti Prasthana
2. Nyaya Prasthana
3. Shruti Prasthana
4. Foundational source of Shruti
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

5. Applying the concept of Purushartha Chatushtaya, which component represents the pursuit of righteous conduct and moral values?
(A) Artha
(B) Kama
(C) Dharma
(D) Moksha

6. Which of the following is the best description of the term 'Prasthanatrayee' in Indian philosophy?
(A) The three paths of Yoga: Jnana, Karma, and Bhakti
(B) The three principal scriptures forming the foundation of Vedanta
(C) The three Gunas: Sattva, Rajas, and Tamas
(D) The three stages of a Yogi's life: Brahmacharya, Grihastha, and Sannyasa

7. Given below are two statements.
Statement I: The Upanishads are primarily philosophical texts that form the latter part of the Vedas.
Statement II: The Vedas are considered the ultimate source of spiritual knowledge and are referred to as 'Shruti'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

8. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Samkhya Darshana is considered

a dualistic philosophy.
Reason (R): It posits the existence of two ultimate, independent realities: Purusha (consciousness) and Prakriti (matter).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Which of the following is NOT one of the four components of Purushartha Chatushtaya?
(A) Dharma
(B) Artha
(C) Ahimsa
(D) Kama

10. Identify the correct pair regarding the Shad-darshanas and their primary focus.
(A) Vaisheshika - Atomic theory and categories
(B) Nyaya - Metaphysical dualism
(C) Samkhya - Logic and epistemology
(D) Yoga - Ritualistic interpretation of Vedas

11. Consider the following statements about the development of Yoga:
I. The history of Yoga can be traced back to the Vedic period.
II. The Upanishads contain foundational philosophical concepts that influenced Yoga.
III. The primary aim of Yoga has always been physical fitness.
IV. Misconceptions about Yoga are a recent phenomenon and did not exist in ancient times.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I, II, and IV only
(D) III and IV only

12. In the context of Samkhya philosophy, what is the term for the state of liberation where Purusha is completely isolated from Prakriti?
(A) Samadhi
(B) Kaivalya
(C) Nirvana
(D) Moksha

13. According to Vedanta Darshana, what is the ultimate reality from which the entire universe originates, is sustained, and dissolves?
(A) Prakriti
(B) Purusha
(C) Brahman
(D) Ishvara

14. Which statement about the epistemology of Yoga Darshana is incorrect?
(A) It accepts Pratyaksha (perception) as a valid source of knowledge.
(B) It accepts Anumana (inference) as a valid source of knowledge.
(C) It accepts Agama or Shabda (scriptural testimony) as a valid source.
(D) It exclusively relies on inference and rejects perception and testimony.

15. Arrange the following components of Purushartha Chatushtaya in their typical hierarchical order, from foundational to ultimate.
1. Kama
2. Moksha
3. Artha
4. Dharma
(A) 4, 3, 1, 2
(B) 1, 3, 4, 2
(C) 3, 1, 4, 2
(D) 2, 4, 1, 3

16. The concept of liberation in Vedanta Darshana is primarily achieved through the realization of 'Atman is Brahman'. What is the cause-effect relationship implied here?
(A) Cause: Ritualistic actions; Effect: Achieving a heavenly abode.
(B) Cause: Knowledge of non-duality; Effect: Liberation (Moksha).
(C) Cause: Devotion to a personal god; Effect: Union with that god.
(D) Cause: Control of vital energy (Prana); Effect: Psychic powers.

17. Given below are two statements.
Statement I: The Aranyakand of Ramayana contains explicit and systematic treatises on Hatha Yoga postures.
Statement II: The Shantiparva of Mahabharata includes detailed discussions on Dharma,

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philosophy, and concepts related to Moksha, which are relevant to Yoga.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

18. Match List I with List II regarding Darshana and Core Metaphysical Concepts.
List I (Darshana):
P. Samkhya
Q. Yoga
R. Vedanta (Advaita)
S. Vaisheshika
List II (Core Metaphysical Concept):
1. Non-dualism (Brahman)
2. Dualism (Purusha-Prakriti)
3. Pluralistic Realism (Atoms)
4. Theistic dualism (Purusha-Prakriti with Ishvara)
(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-1, R-3, S-4

19. Which of the following is the most appropriate description of the ethical framework within Yoga Darshana?
(A) A set of rules focused solely on dietary restrictions
(B) A complex system of rituals to appease deities
(C) The practice of Yama and Niyama for self-purification and social harmony
(D) The pursuit of material wealth as a sign of divine favor

20. Which of the following statements correctly identifies a key yogic concept found in the Shantiparva of the Mahabharata?
(A) It provides the first detailed description of the six energy chakras.
(B) It contains the complete text of the Hatha Yoga Pradipika manual.
(C) It focuses exclusively on the Bhaktiyoga path as taught by Narada.
(D) It elaborates on Mokshadharma principles central to the goal of Yoga.

21. Consider the following statements regarding the Shad-darshanas:
I. Samkhya and Yoga are considered allied systems.
II. Nyaya focuses on logic, while Vaisheshika focuses on the nature of reality through categories.
III. Vedanta Darshana is based on the culmination of Vedic thought.
IV. The ethics of Yoga Darshana are connected to its metaphysical principles.
V. Liberation in Samkhya is the realization of the true nature of Purusha, distinct from Prakriti.
Which of the above statement(s) is/are correct?
(A) I, II and V only
(B) I, III and IV only
(C) II, III and V only
(D) I, II, III and IV only

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22. All of the following are part of the Prasthanatrayee EXCEPT:
(A) Upanishads
(B) Yajnavalkya Smriti
(C) Brahmasutras
(D) Bhagavad Gita

23. What is the key contribution of Maharshi Patanjali to the tradition of Yoga?
(A) He designed and invented all the specific physical postures used in asana practice.
(B) He established the primary school of Bhaktiyoga and its devotional methods.
(C) He authored the Hatha Yoga Pradipika, the foundational manual for physical yoga.
(D) He systematically compiled and codified yoga philosophy in the Yoga Sutras.

24. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Yajnavalkya Smriti is an important text that discusses concepts relevant to the path of Yoga.
Reason (R): It provides instructions on limbs of Yoga and related practices for purification and spiritual growth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

25. What is the central theme of the Narada Bhaktisutra?
(A) The philosophy of non-dualism
(B) The techniques of breath control (Pranayama)
(C) The nature and practice of supreme devotion (Bhakti)
(D) The analysis of categories of reality

26. Which of the following statements is true regarding the Guru Gorakshanath tradition?
(A) It is a major tradition in the lineage of Hatha Yoga and Nath Yogis.
(B) It is primarily associated with the popularization of Jnana Yoga.
(C) It rejects all forms of physical practices and postures in Yoga.
(D) It is a modern school of Yoga founded only in the 20th century.

27. Which path of yoga, emphasizing selfless action without attachment to the results, is a central message in the Bhagavad Gita?
(A) Jnana Yoga
(B) Bhakti Yoga
(C) Raja Yoga
(D) Karma Yoga

28. Given below are two statements.
Statement I: Maharshi Patanjali's tradition is primarily known as Raja Yoga.
Statement II: Guru Gorakshanath's tradition is centrally focused on Hatha Yoga.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

29. Identify the incorrect pair regarding saints and their connection to Yogic literature.
(A) Kabirdas - Poetry emphasizing inner experience and criticizing external rituals.
(B) Tulasidas - Author of Ramcharitmanas, containing elements of devotion and righteousness.
(C) Kabirdas - Author of the Yoga Sutras.
(D) Surdas - Devotional poetry focused on Lord Krishna.

30. Which modern Yoga master interpreted Yoga as a means to manifest the divinity already within man and presented it to the Western world at the Parliament of Religions in 1893?
(A) Shri Aurobindo
(B) Maharshi Ramana
(C) Maharshi Dayanand Saraswati
(D) Swami Vivekananda

31. Consider the following statements about the contributions of modern Yoga masters:
I. Swami Vivekananda primarily promoted Raja Yoga and Vedanta philosophy.
II. Shri Aurobindo developed the concept of 'Integral Yoga' or Purna Yoga.
III. Maharshi Ramana emphasized the path of self-inquiry (Vichara) with the question "Who am I?".
IV. Maharshi Dayanand Saraswati focused on the authority of the Vedas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) II, III and IV only

32. The concept of 'Integral Yoga', which aims for the transformation of the entire human being (physical, vital, mental, psychic, and spiritual), is the central contribution of which modern yogic thinker?
(A) Swami Vivekananda
(B) Shri Aurobindo
(C) Maharshi Ramana
(D) Swami Shivanada Saraswati

33. Which path of Yoga is most closely associated with the Narada Bhaktisutra?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Hathayoga
(D) Karmayoga

34. Match List I with List II regarding modern Yoga masters and their contributions.
List I (Master):
P. Swami Vivekananda
Q. Shri Aurobindo
R. Maharshi Ramana
S. Maharshi Dayanand Saraswati
List II (Contribution):
1. Self-inquiry (Atma-Vichara)
2. Back to the Vedas

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3. Integral Yoga (Purna Yoga)
4. Synthesis of four Yogas for the modern world

(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

35. The teachings of saints like Kabirdas, Tulasidas, and Surdas primarily enriched which stream of Yoga?
(A) Hatha Yoga
(B) Raja Yoga
(C) Bhakti Yoga
(D) Mantra Yoga

36. In the context of yoga in modern times, who advocated for a return to the authority of the Vedas and founded the Arya Samaj?
(A) Swami Vivekananda
(B) Shri Aurobindo
(C) Maharshi Ramana
(D) Maharshi Dayanand Saraswati

37. Given below are two statements.
Statement I: Sri T. Krishnamacharya is often considered one of the most influential yoga teachers of the 20th century, having taught many who became prominent teachers themselves.
Statement II: Swami Shivanada Saraswati founded the Divine Life Society and authored numerous books to spread the teachings of Yoga and Vedanta.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

38. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The teachings of Guru Gorakshanath are pivotal in the history of Hatha Yoga.
Reason (R): His tradition emphasized psycho-physical purification techniques (Shatkarmas), asanas, and pranayama as a means to prepare the body for higher states of consciousness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

39. The path of Yoga that emphasizes the use of sound vibrations and sacred syllables for spiritual evolution is known as:
(A) Jnanayoga
(B) Rajayoga
(C) Hathayoga
(D) Mantra Yoga

40. Who among the following contemporary masters is known for founding the Transcendental Meditation (TM) technique?
(A) Maharshi Mahesh Yogi
(B) Swami Rama of Himalayas
(C) Pt. Sri Ram Sharma Acharya
(D) Sri T. Krishnamacharya

41. Consider the following statements regarding contemporary Yoga masters:
I. Sri Shyamacharan Lahidi was a key figure in the revival of Kriya Yoga.
II. Swami Rama of Himalayas demonstrated advanced yogic control over autonomic bodily functions under scientific observation.
III. Pt. Sri Ram Sharma Acharya founded the All World Gayatri Pariwar and focused on the scientific spirituality of Gayatri Mantra.
IV. Maharshi Mahesh Yogi's main contribution was the popularization of Transcendental Meditation.
V. Sri T. Krishnamacharya focused on individualized yoga and the integration of breath with movement.

Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and V only
(C) I, II and IV only
(D) I, IV and V only

42. The concept of 'Right Mindfulness' (Samma-sati) and the 'Eightfold Path' are central elements of Yoga found in which tradition?
(A) Buddhism
(B) Jainism
(C) Samkhya Philosophy
(D) Vedanta Philosophy

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43. Which of the following is NOT one of the traditionally recognized main paths of Yoga?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Mantra Yoga
(D) Kriyayoga

44. The practice of vows (Vratas) such as Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (chastity), and Aparigraha (non-possession) are fundamental ethical principles common to both Yoga and which other tradition?
(A) Buddhism
(B) Jainism
(C) Vedanta
(D) Sikhism

45. Chronologically arrange the following Yoga personages from earliest to most recent.
1. Guru Gorakshanath
2. Maharshi Patanjali
3. Swami Vivekananda
4. Sri T. Krishnamacharya
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 4, 3, 2, 1

46. What is the cause-effect relationship central to Jnanayoga?
(A) Cause: Devotional chanting; Effect: Attaining divine grace and favor.
(B) Cause: Selfless action; Effect: Gradual purification of the mind.
(C) Cause: Physical postures; Effect: Improved bodily health and vitality.
(D) Cause: Discrimination (Viveka); Effect: Realization of the true Self.

47. Given below are two statements.
Statement I: Rajayoga, as outlined by Patanjali, is also known as Ashtanga Yoga or the eight-limbed path.
Statement II: Hathayoga is often considered a preparatory practice for Rajayoga, aiming to purify the body and mind.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

48. Which path of Yoga focuses on controlling the 'vrittis' (modifications) of the mind through a systematic, multi-limbed approach?
(A) Karmayoga
(B) Rajayoga
(C) Bhaktiyoga
(D) Hathayoga

49. Identify the incorrect statement regarding elements of yoga in Jainism and Buddhism.
(A) Jainism places strong emphasis on asceticism and the five great vows (Mahavratas), which parallel the Yamas of Yoga.
(B) Both Jainism and Buddhism reject the concept of liberation or ultimate freedom from suffering.
(C) Buddhist meditation practices, particularly Vipassana and Anapanasati, share common goals with yogic Dhyana.
(D) The concept of mindfulness in Buddhism is closely related to the yogic principle of focused awareness.

50. The yogic tradition of Sri Shyamacharan Lahidi is primarily associated with the dissemination of which specific practice?
(A) Kriya Yoga
(B) Transcendental Meditation
(C) Integral Yoga
(D) Ashtanga Vinyasa Yoga

51. Consider the following statements about different paths of Yoga:
I. Jnanayoga is the path of wisdom and knowledge.
II. Bhaktiyoga is the path of devotion.
III. Karmayoga is the path of selfless action.
IV. Rajayoga is the path of mind control.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) I, II, III and IV

52. Swami Shivanada Saraswati of Rishikesh is known for summarizing the essence of Yoga in a simple motto. Which of the following best represents his teachings?
(A) "Back to the Vedas"
(B) "Enquire 'Who am I?'"
(C) "Manifest the Divinity within you"

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(D) "Serve, Love, Give, Purify, Meditate, Realize"

53. Who is known for scientific studies on yogic abilities, including voluntary control of heart rate and body temperature, and founded the Himalayan International Institute?
(A) Maharshi Mahesh Yogi
(B) Pt. Sri Ram Sharma Acharya
(C) Swami Rama of Himalayas
(D) Sri T. Krishnamacharya

54. In the context of the Shad-darshanas, which school of thought provides the metaphysical foundation upon which the practical system of Patanjali's Yoga is built?
(A) Nyaya
(B) Samkhya
(C) Vaisheshika
(D) Mimamsa

55. Match List I with List II regarding paths of Yoga and their methods.
List I (Path of Yoga):
P. Jnanayoga
Q. Bhaktiyoga
R. Karmayoga
S. Hathayoga
List II (Primary Method):
1. Selfless service
2. Psycho-physical purification
3. Devotion and surrender
4. Discrimination and inquiry
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

56. In the Aranyakand of the Ramayana, while there is no systematic yoga, the lifestyle of sages and ascetics reflects which core yogic principles?
(A) Austerity, meditation, and self-control
(B) Competitive athletics and body building
(C) Accumulation of wealth and power
(D) Performance of elaborate public ceremonies

57. The philosophical system of Vedanta, particularly Advaita Vedanta, posits 'Maya' as the cause of the phenomenal world's appearance. What does this imply for the aspirant of Jnanayoga?
(A) The world must be physically destroyed to attain liberation.
(B) Maya must be worshipped as the supreme goddess.
(C) One must pierce through the veil of illusion (Maya) with knowledge (Jnana).
(D) One must engage in worldly activities to strengthen Maya's power.

58. Given below are two statements.
Statement I: Pt. Sri Ram Sharma Acharya is the founder of the All World Gayatri Pariwar.
Statement II: His work primarily focuses on integrating science with spirituality, with special emphasis on the Gayatri Mantra.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

59. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The teachings of Shri Aurobindo present a vision of spiritual evolution beyond mere liberation from the world.
Reason (R): His 'Integral Yoga' aims for the descent of the 'Supermind' to transform earthly life into a divine life, rather than an escape from it.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

60. Which one of the following is NOT an aim or objective of Yoga?
(A) Attainment of harmony between mind and body
(B) Promotion of competition and ego-centric achievement
(C) Cultivation of one-pointed awareness
(D) Realization of the spiritual essence of the self

61. Identify the correct pair concerning contemporary Yoga traditions.
(A) Sri T. Krishnamacharya - Transcendental Meditation
(B) Swami Shivanada Saraswati - Integral Yoga
(C) Sri Shyamacharan Lahidi - Kriya Yoga
(D) Maharshi Mahesh Yogi - Revival of Kriya

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62. Consider the following statements about Maharshi Dayanand Saraswati's contribution to Yoga:
I. He founded the Arya Samaj to reform society.
II. He strongly advocated for a return to the teachings of the Vedas.
III. He viewed traditional yogic practices as part of a holistic vision for human development.
IV. He rejected modern physical culture in favor of purely ritualistic practices.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II and III only
(D) II, III and IV only

63. The path of Yoga that involves intense bodily purification and control, using techniques like asanas, pranayama, mudras, and bandhas, is known as:
(A) Hathayoga
(B) Mantra Yoga
(C) Laya Yoga
(D) Bhaktiyoga

64. What is the fundamental epistemological position of the Vedanta Darshana regarding the ultimate source of knowledge about Brahman?
(A) It relies solely on perception (Pratyaksha).
(B) It holds the scriptures (Shabda or Shruti), particularly the Upanishads, as the primary means.
(C) It depends exclusively on inference (Anumana).
(D) It rejects all sources of knowledge as illusory.

65. The teachings of the saint Surdas, which are rich in devotional sentiment (bhava), are primarily centered on the worship of which deity?
(A) Lord Shiva
(B) Lord Krishna
(C) Lord Rama
(D) Goddess Durga

66. Arrange the following ancient texts in their generally accepted chronological order of composition.
1. Upanishads
2. Samhitas (of the Vedas)
3. Epics (Ramayana/Mahabharata)
4. Yoga Sutras of Patanjali
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 2, 3, 1, 4
(D) 3, 2, 4, 1

67. Applying the yogic concept of Karma Yoga, how should a practitioner perform their duties in the world?
(A) With a strong desire for personal gain and recognition
(B) By renouncing all actions and living in seclusion
(C) By performing actions skillfully and selflessly, without attachment to the outcomes
(D) By performing only those actions that are easy and pleasurable

68. Given below are two statements.
Statement I: The historical development of Yoga is often presented as a single linear progression from ancient to modern times.
Statement II: The development of Yoga involved multiple streams and traditions, some of which co-existed and influenced each other over centuries.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

69. Match List I with List II regarding philosophical terms and Darshanas.
List I (Philosophical Term):
P. Kaivalya
Q. Vivartavada
R. Parinamavada
S. Pramana
List II (Darshana):
1. Samkhya
2. Yoga
3. Nyaya
4. Vedanta
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-1, S-2

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70. The practice of self-inquiry (Atma-Vichara), prominently taught by Maharshi Ramana, is a key method of which path of Yoga?
(A) Bhaktiyoga
(B) Jnanayoga
(C) Karmayoga
(D) Hathayoga

71. Which of the following is the most accurate statement regarding the yogic contribution of Tulasidas?
(A) He wrote a detailed commentary on the Yoga Sutras of Patanjali.
(B) He was a master of Hatha Yoga and founded a lineage of Nath yogis.
(C) He systematized the practice of Mantra Yoga.
(D) His epic poem, Ramcharitmanas, promotes values of Dharma and Bhakti, which are integral to a yogic life.

72. Consider the following statements regarding the contributions of contemporary yoga masters:
I. Swami Shivanada Saraswati established the Divine Life Society in Rishikesh.
II. Sri T. Krishnamacharya is renowned for his individualized approach to teaching yoga.
III. Maharshi Mahesh Yogi's main contribution was Transcendental Meditation.
IV. Pt. Sri Ram Sharma Acharya's work is centered on the Gayatri Mantra.
V. Swami Rama of the Himalayas demonstrated yogic control over autonomic functions.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II, III, IV, and V
(D) IV and V only

73. The concept of the 'three jewels' (Triratna) - Right Faith, Right Knowledge, and Right Conduct - is a fundamental element in which tradition that shares ethical principles with Yoga?
(A) Buddhism
(B) Vedanta
(C) Jainism
(D) Samkhya

74. Which of the following is a key element of Yoga found in Buddhism?
(A) The practice of meditation (Dhyana) for mental purification and insight
(B) The worship of Ishvara as a special Purusha
(C) The metaphysical dualism of Purusha and Prakriti
(D) The performance of Vedic yajnas

75. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): In Samkhya metaphysics, Prakriti is described as being constituted of three Gunas: Sattva, Rajas, and Tamas.
Reason (R): The state of equilibrium of these three Gunas is the unmanifested state of Prakriti, and their disturbance initiates the process of cosmic evolution.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. The definition of Yoga as 'cessation of the modifications of the mind' (Yogas-chitta-vritti-nirodhah) is provided in which seminal text?
(A) Hatha Yoga Pradipika
(B) Patanjali's Yoga Sutras
(C) Bhagavad Gita
(D) Gheranda Samhita

77. Which of the Shad-darshanas is traditionally considered an orthodox school of Indian philosophy, though not as closely linked to the practical system of Yoga as Samkhya or Vedanta?
(A) Yoga
(B) Samkhya
(C) Mimamsa
(D) Vedanta

78. Given below are two statements.
Statement I: The Shantiparva of the Mahabharata is a discourse given by Bhishma, covering a wide range of topics including statecraft, ethics, and philosophy relevant to Yoga.
Statement II: The Aranyakand of the Ramayana describes Rama's life in the forest, reflecting yogic lifestyle principles.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.

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(D) Statement I is false, but Statement II is true.

79. Which of the following best describes the ethical dimension of the Shad-darshanas?
(A) A shared focus on living a life that leads towards the ultimate goal of liberation.
(B) A universal agreement on rejecting all worldly actions.
(C) A primary emphasis on accumulating material wealth.
(D) The complete absence of any moral or ethical guidelines.

80. Identify the incorrect pair related to the paths of Yoga.
(A) Jnanayoga - Path of Wisdom
(B) Rajayoga - Path of Royal Indulgence
(C) Bhaktiyoga - Path of Devotion
(D) Karmayoga - Path of Selfless Action

81. Consider the following statements about Maharshi Patanjali and Guru Gorakshanath:
I. Patanjali codified Raja Yoga, focusing on the mind.
II. Gorakshanath was a key figure in Hatha Yoga, focusing on the body as a tool.
III. Both traditions ultimately aim for a state of spiritual liberation or Samadhi.
IV. Patanjali's system includes the body via Asana and Pranayama, while Gorakshanath's system includes the mind.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II, III and IV
(D) I, II and III only

82. The yogic contributions of saints like Kabirdas often emphasized which of the following?
(A) The direct, inner experience of the divine, beyond religious dogmas
(B) The importance of complex rituals and idol worship
(C) The necessity of belonging to a specific caste for spiritual progress
(D) The pursuit of supernatural powers as the primary goal

83. What is the role of Ishvara (God) in Patanjali's Yoga Darshana?
(A) The creator of the universe and dispenser of karma
(B) The ultimate non-dual reality, identical with the individual self
(C) A special Purusha, untouched by afflictions, who can be an object of devotion to aid in attaining Samadhi
(D) An illusion created by the mind that must be overcome

84. The concept of 'Purushartha Chatushtaya' refers to the fourfold:
(A) Stages of life (Ashramas)
(B) Social classes (Varnas)
(C) Types of evidence (Pramanas)
(D) Aims of human life

85. Match List I with List II regarding concepts and their associated traditions.
List I (Concept):
P. Ashtanga Marga (Eightfold Path)
Q. Purushartha Chatushtaya
R. Pancha Mahavrata (Five Great Vows)
S. Purna Yoga (Integral Yoga)
List II (Tradition):
1. Vedic/Upanishadic Tradition
2. Jainism
3. Buddhism
4. Shri Aurobindo
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

86. Maharshi Ramana's method of self-inquiry, "Who am I?", is a practical application of the principles of which Darshana?
(A) Vaisheshika
(B) Advaita Vedanta
(C) Nyaya
(D) Dvaita Vedanta

87. Which of the following is a common misconception about Yoga?
(A) Yoga involves both physical and mental disciplines.
(B) Yoga is a means for spiritual growth.
(C) Yoga aims to create harmony and balance.
(D) Yoga is only for Hindus and has no secular application.

88. Given below are two statements.

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Statement I: The Upanishads are also known as Vedanta, meaning the 'end of the Vedas'.
Statement II: They contain the essence or culmination of Vedic philosophy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Swami Vivekananda's presentation of Yoga in the West was highly influential.
Reason (R): He presented Yoga as a scientific and universal method for spiritual development, compatible with reason and modern life.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

90. All of the following are considered part of the Shad-darshanas (six orthodox schools of Indian philosophy) EXCEPT:
(A) Buddhism
(B) Samkhya
(C) Yoga
(D) Vedanta

91. The tradition of Guru Gorakshanath and the Nath Yogis is credited with the systematization and propagation of which major branch of Yoga?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Karmayoga
(D) Hathayoga

92. Consider the following statements regarding the aims and objectives of Yoga:
I. To achieve a state of lasting peace and tranquility.
II. To develop control over the mind and senses.
III. To realize one's own true, essential nature.
IV. To develop holistic health and integration of personality.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II and III only
(C) I, II, III and IV
(D) III and IV only

93. The philosophy of Shri Aurobindo's 'Integral Yoga' is most comprehensively detailed in which of his major works?
(A) Raja Yoga
(B) Autobiography of a Yogi
(C) The Life Divine
(D) Gitanjali

94. In the context of Indian Epics, the study of Yoga is often highlighted in the Aranyakand of Ramayana and which Parva of the Mahabharata?
(A) Adi Parva
(B) Sabha Parva
(C) Virata Parva
(D) Shanti Parva

95. In the context of Samkhya philosophy, which of the following is an attribute of Purusha?
(A) It is pure, passive consciousness.
(B) It is active and dynamic.
(C) It is composed of three Gunas.
(D) It is the material cause of the universe.

96. Arrange the following modern and contemporary Yoga masters in the order of their birth.
1. Swami Vivekananda
2. Sri T. Krishnamacharya
3. Shri Aurobindo
4. Sri Shyamacharan Lahidi
(A) 4, 1, 3, 2
(B) 1, 3, 4, 2
(C) 2, 4, 1, 3
(D) 3, 1, 2, 4

97. What is the most appropriate description of 'Hathayoga' in relation to 'Rajayoga'?
(A) They are opposing and incompatible systems.
(B) Hathayoga is a discipline of the body and vital energies, often seen as a preparation for the mental discipline of Rajayoga.
(C) Rajayoga is a prerequisite for starting Hathayoga.
(D) Hathayoga deals only with ethics, while Rajayoga deals only with postures.

98. Given below are two statements.

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Statement I: The Narada Bhaktisutra defines Bhakti as intense love for God, which is immortal and brings ultimate peace.
Statement II: The text provides a systematic methodology for developing supreme devotion.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

99. Which of the following is NOT a text included in the Prasthanatrayee, the three sources of Vedanta?
(A) The Upanishads
(B) The Brahmasutras
(C) The Yoga Sutras
(D) The Bhagavad Gita

100. The concept of 'liberation' in Yoga Darshana, known as Kaivalya, refers to:
(A) The merging of the individual soul with the cosmic soul.
(B) The attainment of heaven after death.
(C) The acquisition of eight major supernatural powers (siddhis).
(D) The absolute isolation of Purusha (consciousness) from Prakriti (matter).

101. Consider the following statements about different Darshanas:
I. Yoga Darshana accepts the metaphysics of Samkhya but adds the concept of Ishvara.
II. Vedanta Darshana posits Brahman as the ultimate reality.
III. Samkhya Darshana is dualistic.
IV. The Shad-darshanas generally share the goal of liberation from suffering.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II, III and IV
(D) I, II and III only

102. The term "Shad-darshanas" refers to the six orthodox schools of which philosophical tradition?
(A) Buddhist
(B) Hindu
(C) Jain
(D) Chinese

103. Which contemporary master is credited with reviving the householder path of Kriya Yoga and was the Guru of Sri Yukteswar Giri?
(A) Sri T. Krishnamacharya
(B) Swami Shivanada Saraswati
(C) Maharshi Mahesh Yogi
(D) Sri Shyamacharan Lahidi

104. The poetry of Kabirdas reflects a synthesis of ideas that can be linked to Bhakti traditions and which other spiritual path?
(A) Sufism and Nath Yogi traditions
(B) Orthodox Vedic ritualism
(C) Jaina asceticism
(D) Charvaka materialism

105. Match List I with List II regarding Yoga masters and their institutions/movements.
List I (Master):
P. Swami Vivekananda
Q. Maharshi Dayanand Saraswati
R. Swami Shivanada Saraswati
S. Pt. Sri Ram Sharma Acharya
List II (Institution/Movement):
1. Arya Samaj
2. Divine Life Society
3. All World Gayatri Pariwar
4. Ramakrishna Mission
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-4, S-1

106. In the context of Yoga Darshana's ethics, which of the following is a 'Niyama' (observance)?
(A) Santosha (Contentment)
(B) Ahimsa (Non-violence)
(C) Satya (Truthfulness)
(D) Asteya (Non-stealing)

107. Which of the following is the most accurate summary of the yogic contribution of the Yajnavalkya Smriti?
(A) It provides a narrative of a great yogi's life.
(B) It is a text focused solely on Bhakti Yoga.
(C) It is the primary scripture for the Nath tradition.
(D) It is a text on dharma that incorporates a detailed section on yogic practices.

108. Given below are two statements.

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Statement I: The concept of liberation in Samkhya is called 'Kaivalya'.
Statement II: The concept of liberation in Yoga Darshana is also called 'Kaivalya'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

109. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The elements of Yoga in Buddhism are significant, particularly in its meditative practices.
Reason (R): The Buddhist practices of 'Samatha' (concentration) and 'Vipassana' (insight meditation) parallel the yogic concepts of Dharana and Dhyana.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

110. Which path of yoga would be most suitable for a person of a predominantly emotional and devotional temperament?
(A) Jnanayoga
(B) Karmayoga
(C) Rajayoga
(D) Bhaktiyoga

111. Identify the correct statement regarding the contribution of Sri T. Krishnamacharya.
(A) He was a Hatha Yoga master who adapted practices to students' unique needs.
(B) He founded the international Transcendental Meditation movement.
(C) He wrote 'The Life Divine' and proposed the concept of Integral Yoga.
(D) His work focused exclusively on the dualistic philosophy of Samkhya.

112. Consider the following statements regarding modern yoga personages:
I. Swami Vivekananda represented Hindu philosophy at the 1893 Parliament of the World's Religions.
II. Shri Aurobindo transitioned from a revolutionary nationalist to a spiritual path.
III. Maharshi Ramana's life was centered at Tiruvannamalai.
IV. Maharshi Dayanand Saraswati advocated for the reform of Hindu society based on the Vedas.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, II, III and IV
(D) I, III, and IV only

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113. What is the cause-effect dynamic in the practice of Mantra Yoga?
(A) Cause: Physical exhaustion; Effect: Induction of deep sleep.
(B) Cause: Rhythmic repetition of sounds; Effect: Quieting the mind.
(C) Cause: Intensive intellectual analysis; Effect: Philosophical clarity.
(D) Cause: Selfless communal service; Effect: Developing social goodwill.

114. The term 'Moksha', one of the four Purusharthas, signifies:
(A) Spiritual liberation and release from the cycle of rebirth
(B) Material pleasure
(C) Economic prosperity
(D) Adherence to social and moral duties

115. Which of the following figures is an ancient sage, distinct from those associated with Yoga in contemporary times?
(A) Swami Shivanada Saraswati
(B) Swami Rama of Himalayas
(C) Maharshi Patanjali
(D) Pt. Sri Ram Sharma Acharya

116. Consider the following statements about the Vedas and Upanishads:
I. The Vedas are a large body of religious texts originating in ancient India.
II. The Upanishads are part of the Vedas and are also referred to as Vedanta.
III. The Upanishads contain foundational philosophical inquiry.
IV. The Upanishads focus on the nature of ultimate reality.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I, II and III only

(C) I, II, III and IV
(D) III and IV only

117. The ethical precepts of 'Yama' in Patanjali's Yoga are most similar to which concept in Jainism?
(A) Triratna (Three Jewels)
(B) Anekantavada (Many-sidedness)
(C) Mahavratas (Great Vows)
(D) Samayika (Equanimity)

118. Which of the following best describes the metaphysical position of Advaita Vedanta?
(A) Dualistic; there are two ultimate realities, God and the soul.
(B) Non-dualistic; the individual self (Atman) and the ultimate reality (Brahman) are identical.
(C) Pluralistic; there are many ultimate realities.
(D) Materialistic; only matter is real.

119. Given below are two statements.
Statement I: Karmayoga requires the renunciation of action itself.
Statement II: Karmayoga requires the renunciation of attachment to the fruits of action.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

120. Which of the following Darshanas provides a detailed analysis of the sources of valid knowledge (pramanas) like perception, inference, comparison, and testimony?
(A) Nyaya
(B) Samkhya
(C) Yoga
(D) Vaisheshika

121. What is a defining characteristic of the contribution of Maharshi Mahesh Yogi to the global spread of Yoga?
(A) He taught a highly complex system consisting of Hatha Yoga postures.
(B) He focused primarily on the classical philosophical debates of Vedanta.
(C) He popularized the simple, mantra-based Transcendental Meditation technique.
(D) He established a tradition based on selfless medical service in hospitals.

122. In the context of the history of Yoga, the period of the Upanishads is significant for emphasizing which aspect?
(A) The shift from external ritual to internal contemplation and knowledge (Jnana).
(B) The codification of Asanas and Pranayamas.
(C) The development of Bhakti cults.
(D) The systematization of the six Darshanas.

123. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Smriti literature, such as the Yajnavalkya Smriti, is an important source for understanding the application of Yoga.
Reason (R): Smriti texts reflect the integration of yogic principles into social and ethical codes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

124. The Shantiparva of the Mahabharata, which contains discussions relevant to Yoga, is primarily a dialogue between Yudhisthira and which elder?
(A) Dronacharya
(B) Bhishma
(C) Vidura
(D) Dhritarashtra

125. Match List I with List II regarding paths of Yoga and their descriptions.
List I (Path):
P. Jnanayoga
Q. Bhaktiyoga
R. Karmayoga
S. Rajayoga
List II (Description):
1. Path of selfless action
2. Path of union through mental control
3. Path of divine love and devotion
4. Path of knowledge through discrimination
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

126. A student finds it difficult to concentrate during meditation because of constant mental chatter.

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According to Patanjali's Yoga Sutras, this 'mental chatter' is referred to as:
(A) Kleshas
(B) Siddhis
(C) Gunas
(D) Vrittis

127. Which of the following is NOT one of the Shad-darshanas?
(A) Tantra
(B) Nyaya
(C) Vaisheshika
(D) Samkhya

128. Given below are two statements.
Statement I: Guru Gorakshanath is traditionally associated with the Nath lineage.
Statement II: The tradition of Gorakshanath emphasizes psycho-physical techniques for spiritual growth.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

129. The ultimate goal of Ashtanga Yoga as described by Patanjali is:
(A) Pranayama
(B) Samadhi
(C) Asana
(D) Yama

130. The teachings of the Narada Bhaktisutra primarily describe the nature of:
(A) Para Bhakti (Supreme Devotion)
(B) The three Gunas
(C) The categories of Vaisheshika
(D) The steps of logical inference

131. Consider the following statements about the contributions of modern Yoga masters:
I. Swami Vivekananda's works provide a modern perspective on Raja Yoga and Vedanta.
II. Shri Aurobindo's 'Integral Yoga' seeks a synthesis of yogic paths.
III. Maharshi Ramana taught the path of Self-Inquiry.
IV. Maharshi Dayanand Saraswati emphasized the reformist power of the Vedas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) III and IV only
(D) I, II, III and IV

132. The concept of 'Anapanasati' (mindfulness of breathing) in Buddhism is an example of a meditative practice that strongly correlates with which limb of Patanjali's Yoga?
(A) Asana and Pranayama
(B) Yama and Niyama
(C) Pratyahara and Samadhi
(D) Dharana and Dhyana

133. Which of the following pairs is incorrectly matched?
(A) Sri T. Krishnamacharya - Viniyoga
(B) Swami Shivanada Saraswati - Divine Life Society
(C) Maharshi Mahesh Yogi - Art of Living
(D) Pt. Sri Ram Sharma Acharya - All World Gayatri Pariwar

134. Which path of yoga is primarily concerned with the analysis of reality and the discrimination between the Real (Atman) and the unreal (Anatman)?
(A) Bhaktiyoga
(B) Jnanayoga
(C) Karmayoga
(D) Hathayoga

135. Arrange the following philosophical schools/ texts in their order of emergence.
1. Vedanta (Upanishadic thought)
2. Samkhya (as a formulated Darshana)
3. Patanjali's Yoga Sutras
4. Teachings of Guru Gorakshanath
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

136. A person dedicates all their work to a higher ideal without expecting personal rewards, viewing the work itself as a form of worship. This person is practicing:
(A) Karmayoga
(B) Jnanayoga
(C) Bhaktiyoga
(D) Rajayoga

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137. Which of the following is a key yogic contribution found in the literature of Saint Kabirdas?
(A) A detailed system of asanas and pranayama.
(B) A commentary on the Brahmasutras.
(C) An emphasis on inner realization over external religious formalities.
(D) The founding of the Nath sect.

138. Given below are two statements.
Statement I: The primary text for Raja Yoga is the Hatha Yoga Pradipika.
Statement II: The primary text for Raja Yoga is the Yoga Sutras of Patanjali.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

139. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The epistemology of Yoga Darshana is realistic.
Reason (R): It accepts Pratyaksha (perception), Anumana (inference), and Agama (testimony) as valid means of knowing the external world.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

140. Which of the following is NOT one of the aims of Yoga?
(A) Self-realization
(B) Encouraging sensory indulgence
(C) Attaining psychosomatic harmony
(D) Preparing for a better life in the here and now

141. The tradition of T. Krishnamacharya gave rise to several distinct styles of modern yoga. Which of the following teachers was NOT his direct student?
(A) K. Pattabhi Jois
(B) B.K.S. Iyengar
(C) Swami Shivanada Saraswati
(D) T.K.V. Desikachar

142. Consider the following statements regarding the concepts of Shad-darshanas:
I. Liberation in Vedanta is the realization of the identity of Atman and Brahman.
II. Epistemology deals with the theory of knowledge.
III. Metaphysics is concerned with the ultimate nature of reality.
IV. Ethics in Yoga Darshana are outlined as the Yamas and Niyamas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III, and IV
(C) II and III only
(D) IV only

143. Which modern master's teachings can be summarized by the phrase "Back to the Vedas"?
(A) Maharshi Dayanand Saraswati
(B) Swami Vivekananda
(C) Shri Aurobindo
(D) Maharshi Ramana

144. In the context of the Vedas, what is 'Shruti'?
(A) That which is remembered; secondary scriptures.
(B) That which is heard or revealed; the primary scriptures.
(C) A commentary on the main text.
(D) A collection of mythological stories.

145. What is the main objective of Hathayoga practices according to traditional texts?
(A) To develop large muscles and win competitions.
(B) To purify the physical and energy body to make it fit for Rajayoga.
(C) To gain social fame and recognition.
(D) To learn philosophical arguments.

146. Consider the following statements about Swami Rama of the Himalayas:
I. He founded the Himalayan International Institute of Yoga Science and Philosophy.
II. He participated in scientific experiments to demonstrate voluntary control over autonomic functions.
III. His teachings focused on the synthesis of Eastern practices and scientific inquiry.
IV. He promoted the integration of yoga and medicine.
Which of the above statement(s) is/are correct?
(A) I and IV only

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(B) II and III only
(C) I, II, III and IV
(D) II, III and IV only

147. Identify the correct statement regarding Yoga in the Mahabharata.
(A) The Mahabharata contains the full text of the Gheranda Samhita.
(B) Yogic references are found only in the Bhagavad Gita part of the epic.
(C) The Shantiparva section contains discussions on Mokshadharma, which includes principles of Samkhya and Yoga.
(D) The Mahabharata completely rejects the principles of Yoga.

148. Which path of Yoga is characterized by the use of sacred sounds, syllables, and phrases?
(A) Rajayoga
(B) Jnanayoga
(C) Karmayoga
(D) Mantra Yoga

149. Given below are two statements.
Statement I: The five 'Yamas' of Patanjali's Yoga are moral restraints.
Statement II: The five 'Niyamas' are rules of personal conduct.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

150. Which Darshana posits that the universe evolves from Prakriti (primal matter) due to its proximity to Purusha (consciousness)?
(A) Yoga
(B) Classical Samkhya
(C) Vedanta
(D) Nyaya

151. What is the contribution of Pt. Sri Ram Sharma Acharya to the development and promotion of Yoga in contemporary times?
(A) He developed the Ashtanga Vinyasa system of yoga.
(B) He created the international Transcendental Meditation technique.
(C) He established the original Divine Life Society in Rishikesh.
(D) He founded the All World Gayatri Pariwar for scientific spirituality.

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152. The philosophy of 'Anekantavada' (non-absolutism) and 'Syadvada' (theory of conditional predication) are key elements of which tradition that also incorporates yogic principles?
(A) Jainism
(B) Buddhism
(C) Vedanta
(D) Samkhya

153. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): A common misconception is that Yoga is just a form of physical exercise.
Reason (R): The popularization of Asana has often overshadowed the other limbs of Yoga, such as ethical principles and meditation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. What is the central aim of Jnanayoga?
(A) To attain liberation through the path of knowledge and wisdom.
(B) To achieve union with God through love and devotion.
(C) To purify the body through rigorous physical postures.
(D) To serve humanity through selfless action.

155. Match List I with List II regarding scriptures and their primary subject matter.
List I (Scripture):
P. Narada Bhaktisutra
Q. Patanjali Yoga Sutras
R. Shantiparva of Mahabharata
S. Upanishads
List II (Subject Matter):
1. Philosophical inquiry into Brahman and Atman
2. Discussions on Mokshadharma
3. Aphorisms on the nature of devotion
4. Codification of the eight-limbed path
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2

(D) P-2, Q-1, R-3, S-4

156. The historical development of yoga is often categorized into periods. To which period would the composition of the Yoga Sutras of Patanjali belong?
(A) Vedic Period
(B) Classical Period
(C) Pre-Classical Period
(D) Modern Period

157. Which of the following is NOT a component of the Prasthanatrayee?
(A) Upanishads
(B) Brahmasutra
(C) Ramayana
(D) Bhagavad Gita

158. Given below are two statements.
Statement I: Swami Shivanada Saraswati was a medical doctor before entering monastic life.
Statement II: His teachings synthesized paths of yoga for the modern practitioner.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

159. The concept of 'Purushartha Chatushtaya' includes Dharma, Artha, Kama, and Moksha. Which of these represents the pursuit of material well-being and prosperity?
(A) Artha
(B) Dharma
(C) Kama
(D) Moksha

160. Among the Shad-darshanas, which two are considered allied systems (samana-tantra)?
(A) Nyaya and Vaisheshika
(B) Samkhya and Yoga
(C) Mimamsa and Vedanta
(D) All of the above pairs

161. Consider the following statements regarding the philosophy of Samkhya-Yoga:
I. Prakriti is composed of Sattva, Rajas, and Tamas.
II. The contact between Purusha and Prakriti is central to creation and experience.
III. Liberation (Kaivalya) is the discrimination and separation of Purusha from Prakriti.
IV. Yoga Darshana adds the principle of Ishvara to the Samkhyan framework.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III and IV
(C) III and IV only
(D) II, III and IV only

162. Who among the modern masters emphasized a path of self-enquiry (Atma-vichara) centered on the question "Who am I?" as the most direct means to realization?
(A) Maharshi Ramana
(B) Swami Vivekananda
(C) Shri Aurobindo
(D) Maharshi Dayanand Saraswati

163. The term 'Aranyakas' from which the 'Aranyakand' of Ramayana gets its name, refers to texts that were meant to be studied in:
(A) The city
(B) The royal court
(C) The forest
(D) The battlefield

164. Which of the following best defines 'metaphysics' in the context of the Shad-darshanas?
(A) The study of valid reasoning and logic.
(B) The set of ethical and moral principles for conduct.
(C) The study of the process of liberation.
(D) The investigation into the fundamental nature of reality, existence, and the world.

165. Consider the following statements regarding Shri Aurobindo's 'Integral Yoga':
I. It aims for a realization that liberates the soul and transforms human nature.
II. It is a synthesis of Karmayoga, Jnanayoga, and Bhaktiyoga.
III. Its goal is the descent of the Supermind to create a divine life on earth.
IV. It advocates for the integral development of all parts of the human being.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II, III and IV
(D) II, III and IV only

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166. A yogi who focuses on chanting 'Om Namah Shivaya' as their primary practice is following which path of yoga?
(A) Jnanayoga
(B) Mantra Yoga
(C) Karmayoga
(D) Rajayoga

167. Identify the incorrect statement concerning the development of Yoga.
(A) The roots of Yoga can be found in the Vedic and Upanishadic literature.
(B) The Nath tradition played a crucial role in developing Hatha Yoga.
(C) Modern masters like Swami Vivekananda helped popularize Yoga globally.
(D) Maharshi Patanjali is the sole creator of the Yoga system.

168. Given below are two statements.
Statement I: The philosophy of Vedanta includes several sub-schools with differing views.
Statement II: Advaita, Vishishtadvaita, and Dvaita are sub-schools of Vedanta.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is true.
(D) Statement I is false, but Statement II is true.

169. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The teachings of saints like Surdas and Tulasidas contributed significantly to the stream of Bhaktiyoga.
Reason (R): Their devotional poetry and literature fostered a culture of love and surrender to a personal form of God.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

170. 'Pratyahara', the fifth limb of Ashtanga Yoga, refers to:
(A) Withdrawal of the senses
(B) Posture
(C) Breath control
(D) Concentration

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171. What does the existence of diverse paths like Jnanayoga, Bhaktiyoga, and Karmayoga indicate about the yogic tradition?
(A) It represents a single, monolithic path of Yoga.
(B) It implies that paths of yoga are mutually exclusive and cannot be combined.
(C) It shows that the goal of yoga is different for every practitioner.
(D) It represents the diverse methodologies available within the tradition to suit different temperaments.

172. Match List I with List II regarding contemporary Yoga masters and their legacies.
List I (Master):
P. Sri Shyamacharan Lahidi
Q. Sri T. Krishnamacharya
R. Swami Shivanada Saraswati
S. Maharshi Mahesh Yogi
List II (Legacy):
1. Individualized approach to yoga and teacher of modern gurus
2. Revival of Kriya Yoga for householders
3. Transcendental Meditation (TM) movement
4. Synthesis of Yoga and Vedanta through the Divine Life Society
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

173. What is the concept of liberation (Moksha) in Advaita Vedanta?
(A) Reaching a heavenly planet.
(B) Merging into a personal God.
(C) Realizing that the individual self (Atman) is identical with the ultimate reality (Brahman).
(D) Isolating the soul from all material elements forever.

174. Which of the following is an example of a misconception about Yoga?
(A) Yoga requires discipline and consistent practice.
(B) Yoga is a holistic system for well-being.
(C) Yoga can help in managing stress.
(D) Yoga is a competitive sport where the most flexible person wins.

175. Given below are two statements.
Statement I: The Yajnavalkya Smriti contains sections detailing yogic practices.
Statement II: The presence of yogic material in Smriti texts indicates the integration of Yoga into the ethical and social codes.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

176. Which of the following is NOT an element of Yoga found in Jainism?
(A) The practice of meditation for purification of the soul.
(B) The belief in a creator God (Ishvara) who assists in liberation.
(C) The emphasis on the five vows, including Ahimsa.
(D) The goal of liberating the soul (Jiva) from karmic bondage.

177. The term 'Epistemology' in the context of Indian philosophy refers to:
(A) The study of moral values and conduct.
(B) The theory of knowledge, including its means, nature, and validation.
(C) The theory of the ultimate nature of reality.
(D) The doctrine of liberation or salvation.

178. The tradition of Swami Rama of the Himalayas is particularly noted for:
(A) Its efforts to bridge the gap between yogic science and modern medical science.
(B) Its focus on devotional singing (kirtan).
(C) Its exclusive teaching of Karma Yoga to social workers.
(D) Its development of a new form of martial arts.

179. Consider the following statements about personalities in Yoga:
I. Swami Vivekananda: Introduced Yoga to the West in 1893.
II. Shri Aurobindo: Developed Integral Yoga.
III. Maharshi Ramana: Taught Atma-Vichara.
IV. Maharshi Dayanand Saraswati: Founded Arya Samaj.
V. Sri T. Krishnamacharya: Known for individualized Hatha Yoga.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, III, IV, and V
(D) I, III, and V only

180. In the context of Purushartha Chatushtaya, what does 'Kama' refer to when practiced within the bounds of 'Dharma'?
(A) The pursuit of wealth by any means necessary.
(B) The complete renunciation of all desires.
(C) The ultimate goal of spiritual liberation.
(D) The fulfillment of desires and sensory pleasures in a regulated and ethical manner.

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181. The term 'Darshana' literally means 'seeing' or 'vision'. In the context of 'Shad-darshanas', it implies:
(A) A school of painting.
(B) A type of yogic posture.
(C) A school of philosophical thought or a worldview.
(D) A ritual of seeing a deity.

182. Given below are two statements.
Statement I: The Narada Bhaktisutra is a foundational text for Raja Yoga.
Statement II: The Narada Bhaktisutra is a key text on the philosophy and practice of Bhakti Yoga.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

183. The yogic elements found in Buddhism, such as the emphasis on mindfulness and concentration, are part of what is known as:
(A) The Four Vedas
(B) The Five Kleshas
(C) The Three Gunas
(D) The Noble Eightfold Path

184. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Maharshi Patanjali is considered the 'codifier' of Yoga philosophy.
Reason (R): Yogic practices and concepts existed in various traditions long before Patanjali systematized them in the Yoga Sutras.
(A) Both A and R are true and R is the correct

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. Which of the following correctly pairs a Yoga master with their major contribution?
(A) Swami Vivekananda - Integral Yoga
(B) Shri Aurobindo - Kriya Yoga Revival
(C) Swami Shivanada Saraswati - Synthesis of Yoga
(D) Maharshi Ramana - Transcendental Meditation

186. Why are Samkhya, Yoga, and Vedanta Darshanas considered fundamentally important to the theory and practice of Yoga?
(A) They provide the foundational metaphysical and philosophical framework for Yoga.
(B) They are mutually incompatible systems.
(C) They are obscure schools with little historical influence.
(D) They focus exclusively on ritualistic sacrifice.

187. Consider the following as traditionally recognized paths of Yoga:
I. Jnanayoga
II. Bhaktiyoga
III. Karmayoga
IV. Mantra Yoga
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III and IV
(C) III and IV only
(D) I, II and IV only

188. 'Kaivalya' in Yoga philosophy is best described as:
(A) The state of deep sleep.
(B) The isolation of the Seer (Purusha) from the Seen (Prakriti).
(C) The attainment of worldly power.
(D) The merging of the soul into the cosmic mind.

189. A key difference between the metaphysics of classical Samkhya and Patanjali's Yoga is that:
(A) Samkhya is dualistic, while Yoga is monistic.
(B) Samkhya accepts Prakriti, while Yoga does not.
(C) Yoga accepts the existence of Ishvara as a special Purusha, while classical Samkhya does not.
(D) Yoga is atheistic, while Samkhya is theistic.

190. Given below are two statements.
Statement I: The history of yoga began exclusively in the modern era.
Statement II: The history of yoga has ancient roots, with evidence found in scriptures thousands of years old.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

191. Match List I with List II regarding philosophical schools and their chief exponents.
List I (Darshana):
P. Yoga
Q. Samkhya
R. Nyaya
S. Advaita Vedanta
List II (Exponent):
1. Kapila
2. Gotama
3. Patanjali
4. Shankara
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-3, S-1

192. Which of the following represents the aim and objective of Yoga in its most comprehensive sense?
(A) To perfect the physical body
(B) To achieve holistic integration of personality leading to self-realization
(C) To gain psychic powers
(D) To defeat others in yogic competitions

193. The tradition of Maharshi Dayanand Saraswati placed the highest authority on:
(A) The Puranas
(B) The Vedas
(C) The Smritis
(D) The teachings of modern saints

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194. Which of the following practices from Buddhism has a strong parallel with the yogic practice of Dhyana (meditation)?
(A) Samatha-Vipassana (concentration-insight)
(B) Dana (giving)
(C) Sila (morality)
(D) The concept of Anatman (no-self)

195. Arrange the following in the correct chronological sequence of their appearance in history.
1. The teachings of Buddha
2. The codification of Yoga Sutras by Patanjali
3. The philosophy of the Upanishads
4. The teachings of Swami Vivekananda
(A) 3, 1, 2, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 3, 2, 1, 4

196. The central message of Karma Yoga, as taught in the Bhagavad Gita, is:
(A) Renunciation of all worldly activities.
(B) Action performed with the aim of acquiring wealth and fame.
(C) Engaging only in actions that are personally pleasing.
(D) Performing one's prescribed duties with skill and without attachment to the results.

197. Given below are two statements.
Statement I: The Shantiparva of the Mahabharata deals with governance, law, and philosophy.
Statement II: Within the Shantiparva, the Mokshadharma section contains discussions relevant to Yoga and liberation.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

198. The 'Nath' tradition, associated with Guru Gorakshanath, is most famous for its contribution to the development of:
(A) Bhakti Yoga
(B) Hatha Yoga
(C) Karma Yoga
(D) Jnana Yoga

199. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Shri Aurobindo's philosophy is called Integral Yoga (Purna Yoga).
Reason (R): It seeks an integral transformation of the entire being and the divinization of life on earth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

200. What distinguishes Mantra Yoga from other paths of Yoga?
(A) Its central use of sound, vibration, and sacred syllables.
(B) Its exclusive focus on physical postures.
(C) Its primary reliance on selfless action.
(D) Its emphasis on intellectual discrimination.

201. Consider the following statements related to the fundamentals of Yoga:
I. The word 'Yoga' is derived from the Sanskrit root 'Yuj'.
II. Misconceptions about Yoga often reduce it to physical postures.
III. The ultimate aim of yoga is self-realization.
IV. The Prasthanatrayee refers to three foundational sources of Vedanta.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III and IV only
(C) I and III only
(D) I, II and III only

202. The ethical principles (Yama and Niyama) of Patanjali's Yoga serve as the:
(A) Foundation for higher yogic practices.
(B) Ultimate goal of Yoga.
(C) Techniques for acquiring supernatural powers.
(D) A substitute for asana and pranayama.

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203. Which of the following is NOT a part of the Purushartha Chatushtaya?
(A) Dharma
(B) Artha
(C) Moksha
(D) Varna

204. Given below are two statements.

Statement I: In Samkhya philosophy, Purusha is plural.
Statement II: In Advaita Vedanta, the ultimate consciousness (Brahman) is non-dual.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

205. Match List I with List II regarding Yoga masters and their key concepts.
List I (Master):
P. Shri Aurobindo
Q. Maharshi Ramana
R. Maharshi Dayanand Saraswati
S. Swami Vivekananda
List II (Concept):
1. Atma-Vichara
2. Synthesis of Four Yogas
3. Integral Yoga
4. Arya Samaj
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

206. A key contribution of T. Krishnamacharya to the practice of modern yoga was:
(A) The invention of Transcendental Meditation.
(B) The founding of the Divine Life Society.
(C) The writing of 'The Life Divine'.
(D) The emphasis on adapting yoga practices to the individual student's needs and capacity.

207. The 'Bhakti' as described in the Narada Bhaktisutra is characterized as:
(A) A form of intense, motiveless love and surrender.
(B) A transaction to gain favors from God.
(C) A preliminary practice for Jnana Yoga.
(D) An intellectual appreciation of the concept of God.

208. The reference to Yoga in the Aranyakand of Ramayana is primarily reflected in:
(A) Descriptions of warfare.
(B) The lifestyle and practices of the sages living in the forest.
(C) The political administration of Ayodhya.
(D) The construction of a bridge.

209. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Jainism and Yoga share a profound emphasis on the principle of Ahimsa (non-violence).
Reason (R): Both traditions recognize that causing harm to living beings creates obstacles to spiritual liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

210. Which Darshana focuses on the classification of reality into various categories (padarthas) such as dravya (substance) and guna (quality)?
(A) Vaisheshika
(B) Samkhya
(C) Yoga
(D) Mimamsa

211. Consider the following statements about the major paths of Yoga:
I. Jnanayoga is the path of intellectual analysis and wisdom.
II. Bhaktiyoga is the path of emotional connection and devotion.
III. Karmayoga is the path of action performed without attachment.
IV. Rajayoga focuses on mind control through a systematic approach.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III and IV
(C) II, III and IV only
(D) I and IV only

212. The term "Prasthanatrayee," which forms the basis of Vedanta, includes the Upanishads, Bhagavad Gita, and which other text?
(A) The Yoga Sutras
(B) The Ramayana
(C) The Manu Smriti
(D) The Brahmasutras

213. A key difference in the concept of liberation between Samkhya and Advaita Vedanta is:
(A) Samkhya aims for a heavenly realm, while Vedanta aims for psychic powers.

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(B) Samkhya is a philosophy that does not possess a concept of liberation.
(C) Samkhya isolates Purushas; Vedanta realizes the identity of Atman-Brahman.
(D) Vedanta's liberation is temporary, while Samkhya's is entirely permanent.

214. Given below are two statements.
Statement I: The literary work of Saint Surdas consists of devotional songs in praise of Lord Krishna.
Statement II: The literary work of Saint Tulasidas, the Ramcharitmanas, is an epic on the life of Lord Rama.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

215. What is the role of 'epistemology' within a philosophical system like Yoga or Samkhya?
(A) To define what is right and wrong action.
(B) To describe the state of liberation.
(C) To explain the origin of the universe.
(D) To establish the valid means by which knowledge can be acquired.

216. The founder of the All World Gayatri Pariwar, who worked for the spiritual upliftment of the masses through Gayatri sadhana, was:
(A) Pt. Sri Ram Sharma Acharya
(B) Swami Rama of Himalayas
(C) Maharshi Mahesh Yogi
(D) Swami Shivanada Saraswati

217. In Yoga Darshana, Ishvara is described as a 'special Purusha' because He is:
(A) The creator of Prakriti.
(B) The only Purusha that exists.
(C) Untouched by kleshas, karma, and their fruition.
(D) A manifestation of the three gunas.

218. Consider the following statements regarding the contributions of various Yoga masters:
I. Sri Shyamacharan Lahidi played a key role in the revival of Kriya Yoga.
II. Sri T. Krishnamacharya was a foundational figure for many modern yoga styles.
III. Swami Shivanada Saraswati established the Divine Life Society.
IV. Swami Rama of Himalayas demonstrated yogic control over physiology.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, and IV only
(C) I and III only
(D) I, IV, and V only

219. Which one of the following is NOT one of the 'Three Jewels' (Triratna) of Buddhism?
(A) I take refuge in the Buddha.
(B) I take refuge in the Dharma.
(C) I take refuge in the Sangha.
(D) I take refuge in the Atman.

220. The yogic principle of 'Ishvara Pranidhana' (surrender to God) is a key element of both Patanjali's Yoga and which other major path of Yoga?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Hathayoga
(D) Mantra Yoga

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221. Given below are two statements.
Statement I: The Vedas are considered 'Shruti' literature.
Statement II: The Upanishads form the philosophical core of the Vedas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

222. Match List I with List II regarding Darshanas and their views on God/Ishvara.
List I (Darshana):
P. Classical Samkhya
Q. Yoga
R. Advaita Vedanta
S. Nyaya-Vaisheshika
List II (View on God):
1. Posits Ishvara as an efficient cause who arranges atoms.
2. Posits Ishvara as a special Purusha who aids in Samadhi.
3. Does not require the concept of Ishvara for explaining creation.
4. Posits Ishvara as a lower reality than the absolute Nirguna Brahman.
(A) P-1, Q-2, R-3, S-4

(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-2, S-3

223. The life and teachings of which modern sage, based at Arunachala, exemplified the path of Jnana Yoga through self-inquiry?
(A) Maharshi Ramana
(B) Swami Vivekananda
(C) Shri Aurobindo
(D) Swami Shivanada Saraswati

224. Which of the following best describes the development of Yoga over time?
(A) A single, unchanged tradition passed down from Patanjali.
(B) An evolving and multifaceted tradition with various streams and historical stages.
(C) A process of decline from an ancient perfect form.
(D) A modern invention with no historical roots.

225. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Hatha Yoga is often considered a preparatory school for Raja Yoga.
Reason (R): The purification of the body and control of prana create a stable foundation for meditation and mental control.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. The primary theme of the devotional literature of saints like Kabirdas, Tulasidas, and Surdas revolves around:
(A) Bhakti (devotion) and the relationship between the devotee and the divine.
(B) Philosophical arguments about metaphysics.
(C) The principles of Hatha Yoga.
(D) The codification of social laws.

227. Consider the following statements regarding the four Purusharthas:
I. Dharma is ethical conduct and duty.
II. Artha is the pursuit of material well-being.
III. Kama is the fulfillment of legitimate desires.
IV. Moksha is the final liberation.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) I, II, III and IV

228. In the context of the Shad-darshanas, 'liberation' generally means:
(A) Gaining political freedom.
(B) Achieving great physical strength.
(C) Accumulating vast wealth.
(D) The ultimate release from suffering and the cycle of rebirth.

229. Given below are two statements.
Statement I: The tradition of Maharshi Patanjali focuses on mental discipline.
Statement II: The tradition of Guru Gorakshanath focuses on the physical and energetic discipline.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

230. A person who reads the Upanishads, discriminates between the eternal and the non-eternal, and meditates on the identity of the Self and Brahman is practicing:
(A) Bhakti Yoga
(B) Jnana Yoga
(C) Karma Yoga
(D) Mantra Yoga

231. The mention of 'Yoga in Ramayana (Aranyakand)' points to the yogic ideals embodied by:
(A) The rakshasas.
(B) The vanaras.
(C) The citizens of Ayodhya.
(D) The ascetics and sages living in the forest.

232. Which of the following contemporary yoga masters is particularly associated with the scientific validation of yogic abilities to control autonomic physiological processes?
(A) Swami Rama of Himalayas
(B) Maharshi Mahesh Yogi
(C) Pt. Sri Ram Sharma Acharya
(D) Sri Shyamacharan Lahidi

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233. Consider the following statements concerning various yoga traditions and texts:
I. The Narada Bhaktisutra is a foundational text for Bhakti Yoga.
II. Guru Gorakshanath is a central figure in the Hatha Yoga tradition.
III. The Yajnavalkya Smriti incorporates yogic practices.
IV. Tulasidas's major work is the Ramcharitmanas.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

234. The ethical framework of Yoga Darshana, consisting of Yama and Niyama, primarily aims at:
(A) Purification of character and mind as a basis for higher yoga
(B) Social recognition
(C) Physical flexibility
(D) Gaining followers

235. The fundamental goal of Patanjali's Yoga is 'Chitta Vritti Nirodha', which means:
(A) The expansion of the mind's activities.
(B) The analysis of the mind's thoughts.
(C) The free expression of all mental impulses.
(D) The cessation of the modifications of the mind.

236. Given below are two statements.
Statement I: Shri Aurobindo's 'Integral Yoga' includes concern for the transformation of the world.
Statement II: A key aspect of Integral Yoga is the 'descent' of a higher consciousness to transform life.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

237. Which of the following is NOT one of the six orthodox schools (Shad-darshanas) of Indian philosophy?
(A) Vaisheshika
(B) Vedanta
(C) Charvaka
(D) Samkhya

238. Match List I with List II regarding texts and their associated traditions.
List I (Text):
P. Yoga Sutras
Q. Brahmasutras
R. Hatha Yoga Pradipika
S. Narada Bhaktisutra
List II (Tradition):
1. Vedanta Darshana
2. Hatha Yoga
3. Bhakti Yoga
4. Raja Yoga
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-4, S-1

239. The introduction of Yoga to the Western world in a major public forum is famously credited to Swami Vivekananda at which event?
(A) The 1893 Parliament of the World's Religions in Chicago
(B) The First World War Peace Conference
(C) The founding of the United Nations
(D) The British Royal Society meeting in London

240. The five great vows (Mahavratas) of Jainism—Ahimsa, Satya, Asteya, Brahmacharya, and Aparigraha—are identical to which part of Patanjali's eight-limbed yoga?
(A) The Niyamas
(B) The Yamas
(C) The Asanas
(D) The Kleshas

241. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): In contemporary times, Yoga has been promoted through diverse methodologies.
Reason (R): Modern masters have adapted and popularized yoga through techniques such as Transcendental Meditation, individualized Hatha Yoga, and the synthesis of Yoga with Vedanta.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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(D) A is false but R is true.

242. The metaphysical theory of Samkhya, which forms the basis for Yoga, is:
(A) Dualistic
(B) Monistic
(C) Pluralistic
(D) Nihilistic

243. Consider the following statements regarding Maharshi Patanjali and Guru Gorakshanath:
I. Patanjali codified the Yoga Sutras.
II. Gorakshanath was a key figure in the Hatha Yoga tradition.
III. Patanjali's system is traditionally called Raja Yoga.
IV. Both traditions aim for spiritual liberation.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II, III and IV
(D) I, II and III only

244. A practitioner who focuses on attaining liberation by understanding the true nature of reality through study and reflection is following the path of:
(A) Bhakti Yoga
(B) Karma Yoga
(C) Hatha Yoga
(D) Jnana Yoga

245. Given below are two statements.
Statement I: Bhaktiyoga emphasizes emotional devotion and surrender.
Statement II: Jnanayoga emphasizes intellectual inquiry and discrimination.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

246. The concept of 'liberation' in the Shad-darshanas is a central theme related to which field of philosophy?
(A) Epistemology
(B) Soteriology
(C) Metaphysics
(D) Ethics

247. The revival of Kriya Yoga in the 19th century, making it accessible to householders, is primarily attributed to:
(A) Swami Vivekananda
(B) Sri Aurobindo
(C) Maharshi Ramana
(D) Sri Shyamacharan Lahidi

248. Consider the following figures in the history and development of Yoga:
I. Swami Vivekananda
II. Shri Aurobindo
III. Maharshi Ramana
IV. Maharshi Dayanand Saraswati
Which of the above statement(s) is/are correct in the context of modern Yoga development?
(A) I, II, III, and IV
(B) I, II, and III only
(C) II, III, and IV only
(D) I and IV only

249. The 'Mokshadharma' section of the Mahabharata contains philosophical discourses that are important for understanding the relationship between Yoga and which other Darshana?
(A) Nyaya
(B) Vaisheshika
(C) Samkhya
(D) Mimamsa

250. Which of the following contemporary figures is not traditionally listed among the specific masters credited with the primary development and promotion of yogic institutions?
(A) Jiddu Krishnamurti
(B) Sri T. Krishnamacharya
(C) Swami Shivanada Saraswati
(D) Maharshi Mahesh Yogi

Direction : Please read the following source carefully.

The historical development of Yoga spans millennia, originating in ancient Indian traditions and evolving into a global phenomenon. Its meaning transcends mere physical postures, encompassing a holistic discipline aimed at integrating the mind, body, and spirit. The fundamental aim and objective of Yoga is self-realization or the attainment of a state of union between the individual consciousness and the universal consciousness. However, several

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misconceptions cloud the popular understanding of Yoga. A prevalent misconception is that Yoga is solely a form of physical exercise for flexibility and fitness. Another is the belief that it is a religious practice exclusive to Hinduism, thereby creating barriers for individuals from other cultural or spiritual backgrounds. Furthermore, some wrongly perceive advanced yogic postures (asanas) as the ultimate goal, overlooking the profound philosophical and meditative dimensions that constitute the core of the practice. The true objectives of Yoga, as outlined in its foundational texts, are far more comprehensive, focusing on mental purification (chitta shuddhi), the cessation of mental fluctuations (citta vritti nirodha), and the ultimate liberation (moksha) from the cycle of suffering. This developmental trajectory shows a movement from a deeply esoteric spiritual discipline to a widely accessible practice, yet its core aims have remained consistent.

Based on the above source, attempt the following five questions.

251. According to the paragraph, what is the fundamental aim of Yoga?
(A) Achieving advanced physical flexibility through asanas.
(B) A state of union between individual and universal consciousness.
(C) Adherence to a specific set of religious doctrines.
(D) Gaining global recognition as a fitness regimen.

252. Which of the following is identified in the passage as a common misconception about Yoga?
(A) Yoga is exclusively a form of physical exercise for fitness.
(B) Yoga is a comprehensive discipline for mental purification.
(C) Yoga's core aims have remained consistent over time.
(D) Yoga involves the cessation of mental fluctuations.

253. The passage suggests that viewing advanced asanas as the ultimate goal of Yoga is a misconception because it overlooks:
(A) the global accessibility of modern Yoga practices.
(B) the integration of mind, body, and spirit.
(C) the profound philosophical and meditative dimensions.
(D) the historical development of the discipline.

254. What does the term "citta vritti nirodha," as mentioned in the text, refer to?
(A) The integration of body and spirit.
(B) The attainment of self-realization.
(C) The practice of advanced physical postures.
(D) The cessation of mental fluctuations.

255. Based on the paragraph, what is the relationship between Yoga and religion?
(A) Yoga is strictly a religious practice exclusive to Hinduism.
(B) Yoga's primary objective is to convert individuals to a new religious belief.
(C) The belief that Yoga is a religion is a misconception that creates barriers.
(D) Yoga has no spiritual or philosophical dimensions, only physical ones.

Direction : Please read the following source carefully.

The philosophical and spiritual bedrock of Yoga is deeply embedded in ancient Indian scriptural traditions, primarily the Vedas and the Upanishads. The Vedas are considered the most ancient layer of Sanskrit literature and the foundational scriptures, containing hymns, mantras, and philosophical insights that allude to early yogic concepts. The Upanishads, which form the concluding part of the Vedas (also known as Vedanta), delve more explicitly into metaphysical inquiry, exploring the nature of reality (Brahman) and the self (Atman), and the means to realize their unity. This body of literature forms a crucial part of the Prasthanatrayee, the three canonical sources of Hindu philosophy. The Prasthanatrayee consists of the Upanishads (the revelatory texts or Shruti prasthana), the Brahma Sutras (the logical text or Nyaya prasthana), and the Bhagavad Gita (the remembered text or Smriti prasthana). Within this philosophical framework, the concept of Purushartha Chatushtaya outlines the four legitimate and primary aims of a human life: Dharma (righteous conduct and moral duty), Artha (material prosperity and economic security), Kama (sensory pleasure and emotional fulfillment), and Moksha (liberation or spiritual

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emancipation). Yoga is understood as a primary vehicle for achieving Moksha, the ultimate of the four Purusharthas, by transcending the other three in a balanced and ethical manner.

Based on the above source, attempt the following five questions.

256. Which collection of texts is described as the "concluding part of the Vedas" and delves into metaphysical inquiry about Brahman and Atman?
(A) The Brahma Sutras
(B) The Upanishads
(C) The early Vedic Hymns
(D) The Bhagavad Gita

257. The Prasthanatrayee, the three canonical sources of Hindu philosophy, are identified in the text as:
(A) The Vedas, the Upanishads, and the Puranas.
(B) The Ramayana, the Mahabharata, and the Manusmriti.
(C) The Nyaya Sutras, the Vaisheshika Sutras, and the Yoga Sutras.
(D) The Upanishads, the Brahma Sutras, and the Bhagavad Gita.

258. According to the paragraph, what is the role of Yoga in relation to the Purushartha Chatushtaya?
(A) It is a primary vehicle for achieving Moksha, the ultimate life aim.
(B) It is a method primarily concerned with achieving Artha and Kama.
(C) It is a practice that rejects the validity of Dharma in human life.
(D) It focuses on achieving all four Purusharthas simultaneously and equally.

259. The Brahma Sutras are referred to by what designation within the Prasthanatrayee?
(A) The Shruti prasthana (revelatory text)
(B) The Smriti prasthana (remembered text)
(C) The Nyaya prasthana (logical text)
(D) The Dharma prasthana (ethical text)

260. What does the concept of Purushartha Chatushtaya, as explained in the passage, outline?
(A) The four primary and legitimate aims of human life.
(B) The four stages of yogic meditation.
(C) The four ancient schools of Indian philosophy.
(D) The four divisions of Vedic literature.

Direction : Please read the following source carefully.

The Shad-darshanas, or the six orthodox schools of Indian philosophy, provide a structured intellectual framework for understanding reality, knowledge, and liberation. Each school offers a unique perspective on epistemology (theory of knowledge), metaphysics (theory of reality), ethics, and soteriology (theory of liberation). Among these, Samkhya, Yoga, and Vedanta Darshana are of special significance to yogic thought. Samkhya darshana presents a dualistic metaphysics, positing a fundamental distinction between Purusha (consciousness) and Prakriti (matter or nature). Liberation, in Samkhya, is achieved through the discriminative knowledge that separates Purusha from Prakriti. The Yoga darshana, as systematized by Patanjali, accepts the metaphysical framework of Samkhya but introduces the concept of Ishvara (God) and provides a practical, eight-limbed path for achieving liberation. Its epistemology emphasizes direct perception, inference, and testimony, while its primary ethical focus is on the yamas and niyamas. The ultimate goal is the cessation of the mind's fluctuations to realize the true nature of Purusha. Vedanta darshana, particularly the Advaita school, proposes a non-dualistic metaphysics where the individual self (Atman) is identical to the ultimate reality (Brahman). For Vedanta, liberation is attained not by separating two realities, but by dispelling the ignorance (avidya) that veils this fundamental oneness.

Based on the above source, attempt the following five questions.

261. What is the fundamental metaphysical position of Samkhya darshana as described in the passage?
(A) A non-dualistic reality where Atman is identical to Brahman.
(B) A practical eight-limbed path to liberation.
(C) The introduction of the concept of Ishvara.
(D) A dualistic distinction between Purusha and Prakriti.

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262. How does Yoga darshana build upon the framework of Samkhya, according to the text?
(A) It rejects the dualism of Purusha and Prakriti.
(B) It introduces Ishvara and provides a practical path.
(C) It focuses solely on dispelling ignorance (avidya).
(D) It proposes that liberation is impossible to achieve.

263. The passage states that in Vedanta darshana, liberation is attained by:
(A) perfecting the separation of consciousness from matter.
(B) following a strict ethical code of yamas and niyamas.
(C) dispelling the ignorance that veils the oneness of Atman and Brahman.
(D) accepting the existence of multiple ultimate realities.

264. The term "Shad-darshanas" refers to the six orthodox schools of Indian philosophy, each with a unique perspective on:
(A) only the practice of physical postures.
(B) the history of yogic traditions in modern times.
(C) the composition of hymns and mantras in the Vedas.
(D) epistemology, metaphysics, ethics, and liberation.

265. According to the source, the main difference in the soteriological goal between Samkhya and Advaita Vedanta is that:
(A) Samkhya seeks to separate Purusha from Prakriti, while Vedanta seeks to realize the unity of Atman and Brahman.
(B) Samkhya introduces Ishvara, while Vedanta completely rejects the notion of a divine being.
(C) Samkhya emphasizes a practical path, while Vedanta is purely theoretical with no practical application.
(D) Samkhya focuses on ethics, while Vedanta's primary focus is on epistemology and direct perception.

Direction : Please read the following source carefully.

The principles and practices of Yoga are not confined to philosophical treatises but are also woven into the narrative and normative fabric of Indian epic and Smriti literature. The Ramayana, particularly in the Aranyakanda (the Forest Book), portrays an environment where asceticism, meditation, and spiritual discipline are central themes. The life of sages in the forest, their disciplined routines, and their pursuit of spiritual insight reflect an implicit application of yogic ideals. A more explicit and comprehensive discussion of Yoga is found in the Mahabharata, especially within the Shantiparva (the Book of Peace). This section serves as a vast repository of knowledge where Bhishma, on his deathbed, imparts wisdom on a wide array of subjects, including statecraft, ethics (dharma), and the path to liberation (moksha). The Shantiparva contains detailed discourses on different forms of Yoga, including concepts that would later be associated with Samkhya-Yoga, and it explores the intricate relationship between action, knowledge, and renunciation. Furthermore, Yoga finds a place in Smriti literature, such as the Yajnavalkya Smriti. This text, primarily a code of law and conduct (Dharmashastra), integrates yogic concepts into its framework, prescribing dhyana (meditation) and rules of self-control as means for self-purification and the attainment of higher spiritual states, thus embedding yogic practice within the socio-legal and ethical duties of an individual.

Based on the above source, attempt the following five questions.

266. Which section of the Mahabharata is highlighted in the passage as a comprehensive repository of knowledge on Yoga, Dharma, and Moksha?
(A) The Aranyakanda
(B) The Shantiparva
(C) The Bhagavad Gita
(D) The Yajnavalkya Smriti

267. According to the text, what aspect of the Ramayana's Aranyakanda reflects yogic ideals?
(A) The elaborate legal codes prescribed for kings.
(B) The depiction of asceticism and meditation among forest sages.
(C) The detailed discourses on different forms of Yoga.

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(D) The discussion on statecraft and political strategy.

268. How does the Yajnavalkya Smriti integrate Yoga into its framework?
(A) By prescribing meditation and self-control for self-purification.
(B) By focusing exclusively on the narrative of Rama's exile.
(C) By providing a detailed commentary on the Samkhya philosophy.
(D) By rejecting meditation as a valid spiritual practice.

269. The passage suggests that the Shantiparva is significant because it contains discourses on Yoga delivered by which character?
(A) Rama during his forest exile.
(B) Yajnavalkya as a lawgiver.
(C) Bhishma on his deathbed.
(D) Sages in the Aranyakanda.

270. What is the main argument of the paragraph regarding Yoga in ancient texts?
(A) Yogic principles are found exclusively in philosophical treatises like the Yoga Sutras.
(B) The Mahabharata and Ramayana are the only texts that mention Yoga.
(C) Smriti literature is primarily concerned with storytelling, not yogic practice.
(D) Yogic ideas are embedded within epic narratives and socio-legal texts.

Direction : Please read the following source carefully.

The formalization and popularization of distinct yogic systems owe a great deal to the contributions of Maharshi Patanjali and the traditions associated with Guru Gorakshanath. Maharshi Patanjali is revered as the great systematizer of Yoga, who compiled the Yoga Sutras, a foundational text for what is known as Raja Yoga or the "royal path." His primary contribution was to present a concise and systematic framework for the practice of Yoga, defining it as 'the cessation of the modifications of the mind' (chitta vritti nirodha). Patanjali's Ashtanga Yoga, or the eight-limbed path, provides a progressive methodology for achieving this state, focusing on ethical discipline (Yama, Niyama), physical postures (Asana), breath control (Pranayama), sense withdrawal (Pratyahara), and advanced meditative states (Dharana, Dhyana, Samadhi). His approach is predominantly psychological, aiming at the purification and control of the mind to achieve liberation. In contrast, the tradition of Guru Gorakshanath, a central figure in the Natha sampradaya, is pivotal to the development and propagation of Hatha Yoga. The Hatha Yoga tradition emphasizes the physical body as the primary instrument for spiritual transformation. It focuses on techniques like shatkarmas (purification techniques), asanas, pranayama, mudras, and bandhas to purify the body and balance the vital energies (prana), thereby preparing the practitioner for higher states of consciousness and Raja Yoga.

Based on the above source, attempt the following five questions.

271. What is described as Maharshi Patanjali's primary contribution to Yoga?
(A) Developing the purification techniques known as shatkarmas.
(B) Founding the Natha sampradaya and popularizing Hatha Yoga.
(C) Systematizing Yoga in the Yoga Sutras and defining it as 'chitta vritti nirodha'.
(D) Emphasizing the physical body as the main instrument for transformation.

272. The tradition of Guru Gorakshanath is identified as being pivotal to the development of which major branch of Yoga?
(A) Raja Yoga
(B) Hatha Yoga
(C) Jnana Yoga
(D) Bhakti Yoga

273. According to the paragraph, what is the principal difference in focus between the paths of Patanjali and Gorakshanath?
(A) Patanjali rejected the use of asanas, whereas Gorakshanath made them central.
(B) Gorakshanath's tradition is older than the compilation of the Yoga Sutras.
(C) Patanjali's Yoga is for householders, while Gorakshanath's is only for ascetics.
(D) Patanjali's path is predominantly psychological, while Gorakshanath's emphasizes the physical body.

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274. Which of the following is NOT listed as a component of Patanjali's eight-limbed path?
(A) Shatkarmas
(B) Yama and Niyama
(C) Asana and Pranayama
(D) Dharana and Dhyana

275. The passage suggests that the purpose of the Hatha Yoga techniques like shatkarmas, mudras, and bandhas is to:
(A) achieve direct liberation without the need for mental control.
(B) offer a complete replacement for the ethical disciplines of Yama and Niyama.
(C) purify the body and balance vital energies to prepare for Raja Yoga.
(D) focus entirely on the psychological aspects of spiritual practice.

Direction : Please read the following source carefully.

Bhakti Yoga, the path of devotion, represents a distinct stream within the broader landscape of yogic practices, emphasizing love and surrender to a personal divine form as the means to spiritual union. The Narada Bhaktisutra is a seminal text that systematically outlines the nature of supreme devotion (para-bhakti). It defines bhakti as intense, selfless love for God, which ultimately leads to liberation and eternal bliss. The sutras describe the stages of devotional practice, the characteristics of a true devotee, and the rejection of ego-centric pursuits in favor of divine service. This devotional spirit finds vibrant expression in the literature of medieval Indian saints. The teachings of Kabirdas, for instance, exemplify a form of bhakti that transcends religious boundaries, focusing on an internal, formless divine reality (Nirguna Brahman) accessible through pure love and remembrance. His couplets challenge ritualism and advocate for a direct, personal connection with the divine. In contrast, Tulasidas, through his epic 'Ramcharitmanas', channelizes bhakti towards the personal form of Lord Rama, portraying devotion through service, loyalty, and unwavering faith. Similarly, the poetry of Surdas is steeped in emotional devotion (madhurya bhava) towards Lord Krishna, vividly describing his divine plays (lilas) and the intense longing of the devotee for the beloved, thereby illustrating how the abstract principles of Bhakti Yoga are embodied in rich, emotive, and accessible literary traditions.

Based on the above source, attempt the following five questions.

276. What does the Narada Bhaktisutra define bhakti as?
(A) Intense, selfless love for God leading to liberation.
(B) A path of intellectual inquiry and knowledge.
(C) A system of physical postures and breath control.
(D) A form of devotion focused on a formless divine only.

277. How does the devotional expression of Kabirdas differ from that of Tulasidas, as described in the passage?
(A) Kabir emphasizes ritualism, while Tulsidas advocates for its rejection.
(B) Kabir's work is in Sanskrit, while Tulsidas's work is in couplets.
(C) Kabir focuses on Lord Krishna, while Tulsidas focuses on a formless God.
(D) Kabir focuses on a formless divine, while Tulsidas focuses on the personal form of Rama.

278. The poetry of Surdas is characterized by which type of devotion?
(A) An emotional devotion (madhurya bhava) towards Lord Krishna.
(B) A focus on a formless, internal divine reality.
(C) A path of loyalty and service without emotional expression.
(D) An intellectual approach transcending religious boundaries.

279. What is the central theme of Bhakti Yoga as presented in the paragraph?
(A) The necessity of rigorous physical austerity.
(B) The intellectual refutation of other philosophical schools.
(C) The attainment of union through love and surrender to a divine form.
(D) The primary importance of ritualistic worship and ceremony.

280. The passage implies that the literature of saints like Kabirdas, Tulasidas, and Surdas serves to:

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(A) illustrate and embody the principles of Bhakti Yoga in accessible forms.
(B) create a new yogic path entirely separate from Bhakti.
(C) provide systematic rules for Hatha Yoga practice.
(D) challenge the authority of foundational texts like the Narada Bhaktisutra.

Direction : Please read the following source carefully.

The modern era, spanning the 19th and early 20th centuries, witnessed a significant renaissance and reinterpretation of Yoga, spearheaded by influential spiritual leaders who adapted its ancient wisdom for contemporary society. Swami Vivekananda played a pivotal role in this revival, presenting Yoga to the Western world at the 1893 Parliament of Religions. He masterfully categorized and explained the four primary yogic paths—Jnana, Bhakti, Karma, and Raja Yoga—making them accessible and relevant to a global audience. His approach emphasized the practical and scientific aspects of Yoga as a method for universal self-realization. Shri Aurobindo introduced a novel concept with his Integral Yoga (Purna Yoga), which aims not just for individual liberation but for the transformation of the entire human nature—mental, vital, and physical—and the evolution of a divine life on Earth. His philosophy seeks a synthesis of spirit and matter. Differing in approach yet sharing the goal of self-realization, Maharshi Ramana championed the direct path of Self-enquiry (Atma-vichara), encouraging aspirants to continuously probe the question "Who am I?" to dissolve the ego and abide in the true Self. Meanwhile, Maharshi Dayanand Saraswati, a social reformer and founder of the Arya Samaj, promoted Yoga as part of a larger movement to return to the pristine teachings of the Vedas, advocating for its practice as essential for individual and societal moral and spiritual upliftment.

Based on the above source, attempt the following five questions.

281. Who is credited in the passage with categorizing and presenting the four primary yogic paths to the Western world in 1893?
(A) Swami Vivekananda
(B) Shri Aurobindo
(C) Maharshi Ramana
(D) Maharshi Dayanand Saraswati

282. What is the unique aim of Shri Aurobindo's Integral Yoga, according to the text?
(A) To focus exclusively on the practice of Raja Yoga as defined by Patanjali.
(B) The transformation of entire human nature and evolution of a divine life on Earth.
(C) To return to the pristine teachings of the Vedas without any reinterpretation.
(D) To achieve liberation solely through the direct path of Self-enquiry.

283. Maharshi Ramana's primary method for achieving self-realization is described as:
(A) the synthesis of spirit and matter through Integral Yoga.
(B) the direct path of Self-enquiry (Atma-vichara).
(C) the practice of the four yogic paths of Jnana, Bhakti, Karma, and Raja Yoga.
(D) the social and moral upliftment of society through Vedic principles.

284. How did Maharshi Dayanand Saraswati incorporate Yoga into his work?
(A) He promoted it as part of a movement to return to Vedic teachings for moral upliftment.
(B) He introduced it to the Western world at the Parliament of Religions.
(C) He developed the concept of Integral Yoga for the transformation of human nature.
(D) He focused exclusively on the path of Self-enquiry, "Who am I?".

285. The main theme of the paragraph is the:
(A) reinterpretation and adaptation of Yoga by key spiritual leaders for modern society.
(B) decline of Yoga's popularity in the modern era.
(C) singular focus on Raja Yoga by all modern spiritual teachers.
(D) conflict between the teachings of Swami Vivekananda and Shri Aurobindo.

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Direction : Please read the following source carefully.

In the contemporary period, the development and global promotion of Yoga have been significantly

shaped by a lineage of remarkable teachers who translated ancient practices into accessible systems. Sri Shyamacharan Lahiri, a householder yogi, is credited with reviving the esoteric practice of Kriya Yoga and making it available to sincere seekers beyond monastic circles. His lineage was crucial for its modern dissemination. A pivotal figure in shaping physical yoga practice was Sri T. Krishnamacharya, often called the "father of modern yoga." He developed a personalized approach to asana and pranayama, and his teachingsbecamethefoundationforseveralglobally popular styles through his prominent students. Swami Sivananda Saraswati of Rishikesh made a monumental contribution through his prolific writings and the establishment of the Divine Life Society. He promoted an "Integral Yoga" that synthesized the four main paths (Karma, Bhakti, Jnana, Raja) and emphasized the motto "Serve, Love, Give, Purify, Meditate, Realize." Further contributions came from Swami Rama of the Himalayas, who demonstrated yogic control over autonomic bodily functions under scientific conditions, bridging the gap between ancient wisdom and modern science. Maharshi Mahesh Yogi introduced Transcendental Meditation (TM) to a worldwide audience, presenting a simple mantra-based technique for stress reduction and consciousness development. Lastly, Pt. Sri Ram Sharma Acharya integrated yoga and Gayatri sadhana for personal and social transformation through his All World Gayatri Pariwar.

Based on the above source, attempt the following five questions.

286. Who is credited in the paragraph with reviving the practice of Kriya Yoga and making it accessible outside of monastic circles?
(A) Sri T. Krishnamacharya
(B) Swami Sivananda Saraswati
(C) Maharshi Mahesh Yogi
(D) Sri Shyamacharan Lahiri

287. Sri T. Krishnamacharya's major contribution to contemporary yoga is described as:
(A) introducing Transcendental Meditation to a worldwide audience.
(B) demonstrating yogic control over bodily functions under scientific observation.
(C) developing a personalized approach to asana that influenced many modern styles.
(D) reviving the esoteric practice of Kriya Yoga for householders.

288. The "Integral Yoga" promoted by Swami Sivananda Saraswati is characterized by:
(A) a focus solely on a simple mantra-based meditation technique.
(B) a synthesis of the four main paths of Karma, Bhakti, Jnana, and Raja Yoga.
(C) the integration of yoga with Gayatri sadhana for social change.
(D) scientific demonstrations of control over autonomic bodily functions.

289. According to the passage, what was Maharshi Mahesh Yogi's primary contribution to the promotion of Yoga?
(A) He wrote prolifically on the synthesis of the four main yoga paths.
(B) He was known as the "father of modern yoga" for his asana teachings.
(C) He integrated yoga and Gayatri sadhana through the Gayatri Pariwar.
(D) He introduced the Transcendental Meditation (TM) technique globally.

290. Swami Rama of the Himalayas is noted in the text for his contribution of:
(A) bridging the gap between yogic wisdom and modern science through demonstrations.
(B) establishing the Divine Life Society in Rishikesh.
(C) reviving and disseminating Kriya Yoga.
(D) founding the All World Gayatri Pariwar.

Direction : Please read the following source carefully.

Yoga is not a monolithic practice but a diverse tradition offering various paths, or margas, tailored to different human temperaments and capacities. Among the most prominent are Jnanayoga, Bhaktiyoga, Karmayoga, Rajayoga, Hathayoga, and Mantra Yoga. Jnanayoga is the path of knowledge and wisdom, employing intellectual inquiry and self-analysis (vichara) to discriminate between the real (Atman) and the unreal (anatman). It is considered the most direct but also the most difficult path, suited for those with a strong intellect. Bhaktiyoga, the path of devotion, appeals to the emotional nature. It involves directing one's love and emotions

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towards a chosen deity or the divine, achieving union through surrender, prayer, and worship. Karmayoga is the path of selfless action, where one performs their duties in the world without attachment to the results. It purifies the heart by turning work into a form of worship. Rajayoga, the "royal path," is a systematic and scientific approach to controlling the mind, famously codified by Patanjali. It emphasizes meditation and the eight-limbed path to achieve a state of thought-free awareness. Hathayoga, often seen as a preparatory stage for Rajayoga, is the path of forceful effort, using physical postures (asanas), breathing techniques (pranayama), and purification practices to gain mastery over the body and its energies. Finally, Mantra Yoga utilizes the power of sound, involving the repetition (japa) of sacred syllables or phrases to focus the mind and awaken spiritual consciousness.

Based on the above source, attempt the following five questions.

291. Which yogic path is described as being suited for those with a strong intellect and employs the method of self-analysis (vichara)?
(A) Bhaktiyoga
(B) Karmayoga
(C) Jnanayoga
(D) Hathayoga

292. According to the paragraph, what is the core principle of Karmayoga?
(A) Performing duties without attachment to the results.
(B) Directing emotions towards a chosen deity.
(C) Using physical postures to master the body.
(D) Repeating sacred syllables to focus the mind.

293. Rajayoga is characterized in the text as:
(A) a path of devotion appealing to the emotional nature.
(B) the path of knowledge that discriminates between the real and unreal.
(C) the use of forceful effort and physical postures to control energy.
(D) a systematic approach to controlling the mind, codified by Patanjali.

294. The passage describes Hathayoga as often being a preparatory stage for which other path?
(A) Karmayoga
(B) Rajayoga
(C) Bhaktiyoga
(D) Jnanayoga

295. The practice of repeating sacred syllables or phrases, known as japa, is central to which path of yoga mentioned in the text?
(A) Jnanayoga
(B) Karmayoga
(C) Mantra Yoga
(D) Rajayoga

Direction : Please read the following source carefully.

While Yoga is most commonly associated with the orthodox Hindu (Astika) traditions, significant yogic elements are also integral to the heterodox (Nastika) systems of Jainism and Buddhism. These traditions, despite their distinct metaphysical foundations, share a profound emphasis on meditative practices, ethical conduct, and mind control as essential means for liberation. In Jainism, yogic principles are deeply embedded within the path to purification and liberation from karmic bondage. This path is encapsulated in the Triratna, or the three jewels: Samyak Darshana (right faith), Samyak Jnana (right knowledge), and Samyak Charitra (right conduct). Right conduct, in particular, includes rigorous austerities, self-control, and various forms of meditation (dhyana) that are functionally similar to yogic practices. The goal is the purification and stoppage of the influx of new karma, leading to the soul's ascent to a state of eternal liberation. In Buddhism, the influence of yogic methodology is most evident in the Noble Eightfold Path, which is the practical guide to ending suffering (dukkha) and achieving Nirvana. Key components of this path, such as Samma-sati (right mindfulness) and Samma-samadhi (right concentration), are central to Buddhist meditation techniques. These practices, which involve cultivating focused awareness and deep states of mental absorption (jhanas), are functionally parallel to the meditative limbs of Patanjali's Rajayoga, highlighting a shared heritage of contemplative techniques aimed at inner transformation.

Based on the above source, attempt the following five questions.

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296. According to the passage, yogic elements in Jainism are most clearly connected to which concept?
(A) The Noble Eightfold Path
(B) The idea of a creator God (Ishvara)
(C) The metaphysical dualism of Purusha and Prakriti
(D) The Triratna (three jewels)

297. In Buddhism, which two components of the Noble Eightfold Path are mentioned as being parallel to yogic meditative practices?
(A) Right Mindfulness and Right Concentration
(B) Right Faith and Right Conduct
(C) Right Knowledge and Right Action
(D) Right Livelihood and Right Speech

298. What is the ultimate goal of the yogic practices within the Jain framework as described in the text?
(A) To achieve the state of Nirvana by ending suffering.
(B) The purification from karmic bondage and liberation of the soul.
(C) To realize the identity of Atman and Brahman.
(D) To cultivate devotion to a personal deity.

299. The paragraph suggests that a shared feature between yogic elements in Jainism, Buddhism, and orthodox Yoga is the focus on:
(A) accepting the authority of the Vedas.
(B) meditative practices and ethical conduct for liberation.
(C) a specific metaphysical belief in Atman.
(D) worship of the same pantheon of deities.

300. The term "Samma-samadhi" in the Buddhist context, as mentioned in the source, refers to:
(A) right concentration in meditation.
(B) right faith in the teachings.
(C) right conduct and austerities.
(D) right mindfulness of the body.

NODIA

ANSWERS

1. (B) To unite or to join
The term Yoga originates from the Sanskrit root Yuj, which signifies the act of joining or uniting. In a spiritual context, this reflects the union of the individual consciousness with the universal consciousness. It represents a state of integration where the practitioner achieves harmony within themselves and with the external world. This fundamental definition emphasizes connection rather than just physical exercise or mystical powers.

2. (A) Majority groups correctly view Yoga's primary aim as achieving competitive fitness.
Common misconceptions often reduce the profound system of Yoga to mere physical gymnastics or competitive fitness. While physical benefits are significant, the primary aim involves mental clarity and spiritual growth. Viewing Yoga as exclusively religious or restricted to the young and flexible further limits its universal applicability. Understanding these errors is crucial for appreciating Yoga as a holistic science for personal development and lasting internal peace.

3. (C) To attain a state of self-realization and spiritual liberation.
The foundational principles of Yoga designate self-realization and spiritual liberation as the ultimate goals. While improving physical health and mastering bodily control are beneficial outcomes, they serve as preparatory steps toward higher mental discipline. The practice seeks to transcend worldly suffering by understanding the true nature of the self. This objective remains consistent across various classical traditions, emphasizing the liberation of consciousness from material bondage.

4. (A) P-3, Q-2, R-1, S-4
The Prasthanatrayee constitutes the triple foundation of Vedanta philosophy, consisting of the Upanishads, the Brahmasutras, and the Bhagavad Gita. The Upanishads represent the Shruti Prasthana, as they are revealed knowledge. The Brahmasutras provide a logical framework known as Nyaya Prasthana. The Bhagavad Gita is categorized as Smriti Prasthana, derived from remembered tradition. Together, these texts offer a comprehensive spiritual roadmap for practitioners seeking ultimate truth and liberation.

5. (C) Dharma
Within the framework of the four human pursuits, Dharma represents the foundation of righteous conduct, moral values, and social duty. It provides the ethical guidelines necessary to balance material acquisition and sensory enjoyment. By adhering to Dharma, an individual ensures that their life remains aligned with cosmic order and spiritual growth. This component is essential for maintaining social harmony while progressing toward the final goal of liberation.

6. (B) To the three principal scriptures forming the foundation of Vedanta
In Indian philosophy, the term refers to the three authoritative sources that establish the tenets of Vedanta. These include the Upanishads, which are the culmination of the Vedas, the Brahmasutras, which systematize Vedic thought, and the Bhagavad Gita, which provides practical spiritual guidance. Any school of Vedanta must interpret these three texts to validate its philosophical position. They represent the revealment, logic, and tradition of wisdom.

7. (A) Both Statement I and Statement II are true.
The Upanishads are profound philosophical treatises that appear at the conclusion of the Vedic literature, focusing on the nature of reality. Simultaneously, the Vedas are regarded as the primary source of spiritual knowledge in the Indian tradition. They are classified as Shruti because they were heard or revealed to ancient sages. Both aspects emphasize a transition from ritualistic practices to internal inquiry and the pursuit of truth.

8. (A) Both A and R are true and R is the correct explanation of A.

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Samkhya philosophy is characterized by a dualistic metaphysical framework that recognizes two distinct and eternal realities. Purusha represents pure, passive consciousness, while Prakriti denotes primal, active matter and the cause of the manifest world. The interaction between these two principles initiates the process of cosmic evolution. Liberation is achieved when the individual realizes the fundamental difference between consciousness and the material world, ending the cycle of suffering.

9. (C) Ahimsa
The four human aims, known as Purushartha Chatushtaya, provide a comprehensive roadmap for a balanced and meaningful life. These components include Dharma for moral duty, Artha for material prosperity, Kama for sensory fulfillment, and Moksha for spiritual liberation. While Ahimsa is a vital ethical principle in many Indian traditions, it is not listed as one of these four primary objectives. Instead, it serves as a foundational virtue within Dharma.

10. (A) Vaisheshika - Atomic theory and categories
The Vaisheshika school is renowned for its systematic classification of reality into specific categories and its early development of atomic theory. It posits that the physical universe is composed of indestructible atoms governed by moral laws. In contrast, Nyaya focuses on logic and epistemology, while Samkhya provides a dualistic metaphysical framework. Yoga offers the practical path to liberation, and Mimamsa emphasizes Vedic ritualism. Each system provides a unique philosophical perspective.

11. (A) I and II only
The development of Yoga is a long historical process with roots extending back to the ancient Vedic period. Foundational concepts that later shaped classical Yoga philosophy are clearly evident in the Upanishads. However, the notion that physical fitness has always been the primary aim is incorrect, as spiritual liberation was the traditional focus. Additionally, misconceptions about Yoga have existed for centuries and are not merely a recent or modern phenomenon.

12. (B) Kaivalya
In the metaphysics of Samkhya, the state of ultimate liberation is known as Kaivalya. This condition signifies the total isolation and independence of Purusha from the influence of Prakriti. It is attained when the practitioner gains the discriminative knowledge to distinguish pure consciousness from the material world and its modifications. Once this separation is realized, the soul is freed from the cycle of birth and death and the experience of suffering.

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13. (C) Brahman
Vedanta philosophy identifies Brahman as the ultimate, non-dual reality that serves as the foundation of the entire universe. It is described as the source from which all existence originates, the power by which it is sustained, and the destination into which it eventually dissolves. Unlike material causes, Brahman is pure consciousness and existence. Realizing the identity between the individual self and this supreme reality is the core goal of the Vedantic path.

14. (D) It exclusively relies on inference and rejects perception and testimony.
The epistemology of Yoga Darshana is based on three valid sources of knowledge to understand reality accurately. These include direct perception through the senses, logical inference based on observation, and scriptural testimony from realized sages or ancient texts. It does not rely on a single method while rejecting others. This balanced approach ensures that the practitioner can verify truths through experience, reasoning, and the wisdom of the established tradition.

15. (A) 4, 3, 1, 2
The hierarchical order of human pursuits begins with Dharma, which provides the ethical foundation for all activities. Based on this moral ground, one pursues Artha for material resources and Kama for the fulfillment of desires. Ultimately, these three stages prepare the individual for the final goal of Moksha, which is spiritual liberation. This progression ensures that worldly life is lived righteously while keeping the ultimate aim of human existence in focus.

16. (B) Cause: Knowledge of non-duality; Effect: Liberation (Moksha).
In Vedanta, the primary cause of spiritual bondage is ignorance of the true nature of the self. By cultivating the knowledge of non-duality,

the practitioner realizes that the individual soul and the absolute reality are fundamentally one. This profound realization acts as the cause that directly results in the effect of liberation. Unlike ritualistic actions or physical mastery, this path emphasizes intellectual and spiritual insight as the key to ending all suffering.

17. (D) Statement I is false, but Statement II is true.
While the Aranyakand depicts the lives of forest-dwelling ascetics, it does not contain systematic treatises on Hatha Yoga postures, which developed as a distinct tradition much later. Conversely, the Shantiparva of the Mahabharata is famous for its deep philosophical discourses on Dharma and liberation. It explores concepts that are highly relevant to the yogic path, providing ethical and spiritual guidance. Thus, the epic literature integrates yogic ideals within broader narrative contexts.

18. (B) P-2, Q-4, R-1, S-3
Different schools of Indian philosophy offer varied metaphysical perspectives on the nature of reality. Samkhya presents a dualistic view of consciousness and matter, while Yoga adds the concept of a supreme being to this framework. Advaita Vedanta emphasizes the non-dual nature of the absolute reality. Vaisheshika provides a pluralistic realism based on the classification of atoms. Understanding these distinctions is vital for grasping the diverse intellectual landscape of the Indian spiritual tradition.

19. (C) The practice of Yama and Niyama for self-purification and social harmony
The ethical framework within Yoga is characterized by the five Yamas and five Niyamas, which provide guidelines for personal conduct and social interaction. These principles focus on non-violence, truthfulness, and self-discipline, aiming to purify the mind and character of the practitioner. Rather than being mere dietary rules or religious rituals, they serve as the essential foundation for higher meditation. This systematic approach ensures both internal peace and harmony with the environment.

20. (D) It elaborates on Mokshadharma principles central to the goal of Yoga.
The Shantiparva section of the Mahabharata is a significant source of philosophical wisdom, particularly regarding the path to liberation. It contains the Mokshadharma, which discusses the duties and disciplines necessary to achieve freedom from the cycle of birth and death. These principles align closely with the goals of Yoga, emphasizing detachment, self-control, and the realization of the spiritual self. It provides a bridge between epic narrative and formal philosophical inquiry.

21. (A) I, II and V only
The six orthodox schools provide a comprehensive understanding of Indian philosophy. Samkhya and Yoga are considered allied because they share a similar dualistic metaphysics, while Nyaya and Vaisheshika collaborate on logic and the nature of reality. Liberation in Samkhya is specifically defined as the realization of the distinction between consciousness and matter. These points highlight the interconnected nature of these systems, where logic, metaphysics, and practical discipline work together toward the goal.

22. (B) Yajnavalkya Smriti
The Prasthanatrayee refers to the three foundational pillars of Vedanta philosophy that every major teacher must comment upon. This group includes the Upanishads, which are revealed texts, the Brahmasutras, which provide logical structure, and the Bhagavad Gita, which offers practical spiritual guidance. While the Yajnavalkya Smriti is an important text on law and dharma, it is not part of this specific triple foundation. It belongs to a different category of scriptural literature.

23. (D) He systematically compiled and codified yoga philosophy in the Yoga Sutras.
Maharshi Patanjali is revered for his monumental work in organizing the diverse and ancient practices of Yoga into a coherent philosophical system. Through the Yoga Sutras, he provided a systematic structure known as the eight-limbed path. While he did not invent Yoga or all the physical postures, his codification established a clear theoretical and practical framework that remains the standard for classical Yoga. His contribution ensured the preservation and accessibility of this wisdom.

24. (A) Both A and R are true and R is the correct explanation of A.

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The Yajnavalkya Smriti is a significant text within the Smriti literature that extends beyond legal codes to include spiritual disciplines. It contains specific instructions on the limbs of Yoga, highlighting their role in the purification of the mind and body. By providing these practical guidelines, the text demonstrates how yogic principles were integrated into the daily life and ethical duties of the individual. This integration supports the practitioner's overall progress toward spiritual growth.

25. (C) The nature and practice of supreme devotion (Bhakti)
The Narada Bhaktisutra is a foundational text that explores the path of divine love and surrender. It defines supreme devotion as a state of intense, selfless love for the divine that leads to eternal peace and immortality. The text provides a systematic methodology for cultivating this sentiment, emphasizing that Bhakti is both the means and the end of spiritual practice. It remains a primary authority for those following the devotional stream of Yoga.

26. (A) It is a major tradition in the lineage of Hatha Yoga and Nath Yogis.
The tradition established by Guru Gorakshanath is central to the history of Hatha Yoga and the Nath lineage. This school emphasizes the use of the physical body and vital energies as tools for spiritual awakening. By developing techniques such as postures, breath control, and internal purification, it prepares the practitioner for higher states of consciousness. This lineage has significantly influenced the practical aspects of Yoga through several centuries of history and literature.

27. (D) Karma Yoga
The Bhagavad Gita presents Karma Yoga as a central path for spiritual evolution within the world. It emphasizes the performance of one's duties with skill and dedication but without attachment to the resulting rewards. By offering the fruits of action to the divine, the practitioner purifies the mind and remains free from the bondage of karma. This path is particularly relevant for individuals engaged in social and professional responsibilities who seek spiritual growth.

28. (A) Both Statement I and Statement II are true.
Maharshi Patanjali's system is traditionally known as Raja Yoga, focusing on the systematic control of the mind through eight specific limbs. In contrast, the tradition associated with Guru Gorakshanath is centrally focused on Hatha Yoga, which emphasizes physical and energetic purification techniques. While their methods differ, both lineages aim for the ultimate goal of spiritual liberation. They represent two major streams of practice that have shaped the development of Yoga throughout Indian history.

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29. (C) Kabirdas - Author of the Yoga Sutras.
Kabirdas was a celebrated mystic poet who emphasized direct inner experience and criticized external rituals, but he was not the author of the Yoga Sutras. That seminal philosophical work is correctly attributed to Maharshi Patanjali. Other figures like Tulasidas and Surdas significantly enriched the devotional landscape with their poetry focused on Lord Rama and Lord Krishna. Understanding the correct authorship of foundational texts is essential for accurately mapping the various streams of Indian spiritual literature.

30. (D) Swami Vivekananda
Swami Vivekananda played a pivotal role in introducing the profound concepts of Yoga and Vedanta to the global community. At the 1893 Parliament of Religions, he presented Yoga as a scientific method to manifest the inherent divinity within every human being. His teachings synthesized the four main paths of Yoga, making them accessible and relevant to the modern world. His influence catalyzed the global interest in Indian spirituality and established a bridge between East and West.

31. (C) I, II and III only
Modern Yoga masters have contributed uniquely to the spiritual landscape. Swami Vivekananda promoted Raja Yoga and Vedanta, while Shri Aurobindo developed the concept of Integral Yoga for total transformation. Maharshi Ramana emphasized self-inquiry as the most direct path to realization. While Maharshi Dayanand Saraswati focused on the authority of the Vedas and social reform, he is less associated with the specific development of yogic methods compared to the other three figures mentioned in this context.

32. (B) Shri Aurobindo
Shri Aurobindo introduced the concept of Integral Yoga, which seeks the complete transformation of the human being across all levels of existence. Unlike paths that aim for liberation by escaping the world, Integral Yoga focuses on the descent of higher consciousness to divinize earthly life. It integrates the physical, mental, and spiritual aspects of the individual into a harmonious whole. This visionary approach emphasizes that the evolution of consciousness is the ultimate purpose of human life.

33. (B) Bhaktiyoga
The Narada Bhaktisutra is an authoritative scripture dedicated entirely to the path of devotion. It outlines the nature of supreme love for the divine and provides practical steps for its cultivation. The text emphasizes that Bhakti is the most accessible path to liberation for most people, as it utilizes the natural power of human emotion. By directing love toward the divine, the practitioner achieves a state of constant peace and union with the ultimate reality.

34. (A) P-4, Q-3, R-1, S-2
Each modern master offered a distinct contribution to the spiritual heritage. Swami Vivekananda synthesized the four Yogas for the contemporary world, and Shri Aurobindo developed the Integral Yoga for evolutionary transformation. Maharshi Ramana focused on the practice of self-inquiry, while Maharshi Dayanand Saraswati advocated for a return to the foundational wisdom of the Vedas. Together, their teachings have provided a diverse and comprehensive framework for spiritual seekers in the modern era and beyond.

35. (C) Bhakti Yoga
The devotional poetry of saints like Kabirdas, Tulasidas, and Surdas significantly enriched the stream of Bhakti Yoga. Their works emphasized the importance of love, surrender, and a personal relationship with the divine, often transcending formal religious boundaries. By expressing profound spiritual truths through simple language and music, they made the path of devotion accessible to the common person. Their literature remains a vital part of the living spiritual tradition in the Indian subcontinent.

36. (D) Maharshi Dayanand Saraswati
Maharshi Dayanand Saraswati was a prominent reformer who founded the Arya Samaj and called for a return to the original teachings of the Vedas. He viewed the Vedic scriptures as the ultimate source of knowledge and advocated for a life based on their principles. His work focused on purging society of superstitions and reviving the rational and ethical foundations of Indian spirituality. His emphasis on the Vedas provided a powerful impetus for social and religious reform.

37. (A) Both Statement I and Statement II are true.
Sri T. Krishnamacharya is widely regarded as a foundational figure in the development of modern yoga, influencing many prominent teachers who spread these practices globally. Similarly, Swami Shivanada Saraswati made a massive impact by founding the Divine Life Society and authoring hundreds of books on spiritual topics. Both figures were instrumental in making Yoga and Vedanta accessible to a wide audience during the 20th century. Their legacies continue to inspire and guide practitioners throughout the world.

38. (A) Both A and R are true and R is the correct explanation of A.
The teachings of Guru Gorakshanath are essential to the history of Hatha Yoga because they provided a systematic approach to physical and energetic purification. His tradition utilized specific techniques like postures and breath control to prepare the body for advanced meditation and spiritual realization. By focusing on the psycho-physical aspects of the individual, he created a robust foundation for the pursuit of higher states of consciousness. This approach remains a cornerstone of practical Yoga today.

39. (D) Mantra Yoga
Mantra Yoga utilizes the power of sound vibrations and sacred syllables to achieve spiritual evolution and mental clarity. By repeatedly chanting specific mantras, the practitioner harmonizes their internal energy and focuses the mind on a higher ideal. This path recognizes that sound has a profound impact on consciousness and can be used to transcend ordinary mental patterns. It is an ancient and effective method for attaining peace and connecting with the divine presence.

40. (A) Maharshi Mahesh Yogi

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Maharshi Mahesh Yogi is globally recognized for introducing the Transcendental Meditation technique to the modern world. This simple, mantra-based practice is designed to allow the mind to settle into a state of deep rest and expanded awareness. His efforts led to the widespread scientific study of meditation and its benefits for health and well-being. By making a profound spiritual practice accessible to people of all backgrounds, he contributed significantly to the global meditation movement.

41. (A) I, II and III only
Contemporary Yoga masters have made significant contributions through various methodologies. Sri Shyamacharan Lahidi revived the path of Kriya Yoga for householders, while Swami Rama of Himalayas demonstrated the scientific validity of yogic control over autonomic functions. Pt. Sri Ram Sharma Acharya focused on the scientific spirituality of the Gayatri Mantra. While the other masters mentioned also made vital contributions, these three are specifically noted for their roles in Kriya Yoga, scientific inquiry, and Gayatri sadhana.

42. (A) Buddhism
The concepts of 'Right Mindfulness' and the 'Eightfold Path' are central to the teachings of Buddhism, providing a comprehensive guide for ethical living and mental discipline. These practices aim to eliminate suffering by cultivating wisdom, morality, and concentration. The Buddhist meditative tradition shares many commonalities with classical Yoga, emphasizing the importance of internal awareness and the cessation of mental disturbances. This reflects a shared cultural heritage of spiritual inquiry and practice in ancient India.

43. (D) Kriyayoga
The traditionally recognized main paths of Yoga include Jnanayoga for wisdom, Bhaktiyoga for devotion, Karmayoga for selfless action, and Rajayoga for mind control. While Kriya Yoga is a significant and powerful set of practices, it is often viewed as a specific technique or a component within these broader paths, such as Raja Yoga. Understanding the primary classifications helps in grasping the diverse approaches available within the yogic tradition to suit different temperaments and goals.

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44. (B) Jainism
The five great vows, known as Mahavratas in Jainism, are fundamentally identical to the Yamas or moral restraints found in Patanjali's Yoga Sutras. Both traditions emphasize non-violence, truthfulness, non-stealing, chastity, and non-possession as essential ethical foundations for spiritual progress. This shared ethical framework highlights the universal importance of moral conduct in the pursuit of liberation across different Indian philosophical systems. These principles ensure that the practitioner maintains purity and harmony throughout their spiritual journey.

45. (2) 2, 1, 3, 4
The chronological development of Yoga involves several key figures across different eras. Maharshi Patanjali codified the classical system around the early centuries CE. Guru Gorakshanath established the Hatha Yoga tradition during the medieval period. In the modern era, Swami Vivekananda introduced Yoga to the global stage in the late 19th century. Finally, Sri T. Krishnamacharya became a major influence in the 20th century. This sequence illustrates the long and evolving history of the yogic tradition.

46. (D) Cause: Discrimination (Viveka); Effect: Realization of the true Self.
Jnanayoga focuses on the path of intellectual and spiritual inquiry to achieve liberation. By practicing discrimination between the eternal self and the transient material world, the seeker removes the veil of ignorance. This process of discernment serves as the cause that directly leads to the realization of one's true nature. Unlike paths that rely on emotion or physical action, Jnanayoga emphasizes the power of knowledge and wisdom to end the cycle of suffering and delusion.

47. (A) Both Statement I and Statement II are true.
Rajayoga, as systematized by Patanjali, is famously known as the eight-limbed path or Ashtanga Yoga, providing a comprehensive method for mental discipline. Simultaneously, Hatha Yoga is traditionally viewed as a preparatory stage that purifies the physical body and vital energies to facilitate higher meditation. Both systems are complementary, with the physical practices supporting the mental goals. Together, they offer

a holistic approach to spiritual development that addresses both the body and the mind.

48. (B) Rajayoga
Rajayoga is the path that specifically focuses on the mastery of the mind and the cessation of its constant modifications. Through a systematic eight-limbed approach, it guides the practitioner from ethical discipline to deep states of concentration and meditation. The ultimate goal is to achieve a state of one-pointed awareness where the fluctuations of the mind are stilled. This path provides a rigorous psychological framework for achieving internal peace and spiritual realization through self-control.

49. (B) Both Jainism and Buddhism reject the concept of liberation or ultimate freedom from suffering.
Both Jainism and Buddhism are fundamentally centered on the pursuit of liberation and the permanent cessation of suffering, known as Nirvana or Moksha. They share this core objective with the yogic tradition, although their metaphysical frameworks may differ. The idea that they reject liberation is a major misunderstanding of their essential teachings. Instead, they provide detailed paths involving ethical conduct, meditation, and wisdom to achieve ultimate freedom from the cycle of birth and death.

50. (A) Kriya Yoga
Sri Shyamacharan Lahidi is renowned for making the powerful practice of Kriya Yoga accessible to modern householders. He received this ancient technique from the legendary Mahavatar Babaji and passed it on through a dedicated lineage of disciples. Kriya Yoga involves specific breathing and energy-directing techniques that accelerate spiritual evolution and internal purification. His life demonstrated that profound spiritual realization is possible while fulfilling one's family and social responsibilities in the world.

51. (D) I, II, III and IV
The major paths of Yoga provide a comprehensive range of methodologies to suit different human temperaments. Jnanayoga appeals to the intellect through wisdom, while Bhaktiyoga utilizes the power of devotion and love. Karmayoga focuses on the purification of the mind through selfless service, and Rajayoga emphasizes the systematic control of mental processes. Each path leads toward the same ultimate goal of spiritual realization, allowing individuals to choose the approach that best fits their nature.

52. (D) "Serve, Love, Give, Purify, Meditate, Realize"
Swami Shivanada Saraswati synthesized the essence of spiritual life into a simple and powerful motto that guides his followers. This six-step path emphasizes selfless service, divine love, charity, internal purification, regular meditation, and finally, self-realization. By integrating these elements, he offered a holistic approach to Yoga that can be practiced by anyone in daily life. His teachings focus on the practical application of spiritual principles to achieve peace and serve humanity effectively.

53. (C) Swami Rama of Himalayas
Swami Rama of Himalayas was a pioneer in bridging the gap between ancient yogic wisdom and modern scientific inquiry. He participated in groundbreaking research at the Menninger Foundation, demonstrating that a yogi can voluntarily control autonomic functions like heart rate and body temperature. He founded the Himalayan International Institute to promote the integration of Yoga, science, and medicine. His life was dedicated to showing that yogic techniques are systematic and verifiable methods for human development.

54. (B) Samkhya
Among the six orthodox schools, Samkhya provides the essential metaphysical foundation for the practical system of Patanjali's Yoga. It offers the dualistic framework of Purusha and Prakriti, explaining the evolution of the universe and the cause of human suffering. Yoga accepts this Samkhyan metaphysics and provides the specific eight-limbed methodology to achieve the liberation described in theory. This relationship between Samkhya and Yoga is often described as that of theory and practice within the tradition.

55. (B) P-4, Q-3, R-1, S-2
Each path of Yoga employs a primary method suited to its specific focus. Jnanayoga relies on intellectual discrimination and inquiry to remove ignorance. Bhaktiyoga centers on devotion and total surrender to the divine. Karmayoga emphasizes selfless service and action without

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attachment to the fruits. Hathayoga utilizes psycho-physical purification techniques like postures and breath control. Together, these methodologies address the different facets of the human personality—intellect, emotion, will, and body—leading toward spiritual growth.

56. (A) Austerity, meditation, and self-control
While the Aranyakand focuses on the narrative of Rama's exile, the lifestyle of the sages described in the text reflects fundamental yogic values. These ascetics lived lives of extreme simplicity, practicing Tapas or austerity, deep meditation, and mastery over their senses. Their dedication to spiritual discipline in the forest environment highlights the foundational role of self-control and contemplation in the ancient Indian tradition. These practices serve as a precursor to the more systematic Yoga systems.

57. (C) One must pierce through the veil of illusion (Maya) with knowledge (Jnana).
In Advaita Vedanta, Maya represents the cosmic power of illusion that makes the non-dual absolute appear as a world of diversity. For the aspirant of Jnanayoga, the goal is to cultivate the wisdom to see beyond this illusory appearance. By realizing the fundamental reality of Brahman, the practitioner pierces through the veil of Maya and achieves liberation. This process does not involve physical destruction but a profound shift in perception through the power of spiritual knowledge.

58. (A) Both Statement I and Statement II are true.
Pt. Sri Ram Sharma Acharya was the visionary founder of the All World Gayatri Pariwar, an organization dedicated to mass spiritual awakening. His work was characterized by a strong emphasis on the integration of modern science with ancient spirituality. He particularly focused on the Gayatri Mantra, presenting it as a scientific tool for mental and spiritual development. Through his extensive writings and movements, he aimed to reform society and empower individuals through rational and ethical spiritual practices.

59. (A) Both A and R are true and R is the correct explanation of A.
Shri Aurobindo's teachings offer a unique perspective on the purpose of spiritual life, moving beyond the traditional goal of personal escape from the world. His Integral Yoga aims for a total transformation of human nature and the descent of higher consciousness, or the Supermind, into earthly existence. This vision seeks to manifest a divine life on earth rather than seeking liberation in another realm. It represents an evolutionary leap that addresses the physical, vital, and mental aspects.

60. (B) Promotion of competition and ego-centric achievement
The true aims of Yoga are centered on achieving internal harmony, cultivating focused awareness, and realizing the spiritual essence of the self. Practices that encourage competition or the inflation of the ego are contrary to the foundational principles of the tradition. Yoga seeks to dissolve the barriers of the ego to foster a sense of universal connection and internal peace. This holistic approach focuses on personal growth and self-mastery rather than external achievement or social comparison.

61. (C) Sri Shyamacharan Lahidi - Kriya Yoga
Contemporary Yoga traditions are often associated with specific masters who revived or popularized particular methodologies. Sri Shyamacharan Lahidi is the key figure responsible for the modern dissemination of Kriya Yoga. In contrast, Maharshi Mahesh Yogi is known for Transcendental Meditation, and Sri T. Krishnamacharya for his individualized approach to Hatha Yoga. Shri Aurobindo developed the concept of Integral Yoga. Accurately pairing these masters with their contributions is essential for understanding the diverse landscape of modern Yoga.

62. (C) I, II and III only
Maharshi Dayanand Saraswati made significant contributions through the founding of the Arya Samaj and his advocacy for a return to Vedic authority. He viewed the teachings of the Vedas as essential for both social reform and individual development, including traditional yogic practices within a holistic vision for human progress. He did not reject physical culture but rather sought to integrate ethical and physical discipline based on ancient wisdom. His efforts aimed to modernize society while maintaining spiritual roots.

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63. (A) Hathayoga
Hathayoga is a distinct path that focuses on the purification and control of the physical body and vital energies. It utilizes a variety of techniques including postures, breath control, mudras, and internal cleansing practices. These methods are designed to balance the solar and lunar energies within the individual, creating a stable foundation for higher spiritual practices. Traditionally, Hathayoga is viewed as a prerequisite or preparatory school for the mental discipline of Rajayoga, leading toward spiritual liberation.

64. (B) It holds the scriptures (Shabda or Shruti), particularly the Upanishads, as the primary means.
Vedanta Darshana posits that the ultimate reality, Brahman, cannot be fully grasped through direct sensory perception or logical inference alone. Instead, it relies on scriptural testimony, specifically the Upanishads, as the primary and most authoritative source of knowledge. While other means of knowledge are recognized for worldly matters, the revelation of the absolute truth requires the wisdom passed down through the Shruti. This epistemological position emphasizes the importance of sacred tradition in achieving spiritual realization.

65. (B) Lord Krishna
The poetry of the saint Surdas is renowned for its intense devotional sentiment, primarily focused on the worship of Lord Krishna. His works beautifully describe the various stages of Krishna's life, especially his childhood and youth, through the lens of pure love and surrender. This literature represents a high point in the Bhakti tradition, using music and emotion to connect the individual soul with the divine. His contributions have profoundly influenced the devotional culture of the Indian subcontinent.

66. (B) 2, 1, 3, 4
The chronological order of ancient Indian texts reflects the evolution of spiritual and philosophical thought. The Vedic Samhitas are the earliest foundational scriptures, followed by the philosophical inquiries of the Upanishads. The great epics, including the Ramayana and Mahabharata, were composed later, integrating these philosophical concepts into narrative forms. Finally, the Yoga Sutras of Patanjali provided a systematic codification of yogic practices. This progression shows a movement from ritualistic beginnings to complex philosophical systems and practical disciplines.

67. (C) By performing actions skillfully and selflessly, without attachment to the outcomes
Karma Yoga teaches that the path to spiritual growth lies in the way one engages with the world. A practitioner should perform their duties with total dedication and skill, viewing the work itself as a service. Crucially, they must remain detached from the personal rewards or consequences of their actions. By letting go of the ego's desire for specific results, the individual remains undisturbed by success or failure, leading to mental purification and eventual liberation.

68. (C) Statement I is false, but Statement II is true.
The history of Yoga is not a simple, linear progression but rather a complex tapestry of multiple streams and traditions that evolved over millennia. Various schools, such as Vedic, Upanishadic, Tantric, and Hatha traditions, often co-existed and exerted mutual influence on each other. This rich diversity has resulted in a multifaceted system with diverse practices and philosophies. Recognizing this historical complexity is essential for a deep understanding of the global and enduring nature of the yogic heritage.

69. (C) P-2, Q-4, R-1, S-3
Different philosophical schools utilize specific terms to describe their metaphysical and logical frameworks. Kaivalya is the term for liberation in Yoga, while Vivartavada describes the theory of appearance in Advaita Vedanta. Samkhya uses Parinamavada to explain the transformation of matter. Nyaya provides a detailed analysis of Pramana, the means of valid knowledge. Correctly matching these terms with their respective schools is fundamental for understanding the technical vocabulary and distinct viewpoints within Indian philosophy.

70. (B) Jnanayoga
The method of self-inquiry, prominently taught by Maharshi Ramana, is a cornerstone of the Jnanayoga path. It involves constantly questioning the nature of the 'I' to peel away

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identification with the body, mind, and ego. This direct approach aims to uncover the pure consciousness that lies beyond all transient thoughts and experiences. By focusing inward with the question "Who am I?", the seeker attains the realization of the true self and achieves spiritual liberation.

71. (D) His epic poem, Ramcharitmanas, promotes values of Dharma and Bhakti, which are integral to a yogic life.
Tulasidas made a profound contribution to the spiritual tradition through his epic poem, the Ramcharitmanas. While not a systematic yoga manual, the text emphasizes the importance of righteous conduct and supreme devotion to Lord Rama. These values are essential components of a yogic life, providing an ethical and emotional framework for the practitioner. His work has served as a source of spiritual inspiration for millions, making the path of Bhakti and Dharma widely accessible.

72. (C) I, II, III, IV, and V
Contemporary Yoga masters have enriched the tradition through a wide range of contributions. These include establishing spiritual societies, developing individualized teaching methods, popularizing meditation techniques, focusing on mantra science, and conducting scientific research on yogic control. Each of these figures has played a crucial role in the global spread and modern interpretation of Yoga. Their collective work demonstrates the versatility and continued relevance of yogic practices in addressing the diverse needs of the modern world.

73. (C) Jainism
The 'three jewels' or Triratna consist of Right Faith, Right Knowledge, and Right Conduct, forming the core ethical and spiritual foundation of Jainism. These principles are closely aligned with the ethical disciplines of Yoga, emphasizing that spiritual progress requires a balance of understanding and action. By adhering to these three pillars, the practitioner purifies their soul and works toward liberation from karmic bondage. This shared focus on ethical living highlights the interconnectedness of ancient Indian traditions.

74. (A) The practice of meditation (Dhyana) for mental purification and insight
Buddhism places a strong emphasis on the practice of meditation as a central means for achieving mental purification and spiritual insight. Techniques such as focusing on the breath and cultivating mindfulness parallel the yogic practice of Dhyana. These methods aim to still the fluctuations of the mind and uncover the root causes of suffering. This focus on internal awareness and mental discipline is a key element that Buddhism shares with the broader yogic tradition of ancient India.

75. (A) Both A and R are true and R is the correct explanation of A.
In Samkhya metaphysics, Prakriti is the primal matter composed of the three Gunas: Sattva, Rajas, and Tamas. When these Gunas are in perfect balance, Prakriti remains in an unmanifested state. The disturbance of this equilibrium, caused by the proximity of Purusha, initiates the process of cosmic evolution and the creation of the manifest world. Understanding the dynamics of the Gunas is essential for grasping how consciousness and matter interact in the Samkhya-Yoga system.

76. (B) Patanjali's Yoga Sutras
The classic definition of Yoga as the cessation of the modifications of the mind is found at the beginning of Patanjali's Yoga Sutras. This aphorism establishes the central goal of the entire system: to still the mental fluctuations that obscure the true nature of the self. By achieving this state of internal stillness, the practitioner transcends the ego and attains spiritual realization. This definition remains the most authoritative and widely recognized description of the essence of classical Yoga.

77. (C) Mimamsa
Among the six orthodox schools, Mimamsa is an ancient system that focuses primarily on the interpretation of Vedic rituals and duties. While it is classified as one of the Shad-darshanas, it is not as closely linked to the practical path of Yoga as Samkhya or Vedanta. Its main concern is the correct performance of sacrifices to ensure moral and cosmic order. Nonetheless, it contributes to the broader philosophical landscape by

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establishing rigorous methods of textual interpretation and epistemology.

78. (A) Both Statement I and Statement II are true.
Both the Mahabharata and the Ramayana integrate yogic and philosophical principles within their epic narratives. The Shantiparva provides deep insights into ethics and liberation through the discourse of Bhishma. Simultaneously, the Aranyakand depicts the simplicity and discipline of a forest life, reflecting the values of austerity and meditation. These epic sources show how yogic ideals were woven into the cultural and spiritual fabric of ancient India, providing practical examples of a life dedicated to Dharma.

79. (A) A shared focus on living a life that leads towards the ultimate goal of liberation.
The ethical dimension of the six orthodox schools is characterized by a common emphasis on moral conduct as a prerequisite for spiritual growth. Each system provides guidelines that help the individual overcome ignorance and suffering, moving toward the ultimate goal of liberation. While their specific methods and metaphysical views may differ, they all agree that a righteous and disciplined life is essential. This shared ethical foundation ensures that philosophical inquiry is matched with practical moral development.

80. (B) Rajayoga - Path of Royal Indulgence
The term Rajayoga refers to the 'Royal Path' of mind control and meditation, not a life of indulgence. It is a systematic approach to achieving spiritual mastery through the eight limbs outlined by Patanjali. The other paths—Jnanayoga for wisdom, Bhaktiyoga for devotion, and Karmayoga for selfless action—are correctly identified by their primary methods. Mistakenly associating Rajayoga with indulgence ignores its rigorous disciplinary nature and its ultimate aim of achieving a state of profound internal stillness.

81. (C) I, II, III and IV
Maharshi Patanjali and Guru Gorakshanath represent two major streams of Yoga that address the human being from different perspectives. Patanjali's Raja Yoga focuses on the systematic mastery of the mind, while Gorakshanath's Hatha Yoga emphasizes the body and vital energies as tools for awakening. Both systems include elements of the other, recognizing that the body and mind are interconnected. Ultimately, both traditions share the common goal of attaining higher states of consciousness and spiritual liberation.

82. (A) The direct, inner experience of the divine, beyond religious dogmas
The saint Kabirdas emphasized that true spiritual realization comes through direct, internal experience rather than adherence to external rituals or dogmas. His poetry often criticized the superficial aspects of religion and encouraged seekers to find the divine within their own hearts. This emphasis on inner experience aligns with the core essence of Yoga, which focuses on personal transformation and the realization of the true self beyond social and religious identities.

83. (C) A special Purusha, untouched by afflictions, who can be an object of devotion to aid in attaining Samadhi
In Patanjali's Yoga Darshana, Ishvara is defined as a unique and supreme consciousness that is eternally free from the causes of suffering and the results of action. Rather than being a creator god in the worldly sense, He serves as an ideal of perfection and a support for the practitioner. By practicing devotion to Ishvara, the yogi can overcome obstacles more easily and attain the state of Samadhi. This provides a practical devotional element within the system.

84. (D) Aims of human life
The concept of Purushartha Chatushtaya refers to the four comprehensive goals that provide structure and purpose to human existence. These aims include Dharma for ethics, Artha for material prosperity, Kama for emotional fulfillment, and Moksha for spiritual liberation. This framework recognizes the diverse needs of the human being and ensures a balanced life where worldly pursuits are integrated with spiritual growth. It serves as a foundational concept for understanding the holistic nature of the Indian philosophical tradition.

85. (B) P-3, Q-1, R-2, S-4
Different spiritual traditions are associated with specific frameworks and concepts. The Eightfold Path is a central teaching of Buddhism, while the four human pursuits are rooted in the Vedic

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and Upanishadic tradition. Jainism emphasizes the five great vows for ethical conduct. Shri Aurobindo is the visionary behind the concept of Purna Yoga, or Integral Yoga. Recognizing these associations is essential for understanding the unique contributions and historical development of various spiritual streams within the broader Indian context.

86. (B) Advaita Vedanta
The method of self-inquiry, focused on the question "Who am I?", is a practical application of the non-dualistic principles of Advaita Vedanta. This path aims to dissolve the false identification of the self with the ego and the body, leading to the realization of the absolute unity of Atman and Brahman. Maharshi Ramana's teachings provided a direct and accessible way to experience this non-dual reality. This highlights how philosophical principles can be translated into powerful spiritual practices.

87. (D) Yoga is only for Hindus and has no secular application.
A common misconception is that Yoga is restricted to a specific religious group and lacks broader relevance. In reality, Yoga is a universal system for human development that addresses physical, mental, and spiritual well-being across all cultures. Its techniques for stress management, focus, and internal balance have widespread secular applications in health, education, and professional life. Understanding its universal nature allows individuals from all backgrounds to benefit from its practices without needing to adopt specific religious beliefs.

88. (A) Both Statement I and Statement II are true.
The Upanishads are often referred to as Vedanta, a term that signifies both the physical end of the Vedic collection and the ultimate culmination of its wisdom. They shift the focus from external rituals to internal philosophical inquiry into the nature of the self and the absolute. By exploring these profound truths, the Upanishads provide the theoretical foundation for much of subsequent Indian philosophy. Their teachings on the unity of existence continue to inspire spiritual seekers worldwide.

89. (A) Both A and R are true and R is the correct explanation of A.
Swami Vivekananda's presentation of Yoga was highly influential because he presented it as a systematic and rational science for human development. He emphasized that spiritual truths could be verified through personal experience and were compatible with modern scientific reasoning. By framing Yoga in this universal and practical way, he successfully introduced Indian philosophy to the Western world. His work laid the foundation for the global interest in Yoga and meditation that continues to grow in contemporary times.

90. (A) Buddhism
The Shad-darshanas are the six orthodox schools of Indian philosophy that accept the authority of the Vedas. This group includes Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta. Buddhism, along with Jainism and the Charvaka school, is classified as a heterodox system because it does not recognize Vedic authority. While Buddhism shares many meditative and ethical practices with Yoga, it remains a distinct tradition with its own metaphysical framework. Distinguishing between these categories is fundamental in Indian philosophy.

91. (D) Hathayoga
The Nath tradition, spearheaded by Guru Gorakshanath, is primarily responsible for the development and systematization of Hatha Yoga. This school shifted the focus to the physical body and vital energy as the primary instruments for spiritual realization. By creating a detailed system of postures, breath control, and internal purification, the Nath yogis provided a robust practical methodology for achieving higher states of consciousness. Their influence remains central to the modern practice of Hatha Yoga and its diverse branches.

92. (C) I, II, III and IV
The aims and objectives of Yoga are multifaceted, addressing the human being at every level. These include achieving a state of internal peace, developing control over the mind and senses, and realizing one's true essential nature. Additionally, Yoga aims for the holistic integration of the personality and the promotion of overall health. By working toward these goals, the practitioner achieves a balanced and fulfilled life. This comprehensive approach ensures that spiritual

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growth is supported by physical and mental well-being.

93. (C) The Life Divine
Shri Aurobindo's philosophical vision of Integral Yoga is most comprehensively articulated in his major work, The Life Divine. In this text, he explores the evolution of consciousness and the possibility of a divine life on earth through the descent of higher spiritual powers. He explains how the integration of the different parts of the human being can lead to a total transformation of existence. This work remains a foundational text for understanding his unique and visionary approach to spirituality.

94. (D) Shanti Parva
In the Indian epic tradition, significant discussions on the philosophy and practice of Yoga are found in the Aranyakand of the Ramayana and the Shanti Parva of the Mahabharata. The Shanti Parva contains deep discourses on Mokshadharma, which detail the paths to liberation and the nature of the self. These texts demonstrate that yogic ideals were an integral part of the ethical and spiritual education provided by the great epics. They offer practical guidance for achieving peace and realization.

95. (A) It is pure, passive consciousness.
In the metaphysics of Samkhya, Purusha is defined as the eternal, unchanging, and pure consciousness that serves as the witness to all experience. Unlike Prakriti, which is active and dynamic, Purusha is passive and does not undergo any transformation. It is the spiritual principle that is distinct from the material world and the three Gunas. Realizing the independent and pure nature of Purusha is the key to achieving liberation and ending the cycle of suffering in the Samkhya system.

96. (A) 4, 1, 3, 2
The chronological sequence of modern Yoga masters shows the historical progression of the tradition into the contemporary era. Sri Shyamacharan Lahidi was the earliest among these figures, followed by Swami Vivekananda and Shri Aurobindo. Sri T. Krishnamacharya was the most recent, significantly influencing the development of modern Hatha Yoga styles. This sequence highlights how different masters contributed to the spiritual landscape at various points in history, each bringing a unique focus to the practice and philosophy of Yoga.

97. (B) Hathayoga is a discipline of the body and vital energies, often seen as a preparation for the mental discipline of Rajayoga.
Hathayoga and Rajayoga are traditionally viewed as complementary stages of a single spiritual path. Hathayoga focuses on purifying the physical body and balancing vital energies through techniques like postures and breath control. This creates the necessary stability and health required for the more advanced mental disciplines of Rajayoga, which focus on meditation and mind control. Together, they provide a holistic system that addresses both the physical and psychological aspects of the human being for spiritual realization.

98. (A) Both Statement I and Statement II are true.
The Narada Bhaktisutra is a central text that provides both a profound definition and a systematic methodology for the path of devotion. It describes supreme Bhakti as an immortal love for the divine that brings ultimate peace and fulfillment. The text outlines specific steps and attitudes that a seeker should cultivate to develop this divine sentiment. By providing a clear roadmap for the emotional path, it serves as an essential guide for those seeking union through selfless love.

99. (C) The Yoga Sutras
The Prasthanatrayee constitutes the triple foundation of Vedanta and consists of the Upanishads, the Brahmasutras, and the Bhagavad Gita. These three sources are essential for establishing the philosophical tenets of any Vedantic school. While the Yoga Sutras of Patanjali are fundamental to the Yoga Darshana, they are not part of this specific group of Vedantic scriptures. Understanding the distinct roles of these texts is important for accurately categorizing the different schools of Indian philosophical thought and their authoritative sources.

100. (D) The absolute isolation of Purusha (consciousness) from Prakriti (matter).
In the system of Yoga Darshana, the ultimate state of liberation is identified as Kaivalya.

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This state represents the absolute isolation and independence of pure consciousness from the influence of primal matter. It is achieved when the practitioner realizes the fundamental distinction between the eternal witness and the changing physical world. Through this realization, the individual attains freedom from the cycle of suffering and the constant modifications of the mind. This represents the pinnacle of spiritual achievement.

101. (C) I, II, III and IV
The different orthodox schools share several core principles while offering unique metaphysical perspectives. Yoga Darshana builds upon the dualistic framework of Samkhya but introduces the concept of a supreme being. Vedanta focuses on the ultimate reality of Brahman. All these systems generally agree on the goal of achieving liberation from the cycle of suffering. These points demonstrate the interconnectedness and shared objectives that define the rich and diverse landscape of the Indian philosophical and spiritual tradition.

102. (B) Hindu
The term Shad-darshanas refers to the six orthodox schools of the Hindu philosophical tradition. These systems—Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta—all accept the authority of the Vedas, although they offer diverse perspectives on reality and liberation. They represent centuries of intellectual and spiritual inquiry into the nature of the self and the universe. Together, they form a comprehensive framework that addresses logic, metaphysics, ethics, and practical discipline within the broader context of ancient Indian wisdom.

103. (D) Sri Shyamacharan Lahidi
Sri Shyamacharan Lahidi is highly revered for reviving the ancient path of Kriya Yoga and making it accessible to individuals living in the world. As a householder himself, he demonstrated that profound spiritual progress is not restricted to monastics. He was the Guru of Sri Yukteswar Giri, who in turn taught Paramahansa Yogananda. His contribution was pivotal in the modern dissemination of Kriya Yoga, providing a systematic and powerful technique for spiritual awakening and internal purification.

104. (A) Sufism and Nath Yogi traditions
The poetry of Kabirdas reflects a unique synthesis of ideas from various spiritual streams, including the Bhakti tradition, Sufism, and the Nath Yogi lineage. He emphasized internal experience and criticized external religious formalities, drawing from the ascetic and mystical elements of these different paths. This integrative approach made his teachings universally appealing and relevant to people from diverse backgrounds. His works remain a testament to the shared spiritual heritage and the pursuit of truth beyond sectarian boundaries.

105. (A) P-4, Q-1, R-2, S-3
Modern spiritual masters have founded various institutions and movements to spread their teachings. Swami Vivekananda established the Ramakrishna Mission, while Maharshi Dayanand Saraswati founded the Arya Samaj for Vedic reform. Swami Shivanada Saraswati created the Divine Life Society, and Pt. Sri Ram Sharma Acharya founded the All World Gayatri Pariwar. These organizations have played a vital role in the global dissemination of Yoga and Indian philosophy, providing structured paths for spiritual development and social service in contemporary times.

106. (A) Santosha (Contentment)
In the ethical framework of Patanjali's Yoga, Niyamas are the personal observances that guide the internal conduct of the practitioner. Santosha, or contentment, is one of these five Niyamas, emphasizing the importance of being at peace with one's current circumstances. In contrast, Ahimsa, Satya, and Asteya are part of the Yamas, which are the social restraints or moral guidelines for interacting with others. Together, these principles provide the necessary foundation for mental stability and spiritual progress.

107. (D) It is a text on dharma that incorporates a detailed section on yogic practices.
The Yajnavalkya Smriti is a prominent text within the Smriti literature that primarily focuses on Dharma, or righteous conduct and law. Significantly, it also contains a comprehensive section detailing various yogic practices and their role in the purification of the mind and body. This inclusion shows how Yoga was integrated

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into the broader framework of ethical and social duties in ancient India. It provides valuable insights into the practical application of yogic principles within a worldly life.

108. (A) Both Statement I and Statement II are true.
Both Samkhya and Yoga Darshana utilize the term Kaivalya to describe the ultimate state of spiritual liberation. This term signifies the absolute isolation and independence of pure consciousness from the influence of primal matter. While Yoga adds the concept of a supreme being to the metaphysical framework, the goal of achieving this state of total separation remains consistent across both allied systems. This highlights the shared philosophical heritage and the common objective of ending suffering through the realization of the self.

109. (A) Both A and R are true and R is the correct explanation of A.
Buddhism contains significant yogic elements, particularly in its systematic meditative practices. The techniques of Samatha, which focuses on concentration, and Vipassana, which aims for deep insight, closely parallel the yogic concepts of Dharana and Dhyana. Both traditions recognize the importance of stills the mind and developing focused awareness to overcome suffering and attain spiritual realization. This reflects a shared cultural and philosophical background where internal discipline and meditation are viewed as the primary paths to freedom.

110. (D) Bhaktiyoga
Bhaktiyoga is the path most suitable for individuals with a naturally emotional and devotional temperament. It directs the power of human love and surrender toward a personal form of the divine, transforming ordinary emotions into spiritual tools. By cultivating a deep and selfless connection with the divine presence, the practitioner achieves mental purification and internal peace. This path is often considered the most accessible as it utilizes the inherent human capacity for love to achieve the goal of spiritual realization.

111. (A) He was a Hatha Yoga master who adapted practices to students' unique needs.
Sri T. Krishnamacharya was a foundational figure in modern yoga, renowned for his expertise in Hatha Yoga and his ability to tailor practices to the individual student. He believed that Yoga should be adapted to the specific physical, mental, and social circumstances of each practitioner. This individualized approach, known as Viniyoga, influenced many of his prominent students who later spread different styles of Yoga globally. His contribution ensured that the ancient practices remained relevant and effective for people of all backgrounds.

112. (C) I, II, III and IV
Modern Yoga masters have made diverse and significant contributions to the spiritual heritage. These include representing Indian philosophy on the world stage, developing integral systems for total transformation, emphasizing direct self-inquiry, and advocating for social reform based on Vedic wisdom. Each of these figures played a vital role in the revival and global spread of Yoga during the 19th and 20th centuries. Their collective influence continues to shape the contemporary understanding and practice of Yoga across the entire world today.

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113. (B) Cause: Rhythmic repetition of sounds; Effect: Quieting the mind.
Mantra Yoga utilizes the cause-effect dynamic of sound vibration to achieve mental stillness. The rhythmic repetition of specific sacred syllables or phrases acts as a focused activity that replaces ordinary mental fluctuations. This continuous repetition eventually leads to the effect of quieting the mind and inducing a state of deep concentration and internal peace. This path recognizes the profound power of sound to influence consciousness and serves as an effective method for spiritual evolution and mental discipline.

114. (A) Spiritual liberation and release from the cycle of rebirth
Moksha is the ultimate aim among the four human pursuits, signifying complete spiritual liberation. It represents the final release from the cycle of birth and death and the permanent cessation of all suffering and ignorance. This state is achieved through self-realization and the transcending of worldly attachments. While the other three pursuits—Dharma, Artha, and Kama—address the requirements of life in the

world, Moksha provides the final purpose and the ultimate destination of the human journey.

115. (C) Maharshi Patanjali
Maharshi Patanjali is an ancient sage who lived centuries ago and is credited with the systematic codification of Yoga in the Yoga Sutras. He belongs to the classical period of Indian philosophy and is distinct from the contemporary masters of the 19th and 20th centuries. Figures like Swami Shivanada, Swami Rama, and Pt. Sri Ram Sharma Acharya represent the modern revival and expansion of the tradition. Recognizing Patanjali as the foundational authority is essential for understanding the classical roots of Yoga.

116. (C) I, II, III and IV
The Vedas and Upanishads form the foundational scriptures of the Indian spiritual tradition. The Vedas are a vast collection of ancient religious and ritualistic texts, while the Upanishads appear as their concluding parts, focusing on deep philosophical inquiry. They explore the nature of ultimate reality and the individual self, providing the core concepts that shaped much of subsequent thought. Known as Vedanta, these teachings remain the most authoritative source of wisdom for spiritual seekers, emphasizing the pursuit of absolute truth.

117. (C) Mahavratas (Great Vows)
The five moral restraints known as Yamas in Patanjali's Yoga are almost identical to the Mahavratas or Great Vows in the Jain tradition. Both systems emphasize non-violence, truthfulness, non-stealing, chastity, and non-possession as the essential ethical foundations for spiritual life. This shared emphasis reflects a common ancient Indian heritage where moral purity and the avoidance of harm are seen as fundamental requirements for any form of higher realization. These principles ensure the practitioner's integrity and internal harmony.

118. (B) Non-dualistic; the individual self (Atman) and the ultimate reality (Brahman) are identical.
Advaita Vedanta is a non-dualistic philosophy that posits Brahman as the only ultimate reality. It teaches that the apparent diversity of the world is an illusion and that the individual self is fundamentally identical with the absolute reality. Liberation is achieved through the profound realization of this oneness, which ends the cycle of ignorance and suffering. This perspective emphasizes that the ultimate truth is not found externally but by realizing the divine nature already present within the individual.

119. (C) Statement I is false, but Statement II is true.
Karmayoga does not require the renunciation of action itself; rather, it emphasizes the renunciation of attachment to the results of action. The practitioner remains engaged in their worldly duties but performs them with a selfless attitude, offering the fruits to a higher ideal. This shift in motivation allows the individual to act without being bound by the ego's desires or the consequences of the work. By doing so, action becomes a means for mental purification and spiritual growth.

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120. (A) Nyaya
The Nyaya school is specifically renowned for its detailed and systematic analysis of epistemology. It explores the various means of valid knowledge, including direct perception, logical inference, comparison, and verbal testimony from reliable sources. By establishing these rigorous standards for reasoning and validation, Nyaya provides the logical foundation used by many other schools of Indian philosophy. Its focus on clear thinking and the theory of knowledge is essential for accurately understanding reality and the path to spiritual realization.

121. (C) He popularized the simple, mantra-based Transcendental Meditation technique.
Maharshi Mahesh Yogi made a significant impact on the global spread of meditation by introducing the Transcendental Meditation technique. This practice is characterized by its simplicity and its focus on using a specific mantra to allow the mind to settle into a state of deep rest and awareness. By promoting this accessible method, he encouraged widespread scientific research on the benefits of meditation. His efforts helped demystify the practice and integrate it into the mainstream of modern global culture.

122. (A) The shift from external ritual to internal contemplation and knowledge (Jnana).
The Upanishadic period is significant in the history of Yoga for marking a major transition in Indian spiritual thought. The focus moved away

from external Vedic rituals and sacrifices toward internal contemplation and the pursuit of spiritual knowledge. This era emphasized the realization of the self and the absolute reality as the key to liberation. This shift laid the philosophical groundwork for the later systematic development of Yoga Darshana and Vedanta, highlighting the primacy of internal over external practices.

123. (A) Both A and R are true and R is the correct explanation of A.
The Smriti literature, including texts like the Yajnavalkya Smriti, provides essential information on how yogic principles were applied within society. These texts show that Yoga was not just a secluded ascetic practice but was integrated into the ethical and social codes that governed daily life. By including instructions on the limbs of Yoga, the Smritis emphasized its role in purification and spiritual growth for the individual. This integration helped sustain the yogic tradition within the broader culture.

124. (B) Bhishma
The Shantiparva section of the Mahabharata contains a profound and lengthy dialogue between the young king Yudhisthira and the dying elder Bhishma. As Bhishma lies on his bed of arrows, he provides a comprehensive discourse on a wide range of topics, including statecraft, ethics, and the path to liberation. This section is a major source of philosophical wisdom, incorporating elements of Samkhya and Yoga. It offers a unique integration of spiritual guidance within the context of epic narrative and duty.

125. (B) P-4, Q-3, R-1, S-2
The different paths of Yoga offer distinct methodologies to cater to the diverse temperaments of human beings. Jnanayoga focuses on knowledge through discrimination, while Bhaktiyoga utilizes divine love and devotion. Karmayoga emphasizes the purification of the mind through selfless action, and Rajayoga provides a systematic eight-limbed approach to mental control. Together, these paths offer a comprehensive framework that addresses the intellectual, emotional, and physical aspects of the personality on the journey toward ultimate spiritual realization.

126. (D) Vrittis
In Patanjali's Yoga Sutras, the constant mental chatter and fluctuations are referred to as Vrittis. These are the various modifications of the mind that cloud the perception of the true self. The primary goal of Yoga is to achieve the cessation of these Vrittis to attain internal stillness and clarity. By mastering the techniques of concentration and meditation, the practitioner learns to quiet this mental noise. This leads to the realization of the witness-consciousness beyond the changing thoughts.

127. (A) Tantra
The Shad-darshanas, or six orthodox schools of Indian philosophy, include Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta. While Tantra is a powerful and influential spiritual tradition with its own vast literature and practices, it is not traditionally classified as one of these six specific orthodox philosophical systems. Tantra often integrates and builds upon the concepts found in these schools but represents a distinct stream of practice. Accurate categorization is vital for understanding the historical structure of Indian intellectual and spiritual traditions.

128. (A) Both Statement I and Statement II are true.
Guru Gorakshanath is the central figure traditionally associated with the Nath lineage, a major spiritual tradition in medieval India. His teachings place a strong emphasis on psycho-physical techniques, particularly those of Hatha Yoga, to achieve spiritual realization. By developing practices like postures, breath control, and internal purification, his tradition provided a robust methodology for preparing the body and mind for higher states of consciousness. The Nath lineage has profoundly influenced the practical aspects of Yoga throughout its historical development.

129. (B) Samadhi
The ultimate goal of the eight-limbed path described by Patanjali is Samadhi, a state of deep meditative absorption and spiritual realization. It is the final limb of the system, representing the culmination of all the preceding ethical, physical, and mental disciplines. In Samadhi, the individual's consciousness achieves a state of profound stillness and unity with the object of meditation. This leads to the realization of the

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true self and the ultimate attainment of spiritual liberation from the cycle of suffering.

130. (A) Para Bhakti (Supreme Devotion)
The Narada Bhaktisutra is a foundational text that explores the nature and practice of Para Bhakti, or supreme devotion. It defines this state as an intense and motiveless love for the divine that transcends all other worldly desires. The sutras provide a systematic guide for developing this devotional sentiment, emphasizing its power to bring ultimate peace and immortality. This work remains a primary authority for those following the devotional path, focusing on the heart's connection to the absolute presence.

131. (D) I, II, III and IV
Modern Yoga masters have provided a wide range of contributions that have enriched the tradition and made it relevant for the contemporary world. These include providing a modern perspective on Raja Yoga and Vedanta, seeking a synthesis of various yogic paths, teaching the direct method of self-inquiry, and emphasizing the reformist power of Vedic authority. Each figure has addressed different facets of the spiritual journey, offering diverse approaches for individuals to achieve transformation and self-realization in the modern era.

132. (D) Dharana and Dhyana
The practice of Anapanasati, or mindfulness of breathing, is a central meditative technique in Buddhism that focuses on the continuous awareness of the breath. This method strongly correlates with the yogic limbs of Dharana (concentration) and Dhyana (meditation). By maintaining focus on a single object like the breath, the practitioner stills the fluctuations of the mind and develops deep insight. This shared emphasis on focused awareness and internal stillness highlights the commonalities between the Buddhist and classical yogic meditative traditions.

133. (C) Maharshi Mahesh Yogi - Art of Living
While Maharshi Mahesh Yogi is the founder of the Transcendental Meditation movement, the Art of Living is an organization founded by Sri Sri Ravi Shankar. Correctly matching contemporary masters with their specific institutions is essential for an accurate understanding of modern spiritual movements. Other pairs, such as Sri T. Krishnamacharya with Viniyoga, Swami Shivanada with the Divine Life Society, and Pt. Sri Ram Sharma Acharya with the All World Gayatri Pariwar, are correctly identified by their primary legacy and organizations.

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134. (B) Jnanayoga
Jnanayoga is the path of wisdom and intellectual inquiry that focuses on the discrimination between the real and the unreal. The practitioner uses the power of the intellect to realize that the individual self is identical with the absolute reality, Brahman, while the material world is transient. By removing the veil of ignorance through study, reflection, and meditation, the seeker attains spiritual liberation. This path is particularly suited for individuals with a strong intellectual and philosophical inclination toward spiritual growth.

135. (A) 1, 2, 3, 4
The historical emergence of philosophical schools and texts shows the deep evolution of Indian thought. Upanishadic thought represents the earliest philosophical foundation, followed by the more formalized metaphysical system of Samkhya. Patanjali's codification of the Yoga Sutras occurred later, providing a systematic practical methodology. Finally, the medieval period saw the emergence of the Nath tradition and the teachings of Guru Gorakshanath. This progression illustrates the movement from broad philosophical inquiries to structured systems and specialized practical disciplines over several centuries.

136. (A) Karmayoga
Karmayoga is the spiritual path of action where work is performed with a sense of dedication and without attachment to personal rewards. By viewing every task as a form of worship and an offering to a higher ideal, the practitioner purifies the mind and dissolves the ego's dominance. This approach allows an individual to live a meaningful and active life in the world while simultaneously progressing toward spiritual liberation. It emphasizes that selfless action is a powerful tool for achieving internal peace and growth.

137. (C) An emphasis on inner realization over external religious formalities.
The saint Kabirdas made a significant contribution to the yogic tradition by emphasizing the importance of direct, inner realization. His poetry often criticized the reliance on external rituals and social identities, urging seekers to find the truth within their own hearts. This focus on internal experience aligns with the core essence of Yoga, which prioritizes personal transformation and self-awareness. His teachings provided a universal spiritual path that transcended religious boundaries, making the goal of realization accessible to everyone regardless of background.

138. (C) Statement I is false, but Statement II is true.
The primary and most authoritative text for Raja Yoga is the Yoga Sutras of Patanjali, which provides the systematic eight-limbed path of mental discipline. While the Hatha Yoga Pradipika is a foundational manual for Hatha Yoga, it focuses on the physical and energetic preparations necessary for higher meditation. Raja Yoga is specifically concerned with the mastery of the mind and the attainment of Samadhi. Understanding the distinct roles of these seminal texts is crucial for accurately navigating the various schools and practices within Yoga.

139. (A) Both A and R are true and R is the correct explanation of A.
The epistemology of Yoga Darshana is considered realistic because it accepts the external world as having an independent existence. It recognizes three valid means of acquiring knowledge: direct perception through the senses, logical inference based on observation, and scriptural testimony from realized sages. By utilizing these three sources, the practitioner can gain an accurate understanding of both the physical world and spiritual truths. This balanced approach ensures that knowledge is based on a foundation of experience, reason, and authoritative tradition.

140. (B) Encouraging sensory indulgence
The fundamental aims of Yoga include achieving self-realization, attaining psychosomatic harmony, and preparing the individual for a more balanced and ethical life. Encouraging sensory indulgence is contrary to the core principles of Yoga, which emphasize self-control and the moderation of desires. By mastering the senses and the mind, the practitioner achieves a state of internal peace and clarity. This disciplined approach is essential for transcending worldly attachments and attaining the ultimate goal of spiritual freedom and lasting happiness.

141. (C) Swami Shivanada Saraswati
Sri T. Krishnamacharya was a hugely influential teacher who had many prominent students, including K. Pattabhi Jois, B.K.S. Iyengar, and his son T.K.V. Desikachar. These individuals went on to establish several popular styles of modern yoga. However, Swami Shivanada Saraswati, who founded the Divine Life Society, was a contemporary figure who established his own influential lineage in Rishikesh. Distinguishing between these major lineages is important for understanding the historical development and different approaches that characterize the landscape of 20th-century global yoga.

142. (B) I, II, III, and IV
The concepts of the Shad-darshanas cover the essential areas of philosophical inquiry, including epistemology, metaphysics, ethics, and the path to liberation. Vedanta emphasizes the identity of the individual and absolute reality, while epistemology and metaphysics explore the theory of knowledge and the nature of existence. Yoga Darshana provides specific ethical guidelines through the Yamas and Niyamas. Together, these elements form a comprehensive and integrated framework that addresses the fundamental questions of human existence and the pursuit of spiritual realization.

143. (A) Maharshi Dayanand Saraswati
The phrase “Back to the Vedas” is the central message of Maharshi Dayanand Saraswati, who sought to reform Indian society by reviving the foundational wisdom of the Vedic scriptures. He founded the Arya Samaj and advocated for a return to the rational and ethical principles found in the original texts. His teachings emphasized that the Vedas are the ultimate source of knowledge and a guide for both personal conduct and social reform. His work provided a powerful impetus for spiritual and cultural renewal.

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144. (B) That which is heard or revealed; the primary scriptures.
In the context of the Vedas, the term Shruti refers to the primary scriptures that are believed to have been directly heard or revealed to ancient sages. They are considered the highest authority in the Indian spiritual tradition. Shruti includes the four Vedas and the Upanishads, representing eternal and infallible knowledge. In contrast, Smriti refers to remembered tradition and secondary scriptures. This distinction is fundamental for understanding the hierarchy of scriptural authority and the source of foundational truths in Indian philosophy.

145. (B) To purify the physical and energy body to make it fit for Rajayoga.
According to traditional texts, the main objective of Hathayoga is to perform an intense purification of the physical body and its vital energy channels. By using techniques like postures and breath control, the practitioner eliminates blockages and creates a stable and healthy foundation. This preparation is essential for successfully practicing the more advanced mental disciplines of Rajayoga, which lead to meditation and Samadhi. Hathayoga serves as a practical ladder for the practitioner to ascend toward the ultimate goal of spiritual realization.

146. (C) I, II, III and IV
Swami Rama of the Himalayas made significant contributions by bridging ancient yogic practices with modern scientific research. He founded the Himalayan International Institute and participated in experiments that demonstrated voluntary control over autonomic functions, such as heart rate. His teachings focused on the synthesis of Eastern wisdom and scientific inquiry, particularly promoting the integration of yoga into the field of medicine. His work has been instrumental in the modern recognition of Yoga as a systematic and verifiable method for improving health and consciousness.

147. (C) The Shantiparva section contains discussions on Mokshadharma, which includes principles of Samkhya and Yoga.
The Mahabharata contains a wealth of yogic and philosophical material, particularly within the Shantiparva section. This part of the epic includes the Mokshadharma, which consists of deep discourses on the path to liberation and the nature of reality, incorporating principles from Samkhya and Yoga. These discussions provide a theoretical and practical framework for spiritual seekers, showing that yogic ideals were a central part of the ancient ethical and spiritual education. This integration highlights the epic's role as a major repository of Indian wisdom.

148. (D) Mantra Yoga
Mantra Yoga is characterized by the systematic use of sacred sounds, syllables, and phrases to achieve spiritual transformation. By repeatedly chanting specific mantras, the practitioner harmonizes their internal energy and focuses the mind on a divine ideal. This path recognizes that sound has a profound impact on consciousness and can be used to transcend ordinary mental patterns. It serves as an effective and accessible method for attaining mental clarity, emotional balance, and a deeper connection with the ultimate reality through sound vibration.

149. (A) Both Statement I and Statement II are true.
The ethical framework of Patanjali's Yoga consists of two essential parts: the Yamas and the Niyamas. The five Yamas are social restraints or moral guidelines that govern the practitioner's interaction with the external world and other living beings. The five Niyamas are rules of personal conduct and discipline that guide the individual's internal development. Together, these ten principles provide the necessary foundation of moral purity and self-discipline required for the successful pursuit of higher yogic practices and spiritual realization.

150. (B) Classical Samkhya
Classical Samkhya is the school of philosophy that posits the dualistic evolution of the universe from Prakriti, the primal matter. This evolution is initiated due to the proximity of Purusha, the pure consciousness, which serves as the witness. While Purusha itself remains unchanged, its presence causes the disturbance of the three Gunas within Prakriti, leading to the creation of the manifest world. Understanding this metaphysical process is fundamental for grasping the relationship between consciousness and the material world in the Samkhya-Yoga system.

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151. (D) He founded the All World Gayatri Pariwar for scientific spirituality.
Pt. Sri Ram Sharma Acharya made a monumental contribution to contemporary spiritual life by founding the All World Gayatri Pariwar. His work focused on the scientific and spiritual aspects of the Gayatri Mantra, presenting it as a tool for personal and social transformation. He advocated for a rational approach to spirituality that was accessible to all people, regardless of their background. Through his extensive literature and movements, he aimed to revive the ancient Vedic ideals and create a global community based on ethical and scientific spiritual principles.

152. (A) Jainism
The philosophical theories of Anekantavada, or non-absolutism, and Syadvada, which emphasizes conditional predication, are central to the Jain tradition. These principles highlight the multifaceted nature of reality and the importance of recognizing multiple viewpoints. Jainism also incorporates fundamental yogic practices, particularly ethical vows and meditation, to achieve the purification of the soul and liberation from karmic bondage. This shared focus on ethics and internal discipline shows the common cultural roots of ancient Indian spiritual traditions and their multifaceted approaches to achieving truth.

153. (A) Both A and R are true and R is the correct explanation of A.
A common misconception about Yoga is that it is merely a form of physical exercise or gymnastics. This misunderstanding has been exacerbated by the modern focus on Asana, which often overshadows the other seven limbs of the classical system. While the physical benefits are significant, Yoga is a holistic system that includes ethical principles, breath control, and deep meditation for spiritual growth. Recognizing these misconceptions is essential for understanding Yoga as a comprehensive science for the transformation of the mind and body.

154. (A) To attain liberation through the path of knowledge and wisdom.
The central aim of Jnanayoga is to achieve spiritual liberation through the cultivation of wisdom and intellectual inquiry. The practitioner seeks to remove the ignorance that obscures the true nature of the self by discriminating between the eternal and the transient. This path emphasizes the realization of the absolute unity of the individual soul and the ultimate reality. By attaining this profound insight, the seeker transcends the cycle of suffering and achieves a state of eternal peace and realization of their true nature.

155. (B) P-3, Q-4, R-2, S-1
Different scriptures in the Indian tradition focus on specific aspects of spiritual inquiry and practice. The Narada Bhaktisutra explores the nature of devotion, while the Yoga Sutras codify the eight-limbed path of mental discipline. The Shantiparva provides deep discourses on liberation, and the Upanishads explore the nature of Brahman and the self. Matching these scriptures with their primary subject matter is essential for understanding the diverse literary sources that inform the practice and philosophy of Yoga and Vedanta today.

156. (B) Classical Period
The composition of the Yoga Sutras of Patanjali belongs to the Classical Period of the history of Yoga. During this era, the diverse and ancient practices of Yoga were systematically codified into a coherent philosophical and practical system. Patanjali's work established the eight-limbed path as the standard for classical practice, moving away from the more fluid and diverse approaches of the pre-classical and Vedic periods. This codification ensured the preservation and structured dissemination of yogic wisdom for centuries to come.

157. (C) Ramayana
The Prasthanatrayee refers to the triple foundation of Vedanta philosophy and includes the Upanishads, the Brahmasutras, and the Bhagavad Gita. These three sources provide the essential revealed knowledge, logical framework, and practical guidance for the Vedantic path. While the Ramayana is a foundational epic of great spiritual and cultural significance, it is not part of this specific set of authoritative Vedantic scriptures. Understanding the distinct roles and categories of these texts is important for accurately mapping the landscape of Indian scriptural and philosophical literature.

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158. (A) Both Statement I and Statement II are true.
Swami Shivanada Saraswati was a medical doctor in Malaya before renouncing worldly life and entering the path of Sannyasa. He settled in Rishikesh and founded the Divine Life Society, where he authored numerous books to spread spiritual knowledge. His teachings are known for synthesizing the different paths of Yoga, making them practical and accessible for modern seekers. By integrating service, devotion, and meditation, he provided a comprehensive framework for spiritual growth that continues to inspire practitioners globally in contemporary times.

159. (A) Artha
Within the framework of the four human pursuits, Artha represents the pursuit of material well-being, economic prosperity, and security. It is recognized as a legitimate and necessary goal for a balanced human life, provided it is pursued within the ethical boundaries of Dharma. By acquiring resources, the individual can fulfill their social duties and support their spiritual journey. This pursuit ensures that the material requirements of existence are met, allowing the practitioner to focus more effectively on the ultimate goal of liberation.

160. (B) Samkhya and Yoga
Among the six orthodox schools, Samkhya and Yoga are traditionally considered allied systems or samana-tantra. This is because Yoga accepts the dualistic metaphysics of Samkhya as its theoretical foundation, explaining the nature of consciousness and matter. While Samkhya provides the philosophical explanation, Yoga provides the practical methodology to achieve the liberation described in the theory. This close relationship between the two schools reflects the traditional integration of philosophical inquiry with practical discipline in the pursuit of spiritual realization throughout Indian history.

161. (B) I, II, III and IV
The philosophy of Samkhya-Yoga provides a comprehensive framework for understanding reality and the path to liberation. It posits that primal matter is composed of three Gunas and that the contact between consciousness and matter initiates cosmic evolution. Liberation is achieved through the realization of the distinction between these two principles. Yoga Darshana builds on this by adding the concept of a supreme being to aid the practitioner. These integrated concepts form the core of classical yogic theory and practical application.

162. (A) Maharshi Ramana
Maharshi Ramana is the modern sage who emphasized the direct path of self-inquiry as the most effective means to realization. By constantly asking the question "Who am I?", the seeker turns their attention inward to discover the source of the 'I-thought'. This practice leads to the direct experience of the true self beyond the modifications of the mind and the ego. His simple and profound teaching made the essence of Jnanayoga accessible to all, emphasizing personal experience over complex philosophical study.

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163. (C) The forest
The term Aranyakas refers to the 'forest books' that were traditionally meant to be studied in the seclusion of the forest by those who had retired from worldly life. The Aranyakand of the Ramayana gets its name from this association, as it describes the life of Rama and Sita during their years of exile in the forest. This environment was considered ideal for spiritual practice, meditation, and the study of profound philosophical truths away from the distractions of the city and society.

164. (D) The investigation into the fundamental nature of reality, existence, and the world.
In the context of the Shad-darshanas, metaphysics is the field of philosophical inquiry that investigates the ultimate nature of reality. It addresses questions about the origin of the universe, the relationship between consciousness and matter, and the fundamental nature of existence. Each of the six schools provides its own unique metaphysical framework, such as the dualism of Samkhya or the non-dualism of Vedanta. Understanding these frameworks is essential for grasping the theoretical basis of their different paths toward spiritual liberation.

165. (C) I, II, III and IV
Shri Aurobindo's Integral Yoga offers a visionary approach that aims for the transformation of the entire human being and the divinization of life. It provides a synthesis of the traditional paths of action, knowledge, and devotion, integrating

them into a comprehensive method. The ultimate goal is the descent of the Supermind to create a new state of existence on earth. This path emphasizes the integral development of every aspect of the individual—physical, vital, mental, and spiritual—toward a higher evolutionary purpose.

166. (B) Mantra Yoga
A practitioner who focuses on the rhythmic chanting of a specific sacred sound or phrase, such as 'Om Namah Shivaya', is following the path of Mantra Yoga. This practice utilizes the power of sound vibration to focus the mind and elevate consciousness toward the divine. By constantly repeating the mantra, the practitioner creates a state of internal harmony and mental stillness. This path recognizes the profound spiritual power of sacred sound as a direct and effective means for achieving internal peace and connection.

167. (D) Maharshi Patanjali is the sole creator of the Yoga system.
While Maharshi Patanjali is the great codifier of the Yoga system, he is not its sole creator. The practices and concepts of Yoga existed in various forms for centuries before he systematically organized them into the Yoga Sutras. Its roots are found in the Vedic and Upanishadic literature, and diverse traditions like the Nath lineage have significantly influenced its development. Recognizing that Yoga is a collective heritage of multiple streams is essential for understanding its rich history and evolving nature.

168. (A) Both Statement I and Statement II are true.
The philosophy of Vedanta is not a monolithic system but encompasses several sub-schools that offer different interpretations of the ultimate reality. Major sub-schools include Advaita, which focuses on non-duality, Vishishtadvaita, which emphasizes qualified non-duality, and Dvaita, which posits dualism between the individual and the divine. Each school provides its own unique perspective on the relationship between the self, the world, and the absolute. Together, they represent the rich diversity of thought within the Vedantic tradition that follows the Prasthanatrayee.

169. (A) Both A and R are true and R is the correct explanation of A.
The saints Surdas and Tulasidas made immense contributions to the path of Bhaktiyoga through their devotional literature. By expressing profound spiritual truths through poetry focused on personal forms of the divine, they fostered a culture of love and surrender among the masses. Their works made the path of devotion accessible and provided an emotional framework for millions of seekers to connect with the divine. This highlights how art and literature can serve as powerful tools for spiritual practice and social awakening.

170. (A) Withdrawal of the senses
Pratyahara is the fifth limb of the eight-limbed path of Yoga, acting as a bridge between the external and internal practices. It involves the conscious withdrawal of the senses from their external objects, allowing the practitioner to turn their attention inward. By mastering this limb, the yogi prevents the mind from being distracted by the constant input from the environment. This state of sensory restraint is essential for developing the deep concentration and meditation required for the higher stages of spiritual realization.

171. (D) It represents the diverse methodologies available within the tradition to suit different temperaments.
The existence of diverse paths like Jnanayoga, Bhaktiyoga, and Karmayoga highlights the flexibility and comprehensiveness of the yogic tradition. It recognizes that individuals have different temperaments—intellectual, emotional, or active—and provides specific methodologies to suit each nature. These paths are not mutually exclusive but offer varied approaches to achieve the same ultimate goal of spiritual realization. This diversity ensures that the benefits of Yoga are accessible to a wide range of people, regardless of their natural inclinations or life circumstances.

172. (B) P-2, Q-1, R-4, S-3
Contemporary Yoga masters have left distinct legacies through their unique contributions and institutions. Sri Shyamacharan Lahidi revived the Kriya Yoga path for householders, while Sri T. Krishnamacharya influenced modern gurus through his individualized approach. Swami Shivanada synthesized Yoga and Vedanta through

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the Divine Life Society, and Maharshi Mahesh Yogi popularized Transcendental Meditation globally. Understanding these specific legacies is essential for accurately mapping the historical development and the diverse streams of practice that characterize the modern global yoga and meditation movement.

173. (C) Realizing that the individual self (Atman) is identical with the ultimate reality (Brahman).
In Advaita Vedanta, the ultimate goal of liberation is the realization of the fundamental unity of existence. The practitioner achieves Moksha by piercing through the illusion of duality and recognizing that their individual self is one with the absolute reality, Brahman. This state is not about reaching a distant realm but about a profound shift in consciousness that ends the cycle of ignorance and suffering. This realization brings eternal peace and the fulfillment of the ultimate purpose of human existence.

174. (D) Yoga is a competitive sport where the most flexible person wins.
Misinterpretations of Yoga often characterize it as a competitive endeavor focused primarily on extreme physical flexibility. This perspective overlooks the internal and meditative dimensions that define the practice. True Yoga emphasizes personal progress, mental stability, and self-awareness rather than external comparisons or athletic achievement. By viewing it solely as a sport, practitioners may miss the profound benefits related to emotional balance, stress reduction, and spiritual realization. Understanding its holistic nature is essential for a meaningful and effective practice of Yoga.

175. (A) Both Statement I and Statement II are true.
The Yajnavalkya Smriti is a significant text that includes detailed sections on yogic practices within its broader framework of Dharma. The presence of these instructions in a prominent code of law and ethics indicates that Yoga was deeply integrated into the social and spiritual fabric of ancient India. It shows that the pursuit of spiritual purification was viewed as an essential duty for the individual. This integration helped ensure that yogic principles were lived out in daily conduct and social responsibilities.

176. (B) The belief in a creator God (Ishvara) who assists in liberation.
Jainism is a non-theistic tradition that does not believe in a creator God who intervenes in the process of liberation. Instead, it emphasizes that individuals must achieve their own spiritual freedom through ethical conduct, rigorous vows, and meditation. This distinguishes it from Patanjali's Yoga, which includes the concept of Ishvara as a support for the practitioner. However, Jainism shares many other yogic elements, such as the focus on non-violence and the purification of the soul through internal discipline and focused awareness.

177. (B) The theory of knowledge, including its means, nature, and validation.
Epistemology is the branch of philosophy that investigates the nature and scope of knowledge. In the context of Indian philosophy, it focuses on identifying the valid means, or Pramanas, by which we can gain accurate information about the world and spiritual truths. This includes exploring the roles of perception, inference, and scriptural testimony. Establishing a clear theory of knowledge is essential for ensuring that philosophical inquiry is based on a sound foundation and leads toward the ultimate goal of realization.

178. (A) Its efforts to bridge the gap between yogic science and modern medical science.
The tradition of Swami Rama of the Himalayas is particularly distinguished by its focus on the scientific validation of yogic practices. By participating in laboratory research and demonstrating control over involuntary bodily processes, he showed that Yoga is a systematic science of the mind and body. His work led to a greater integration of Yoga with modern medicine and psychological science. This approach has been instrumental in making Yoga more respected and widely applied in the fields of healthcare and wellness.

179. (C) I, II, III, IV, and V
These five figures represent the diverse and profound contributions made by modern masters to the contemporary understanding and practice of Yoga. Each of them—from Vivekananda's global introduction to Krishnamacharya's individualized Hatha Yoga—has played a

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crucial role in the revival and expansion of the tradition. Their collective work has provided a comprehensive range of methodologies, including meditation, integral systems, self-inquiry, and social reform. This highlights the richness and multifaceted nature of the modern global spiritual and yogic heritage.

180. (D) The fulfillment of desires and sensory pleasures in a regulated and ethical manner.
In the framework of the four human pursuits, Kama represents the fulfillment of sensory and emotional desires. According to Indian philosophy, this pursuit is considered healthy and legitimate when it is guided by the principles of Dharma, or ethical conduct. By fulfilling desires in a regulated and moral way, the individual satisfies their natural needs while maintaining internal balance and social harmony. This balanced approach ensures that worldly enjoyment does not become an obstacle to the ultimate goal of spiritual liberation.

181. (C) A school of philosophical thought or a worldview.
The term Darshana refers to a school of philosophical thought or a systematic worldview. It comes from the Sanskrit root meaning 'to see', implying a direct vision of reality and the ultimate truth. In the context of the Shad-darshanas, it represents the six orthodox systems that offer different perspectives on the nature of existence and the path to liberation. Each Darshana provides a logical and metaphysical framework that guides the practitioner from intellectual understanding to spiritual realization and freedom.

182. (C) Statement I is false, but Statement II is true.
The Narada Bhaktisutra is not a text for Raja Yoga, which focuses on mind control; instead, it is one of the most authoritative scriptures on the philosophy and practice of Bhakti Yoga. It provides a systematic and profound exploration of the nature of divine love and surrender. Raja Yoga is primarily guided by the Yoga Sutras of Patanjali. Understanding the distinct subject matter of these texts is essential for correctly identifying the primary literature for the various paths of spiritual growth.

183. (D) The Noble Eightfold Path
The yogic elements in Buddhism, such as the emphasis on mindfulness, concentration, and ethical conduct, are central to the Noble Eightfold Path. This framework provides a comprehensive guide for living and meditation, aiming to eliminate suffering through wisdom, morality, and mental discipline. Practices like Samatha and Vipassana meditation are direct applications of these principles. This highlights the shared heritage of spiritual inquiry in ancient India, where the mastery of the mind is viewed as the primary path to ultimate liberation.

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184. (A) Both A and R are true and R is the correct explanation of A.
Maharshi Patanjali is considered the codifier of Yoga because he systematically organized and documented the practices that had existed in various traditions for centuries. Before the Yoga Sutras, yogic concepts were found across Vedic, Upanishadic, and ascetic literature. By providing a clear eight-limbed structure and a logical philosophical framework, Patanjali made these ancient teachings more accessible and coherent. His contribution established the standard for classical Yoga, ensuring that the diverse wisdom was preserved in a unified and systematic system.

185. (C) Swami Shivanada Saraswati - Synthesis of Yoga
Swami Shivanada Saraswati is renowned for his synthesis of the different paths of Yoga, offering a holistic approach for modern practitioners. He integrated service, devotion, and meditation into a practical system known as the 'Yoga of Synthesis'. In contrast, Shri Aurobindo is associated with Integral Yoga, and Swami Vivekananda with the global introduction of Yoga and Vedanta. Accurately pairing these contemporary masters with their major contributions is essential for understanding the unique focuses and historical developments within the modern yogic tradition.

186. (A) They provide the foundational metaphysical and philosophical framework for Yoga.
Samkhya, Yoga, and Vedanta are fundamental because they provide the core theoretical and metaphysical structures upon which yogic practice is built. Samkhya offers the dualistic explanation of reality, while Yoga provides the practical methodology based on that theory. Vedanta explores the ultimate non-dual nature

of existence. Together, these schools address the fundamental questions about the nature of the self and the universe, providing the intellectual clarity and purpose necessary for a deep and effective spiritual and meditative practice.

187. (B) I, II, III and IV
These four paths are traditionally recognized as the primary methodologies within the yogic tradition to achieve spiritual evolution. Jnanayoga focuses on wisdom, Bhaktiyoga on devotion, Karmayoga on selfless action, and Mantra Yoga on the power of sacred sound. Each path addresses a different aspect of the human personality, allowing practitioners to choose the approach that best fits their nature. While their specific methods differ, all these paths lead toward the same ultimate goal of internal peace and spiritual realization.

188. (B) The isolation of the Seer (Purusha) from the Seen (Prakriti).
In Yoga philosophy, Kaivalya is the ultimate state of liberation, characterized by the absolute isolation of pure consciousness from the material world. It is achieved when the practitioner realizes the fundamental distinction between the eternal witness and the transient phenomena of Prakriti. By breaking the false identification with the mind and body, the Seer rests in its own pure nature. This state represents the final release from the cycle of suffering and the ultimate goal of the entire yogic path of discipline.

189. (C) Yoga accepts the existence of Ishvara as a special Purusha, while classical Samkhya does not.
A major difference between classical Samkhya and Patanjali's Yoga lies in their view of the supreme being. While Samkhya is traditionally a non-theistic system that explains evolution through the interaction of Purusha and Prakriti alone, Yoga introduces the concept of Ishvara. In this framework, Ishvara is a unique consciousness that is eternally free and serves as an ideal and support for the practitioner. This addition provides a devotional and focus-oriented element that distinguishes Yoga from the purely metaphysical approach of Samkhya.

190. (C) Statement I is false, but Statement II is true.
The history of Yoga has ancient roots that extend back thousands of years, with early evidence and foundational concepts found in the Vedic and Upanishadic literature. It is far from being a purely modern invention. Over millennia, the tradition has evolved through various stages, including the classical codification by Patanjali and the medieval developments of Hatha Yoga. Recognizing this long historical depth is essential for appreciating the enduring nature and the profound wisdom that characterize the multifaceted global yogic tradition of today.

191. (A) P-3, Q-1, R-2, S-4
Each of the major schools of Indian philosophy is associated with a principal exponent who established or codified its central tenets. Patanjali is the authority for Yoga, while Kapila is traditionally the founder of Samkhya. Gotama established the logical system of Nyaya, and Shankara is the most influential proponent of Advaita Vedanta. Correctly matching these exponents with their respective Darshanas is fundamental for understanding the historical development and the authoritative sources of the diverse intellectual and spiritual traditions within ancient India.

192. (B) To achieve holistic integration of personality leading to self-realization
The comprehensive aim of Yoga is to achieve the complete integration of every aspect of the human being—physical, mental, and spiritual. This holistic approach focuses on harmonizing the internal and external dimensions of life to create a foundation for self-realization. By mastering the mind and body, the practitioner uncovers their true, essential nature and attains spiritual freedom. This goal transcends mere physical health or the acquisition of powers, focusing instead on the ultimate fulfillment and peace of the individual.

193. (B) The Vedas
Maharshi Dayanand Saraswati placed the highest and absolute authority on the Vedas, viewing them as the original and infallible source of all true knowledge. He advocated for a return to the Vedic principles of rational spirituality, ethical conduct, and social reform. By emphasizing the Vedas over later scriptural developments, he sought to purge Indian society of superstitions

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and revive the ancient ideals of a righteous life. His work was pivotal in the modern revival of Vedic wisdom and social awakening.

194. (A) Samatha-Vipassana (concentration-insight)
The Buddhist meditative practices of Samatha and Vipassana have a strong and direct parallel with the yogic limb of Dhyana. Samatha focuses on developing deep concentration and internal calmness, while Vipassana aims for profound insight into the nature of reality and suffering. Both traditions emphasize the importance of stills the fluctuations of the mind to uncover the truth. This shared focus on meditation as the primary tool for spiritual realization highlights the common heritage of contemplative practices in ancient India.

195. (A) 3, 1, 2, 4
The chronological appearance of these figures and systems shows the evolution of Indian spiritual thought. The Upanishads provided the early philosophical foundation, followed by the teachings of the Buddha. Later, Maharshi Patanjali codified the Yoga Sutras during the classical period. Finally, the modern era saw the global work of Swami Vivekananda. This sequence illustrates a movement from broad philosophical inquiry to specific spiritual paths and, ultimately, to the modern revival and international dissemination of these ancient and profound traditions.

196. (D) Performing one's prescribed duties with skill and without attachment to the results.
The central message of Karma Yoga, as detailed in the Bhagavad Gita, is that spiritual growth is achieved through the way one performs their worldly duties. A practitioner should act with total dedication and skill, viewing the work itself as a service. Critically, they must remain detached from the personal outcomes, whether they bring success or failure. By letting go of the ego's attachment to rewards, the individual maintains internal peace and achieves mental purification on the path to realization.

197. (A) Both Statement I and Statement II are true.
The Shantiparva is a significant and extensive section of the Mahabharata that provides deep insights into a wide variety of topics, including law, governance, and philosophy. Within this Parva, the Mokshadharma section specifically focuses on the paths to spiritual liberation and the nature of the self. These discourses incorporate essential principles of Samkhya and Yoga, offering practical guidance for achieving peace and freedom. This highlights the epic's role as a major source of ethical and spiritual wisdom in the ancient Indian tradition.

198. (B) Hatha Yoga
The Nath tradition, established by Guru Gorakshanath, is most famous for its foundational contribution to the development and propagation of Hatha Yoga. This school shifted the focus to the physical body and vital energy as powerful tools for spiritual awakening. By systematizing techniques like asanas, pranayama, and mudras, the Nath yogis provided a robust practical methodology that prepares the practitioner for higher meditative states. Their influence remains a cornerstone of the practical aspects of Yoga and its global dissemination in contemporary times.

199. (A) Both A and R are true and R is the correct explanation of A.
Shri Aurobindo's philosophy is known as Integral Yoga, or Purna Yoga, because it aims for a complete transformation of the entire human being across all levels of existence. This visionary approach seeks the descent of higher consciousness to transform earthly life into a divine life, rather than focusing solely on personal escape or liberation. It integrates the physical, mental, and spiritual aspects into a harmonious whole for an evolutionary leap. This emphasizes that spiritual growth has a profound purpose for the world.

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200. (A) Its central use of sound, vibration, and sacred syllables.
Mantra Yoga is distinguished from other paths by its specific reliance on the spiritual power of sound vibration. While other Yogas focus on knowledge, devotion, or action, Mantra Yoga utilizes the rhythmic repetition of sacred syllables to focus the mind and elevate consciousness. This path recognizes that certain sounds have a direct and profound impact on the human energy system and can be used to achieve internal harmony and spiritual transformation. It provides a unique and effective methodology through sound.

201. (A) I, II, III and IV

The fundamentals of Yoga include its linguistic roots in the term Yuj and the goal of achieving self-realization. Misconceptions often limit the understanding of Yoga to just physical exercises, ignoring its mental and spiritual dimensions. Furthermore, the Prasthanatrayee provides the triple foundational sources for Vedanta philosophy. These points together offer a comprehensive overview of the origins, objectives, and philosophical basis of the tradition. Understanding these fundamentals is essential for an accurate and deep appreciation of the multifaceted nature of Yoga.

202. (A) Foundation for higher yogic practices.
The ethical principles of Yama and Niyama serve as the indispensable foundation for all higher yogic practices. By establishing a character based on moral restraints and personal observances, the practitioner achieves the mental stability and purity required for successful meditation. Without this ethical ground, the more advanced techniques of breath control and concentration cannot be effectively mastered. These principles ensure that the spiritual journey is built on a solid foundation of righteous conduct and internal discipline for lasting progress.

203. (D) Varna
The Purushartha Chatushtaya consists of the four comprehensive aims of human life: Dharma, Artha, Kama, and Moksha. These goals address the ethical, material, emotional, and spiritual needs of the human being. Varna, however, refers to the social classification system in ancient India and is not part of this specific framework of human objectives. Understanding the four Purusharthas is essential for grasping the traditional Indian approach to living a balanced and meaningful life that integrates worldly achievements with spiritual growth.

204. (A) Both Statement I and Statement II are true.
These two major philosophical schools offer distinct metaphysical perspectives on the nature of consciousness. Samkhya posits a plurality of Purushas, meaning each individual has an independent and eternal pure consciousness. In contrast, Advaita Vedanta teaches that the ultimate reality, Brahman, is non-dual and that all individual selves are fundamentally one. Recognizing these differences is essential for understanding the diverse intellectual landscape of Indian philosophy and the varied ways they describe the nature of the self and the ultimate reality.

205. (C) P-3, Q-1, R-4, S-2
Modern masters have provided a wide variety of key concepts and institutions to the spiritual tradition. Shri Aurobindo introduced Integral Yoga, while Maharshi Ramana focused on the path of self-inquiry. Maharshi Dayanand Saraswati founded the Arya Samaj for Vedic reform, and Swami Vivekananda synthesized the four Yogas for the modern world. Correctly matching these masters with their contributions is essential for understanding the diverse methodologies and organizational efforts that have shaped the global dissemination of Yoga and Vedanta today.

206. (D) The emphasis on adapting yoga practices to the individual student's needs and capacity.
Sri T. Krishnamacharya made a monumental contribution to modern yoga by emphasizing the importance of individualized instruction. He believed that the practices should be carefully adapted to fit the specific physical, mental, and cultural circumstances of each student. This approach, known as Viniyoga, ensures that Yoga remains a safe and effective tool for human development for everyone. His legacy is reflected in the diverse and popular styles of modern yoga that were developed by his prominent students based on these principles.

207. (A) A form of intense, motiveless love and surrender.
The Narada Bhaktisutra defines the essence of the devotional path as an intense and motiveless love for the divine. This form of Bhakti is characterized by total surrender and the absence of any worldly desire or expectation. It is described as an immortal and supreme state that brings ultimate peace and fulfillment to the practitioner. This work provides a profound exploration of the emotional connection with the divine, emphasizing that pure love is both the means and the end.

208. (B) The lifestyle and practices of the sages living in the forest.
In the Aranyakand of the Ramayana, the presence of yogic ideals is most clearly seen in the

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descriptions of the ascetics and sages dwelling in the forest. These individuals lived lives of extreme simplicity, practicing austerity, self-control, and deep meditation. Their dedication to spiritual discipline and their pursuit of wisdom in a natural environment serve as powerful examples of the ancient Indian contemplative tradition. These narratives illustrate how yogic values were embodied in the lives of those dedicated to the path of Dharma.

209. (A) Both A and R are true and R is the correct explanation of A.
Jainism and Yoga share a profound and foundational emphasis on the ethical principle of Ahimsa, or non-violence. Both traditions recognize that causing harm to any living being creates mental disturbances and karmic bondage, which act as major obstacles to spiritual progress. By practicing non-violence in thought, word, and deed, the practitioner achieves the purity and internal peace necessary for higher realization. This shared ethical framework highlights the universal importance of compassion and moral conduct across different Indian spiritual systems.

210. (A) Vaisheshika
The Vaisheshika school is specifically characterized by its systematic classification of reality into various categories, known as Padarthas. These include substances like atoms and space, as well as qualities, actions, and universalities. This school aims to understand the nature of the universe through a rigorous and logical analysis of its constituents. Its focus on categories and atomic theory provides a unique pluralistic realism within the Shad-darshanas. Understanding this framework is essential for grasping the diverse metaphysical perspectives offered by the different schools.

211. (B) I, II, III and IV
The major paths of Yoga provide a comprehensive range of methodologies to suit different human temperaments and inclinations. Jnanayoga focuses on the intellectual pursuit of wisdom, while Bhaktiyoga utilizes the power of emotional devotion. Karmayoga emphasizes mental purification through selfless action, and Rajayoga provides a systematic approach to mastering the mind. All these paths are traditionally recognized as valid ways to achieve the same ultimate goal of spiritual realization and internal peace, allowing for a personalized approach to spiritual growth.

212. (D) The Brahmasutras
The term Prasthanatrayee refers to the three foundational scriptures of Vedanta: the Upanishads, the Bhagavad Gita, and the Brahmasutras. These texts provide the essential revealed wisdom, practical guidance, and logical framework for the Vedantic system. Every major teacher of Vedanta must comment on these three sources to validate their philosophical position. Together, they represent a complete spiritual roadmap, addressing the nature of the absolute reality, the individual soul, and the path to achieving liberation from the cycle of birth and death.

213. (C) Samkhya isolates Purushas; Vedanta realizes the identity of Atman-Brahman.
A fundamental difference in the concept of liberation exists between the Samkhya and Advaita Vedanta schools. Samkhya aims for Kaivalya, which is the absolute isolation and independence of the individual consciousness from primal matter. In contrast, Advaita Vedanta seeks Moksha through the realization that the individual soul and the absolute reality are fundamentally one and the same. While both systems aim to end suffering, their metaphysical views on the final state of consciousness differ significantly, reflecting the diverse perspectives within Indian thought.

214. (A) Both Statement I and Statement II are true.
Both Saint Surdas and Saint Tulasidas made monumental contributions to the devotional and literary heritage of India. Surdas is renowned for his numerous songs and poetry that celebrate the divine life of Lord Krishna with intense emotional depth. Simultaneously, Tulasidas authored the Ramcharitmanas, a magnificent epic on the life and deeds of Lord Rama that emphasizes Dharma and Bhakti. Their works have profoundly influenced the spiritual and cultural landscape, making the path of devotion accessible to millions through simple and beautiful language.

215. (D) To establish the valid means by which knowledge can be acquired.

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In any philosophical system, epistemology plays the crucial role of identifying and validating the sources of knowledge. It addresses how we can know the truth about the world and spiritual reality, distinguishing between valid knowledge and error. By establishing reliable means such as perception, inference, and scriptural testimony, epistemology ensures that the practitioner's understanding is built on a solid foundation. This clarity is essential for effectively pursuing the spiritual path and achieving the ultimate goal of realization and freedom.

216. (A) Pt. Sri Ram Sharma Acharya
Pt. Sri Ram Sharma Acharya was a visionary spiritual leader who founded the All World Gayatri Pariwar to promote mass awakening. His work was centered on the scientific spirituality of the Gayatri Mantra, presenting it as a powerful tool for intellectual and spiritual development. He advocated for social reform and the empowerment of individuals through rational and ethical spiritual practices. By making ancient Vedic wisdom accessible to the common person, he aimed to create a enlightened global community based on moral and scientific principles.

217. (C) Untouched by kleshas, karma, and their fruition.
In Yoga Darshana, Ishvara is described as a unique and supreme Purusha who is eternally free from the causes of suffering, actions, and their consequences. Unlike individual consciousnesses that are influenced by ignorance and worldly attachments, He remains untouched and perfect. This special nature allows Him to serve as an ideal of perfection and a support for the practitioner in their spiritual journey. By focusing on Ishvara, the yogi can overcome obstacles and attain a state of deep meditative absorption and realization more effectively.

218. (A) I, II, III and IV
These contemporary Yoga masters have made diverse and significant contributions that have shaped the modern practice and understanding of Yoga. Their work ranges from the revival of Kriya Yoga and the establishment of influential spiritual societies to the development of individualized teaching methods and the scientific validation of yogic abilities. Together, they have provided a comprehensive and multifaceted framework for human development. Their collective legacy continues to inspire and guide practitioners throughout the world, demonstrating the enduring relevance and versatility of the yogic tradition.

219. (D) I take refuge in the Atman.
The 'Three Jewels' or Triratna of Buddhism consist of taking refuge in the Buddha, the Dharma, and the Sangha. These three pillars provide the essential foundation for Buddhist practice and identity. While the concept of Atman is central to several other Indian traditions like Vedanta and Yoga, Buddhism traditionally teaches the concept of Anatman, or no-self. Therefore, taking refuge in the Atman is not part of this specific Buddhist framework. Understanding these core differences is essential for accurately distinguishing between the major spiritual traditions.

220. (B) Bhaktiyoga
The principle of Ishvara Pranidhana, which involves the total surrender and devotion to a supreme being, is a key element shared by both Patanjali's Yoga and the path of Bhaktiyoga. In both systems, this practice serves as a powerful means to overcome the ego and achieve internal peace. By directing the heart's devotion toward the divine, the practitioner gains support in their spiritual journey. This highlights how devotional elements are integrated into even the most systematic and philosophical paths of the broader Indian spiritual and yogic tradition.

221. (A) Both Statement I and Statement II are true.
The Vedas are classified as Shruti, representing revealed knowledge that is considered the highest authority in the Indian spiritual tradition. The Upanishads appear at the end of the Vedic literature and form its philosophical core, exploring the ultimate nature of reality and the self. Known as Vedanta, these teachings provide the theoretical foundation for much of subsequent thought and practice. Together, they represent a movement from external ritual toward internal realization, emphasizing the pursuit of absolute truth through wisdom and profound contemplation.

222. (B) P-3, Q-2, R-4, S-1

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Different philosophical schools offer varied perspectives on the concept and role of Ishvara. Classical Samkhya is non-theistic, while Yoga utilizes Ishvara as a support for Samadhi. Advaita Vedanta views the personal God as a lower reality compared to the absolute Brahman. Nyaya-Vaisheshika posits Him as the efficient cause who arranges atoms. Correctly matching these views with their respective Darshanas is essential for understanding the diverse intellectual landscape and the varied ways that the supreme presence is understood within the Indian philosophical heritage.

223. (A) Maharshi Ramana
The life and teachings of Maharshi Ramana, who lived at the sacred hill of Arunachala, are a profound example of the path of Jnanayoga. He emphasized the direct practice of self-inquiry as the most effective means to realization. By constantly questioning the source of the 'I-thought', he guided seekers to experience the pure consciousness that lies beyond all transient identity. His presence and simple teachings attracted seekers from all over the world, providing a living testament to the power of wisdom and direct spiritual experience in the modern era.

224. (B) An evolving and multifaceted tradition with various streams and historical stages.
The history of Yoga is best understood as a complex and evolving tapestry of multiple streams and traditions that have developed over several millennia. It has passed through several historical stages, including the Vedic, classical, medieval, and modern periods, with each era contributing unique practices and philosophical perspectives. This rich diversity has resulted in the multifaceted system we see today. Recognizing this historical complexity is essential for appreciating the enduring nature and the broad range of methodologies that characterize the global and living yogic tradition.

225. (A) Both A and R are true and R is the correct explanation of A.
Hatha Yoga is traditionally viewed as a preparatory stage for the advanced mental discipline of Raja Yoga. This is because the purification of the physical body and the control of vital energies create the necessary foundation for deep meditation. By mastering the breath and achieving physical health, the practitioner stills the fluctuations of the mind. This systematic approach ensures that the higher stages of spiritual realization are supported by a stable and balanced psycho-physical system. Both schools work together toward the goal of spiritual liberation.

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226. (A) Bhakti (devotion) and the relationship between the devotee and the divine.
The primary theme of the devotional literature created by saints like Kabirdas, Tulasidas, and Surdas is the profound relationship between the individual soul and the divine. Their works explore the various facets of Bhakti, emphasizing the importance of love, surrender, and selfless devotion. By using simple language and beautiful poetry, they made these deep spiritual sentiments accessible to the common person. Their literature continues to be a vital source of spiritual inspiration, providing an emotional and ethical framework for millions of practitioners in the Indian subcontinent.

227. (D) I, II, III and IV
The four Purusharthas represent a comprehensive and balanced framework for human existence. Dharma provides the ethical foundation, while Artha and Kama address the material and emotional needs of life in the world. Finally, Moksha represents the ultimate goal of spiritual liberation. This integrated approach ensures that worldly pursuits are aligned with moral principles and contribute to the final objective of realization. Each component is essential for a fulfilled life where the diverse requirements of the human being are addressed in a harmonious and holistic manner.

228. (D) The ultimate release from suffering and the cycle of rebirth.
In the context of the Shad-darshanas, liberation generally refers to the final release from the experience of suffering and the cycle of birth and death. It represents the ultimate goal of all spiritual and philosophical systems, achieved through self-realization and the transcending of ignorance. While each school may have its own specific metaphysical view of this state, they all agree on its importance as the final purpose of human life. This achievement brings lasting

peace and freedom from the limitations of material existence.

229. (A) Both Statement I and Statement II are true.
Maharshi Patanjali and Guru Gorakshanath represent two major streams of Yoga that address the practitioner from different perspectives. Patanjali's tradition focuses on the systematic discipline of the mind through the eight limbs, while Gorakshanath's tradition emphasizes the mastery of the physical body and vital energies. Both approaches are essential and complementary, recognizing the deep interconnection between the physical and mental aspects of the individual. Ultimately, both lineages aim for the same goal of spiritual realization and liberation through their respective methodologies of self-mastery and internal discipline.

230. (B) Jnana Yoga
A practitioner who studies the Upanishads and discriminates between the eternal and the transient is following the path of Jnana Yoga. This path focuses on intellectual inquiry and the realization of the absolute unity of the self and the ultimate reality. By removing the veil of ignorance through reflection and meditation on philosophical truths, the seeker achieves spiritual freedom. This approach is particularly suited for those with a strong inclination toward wisdom and the analytical investigation of reality as the primary means for spiritual growth and realization.

231. (D) The ascetics and sages living in the forest.
The yogic ideals in the Aranyakand of the Ramayana are most vividly embodied in the lives of the sages and ascetics who dwelt in the forest. These individuals were dedicated to a life of simplicity, austerity, and constant meditation. Their presence and discipline provided Rama with spiritual guidance and reflected the ancient Indian tradition of the forest hermit. Their dedication to self-control and the pursuit of higher realization highlights the foundational role that these values played in the spiritual and ethical education provided by the great epic narratives.

232. (A) Swami Rama of Himalayas
Swami Rama of Himalayas is particularly renowned for his contribution to the scientific study of yogic abilities. By participating in groundbreaking research, he demonstrated that a trained yogi can exert voluntary control over autonomic physiological processes like heart rate and body temperature. This work provided scientific validation for ancient yogic claims and fostered a greater integration of Yoga with modern healthcare. He founded the Himalayan International Institute to continue this synthesis of Eastern wisdom and Western science, emphasizing the systematic nature of yogic techniques for human development.

233. (A) I, II, III, and IV
These various traditions and texts together represent the rich and multifaceted landscape of the Indian spiritual heritage. Each contributes a unique perspective, from the devotional philosophy of the Narada Bhaktisutra to the practical techniques of Guru Gorakshanath's Hatha Yoga. The Yajnavalkya Smriti shows the integration of Yoga into ethical codes, while Tulasidas's Ramcharitmanas provides emotional and devotional inspiration. Understanding these diverse sources is essential for a comprehensive appreciation of the history and practice of Yoga as it has evolved through centuries of literature and dedicated lineages.

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234. (A) Purification of character and mind as a basis for higher yoga
The ethical framework of Yama and Niyama is designed to purify the practitioner's character and mind, providing an essential foundation for the higher stages of Yoga. By following these moral guidelines and personal observances, the individual achieves the internal stability and clarity required for successful concentration and meditation. These principles ensure that the spiritual journey is built on a solid ethical ground, preventing the mind from being distracted by immoral actions or internal conflicts. This purification is the prerequisite for attaining profound spiritual realization and internal peace.

235. (D) The cessation of the modifications of the mind.
The fundamental goal of Patanjali's Yoga is to achieve the cessation of the modifications of the mind, known as Chitta Vritti Nirodha. This state represents the ultimate internal stillness where the constant mental fluctuations and thoughts

are stilled. By reaching this state of clarity, the practitioner transcends the ego and uncovers their true, essential nature as pure consciousness. This definition establishes the core purpose of all the eight limbs, focusing the practitioner's efforts on the total mastery and quietness of the mental processes for spiritual realization.

236. (A) Both Statement I and Statement II are true.
Shri Aurobindo's Integral Yoga is unique in its focus on the transformation of the entire world and the divinization of life on earth. A central concept of this path is the descent of a higher, spiritual consciousness to transform human nature and existence. It does not seek a personal escape from the world but an evolutionary transformation that integrates all aspects of the individual. This visionary approach emphasizes that the ultimate goal of spiritual practice is to manifest a higher state of divine life within the material world itself.

237. (C) Charvaka
The Shad-darshanas refer to the six orthodox schools of Indian philosophy that accept the authority of the Vedas: Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta. The Charvaka school, however, is a heterodox and materialistic system that rejects Vedic authority and the concept of an afterlife. While it is an important part of the ancient intellectual landscape, it is not traditionally listed among the six orthodox systems. Distinguishing between these categories is essential for an accurate understanding of the various philosophical viewpoints and scriptural affiliations in ancient Indian history.

238. (A) P-4, Q-1, R-2, S-3
Different seminal texts serve as the primary authorities for the various traditions of Yoga and Indian philosophy. The Yoga Sutras are the foundational text for Raja Yoga, while the Brahmasutras systematize Vedanta Darshana. The Hatha Yoga Pradipika is a central manual for Hatha Yoga, and the Narada Bhaktisutra explores the path of Bhakti Yoga. Correctly matching these scriptures with their respective traditions is essential for understanding the technical vocabulary, specific methodologies, and historical development of each school within the broader landscape of Indian spiritual literature and practice.

239. (A) The 1893 Parliament of the World's Religions in Chicago
Swami Vivekananda is famously credited with introducing the profound concepts of Yoga and Vedanta to the Western world at the 1893 Parliament of the World's Religions. His powerful speeches in Chicago presented Indian philosophy as a rational and universal science of the spirit, appealing to people from all backgrounds. This historic event marked a major turning point in the global dissemination of Yoga, sparking an international interest that has continued to grow for over a century. His work established a significant spiritual bridge between the East and the West.

240. (B) The Yamas
The five great vows of Jainism are identical in principle to the Yamas, which are the first limb of Patanjali's eight-limbed Yoga. Both traditions emphasize non-violence, truthfulness, non-stealing, chastity, and non-possession as the fundamental ethical foundation for spiritual progress. This shared emphasis reflects the universal importance of moral purity and self-restraint across different ancient Indian spiritual systems. These principles ensure that the practitioner's conduct is aligned with the goal of liberation, fostering internal harmony and preventing the accumulation of negative karma throughout their spiritual and meditative journey.

241. (A) Both A and R are true and R is the correct explanation of A.
In contemporary times, Yoga has been promoted through a wide range of methodologies and techniques. Modern masters have adapted and popularized these ancient practices through various approaches, such as the introduction of Transcendental Meditation, the development of individualized Hatha Yoga styles, and the integration of yogic principles with Vedanta. These diverse efforts have made Yoga more accessible and relevant to a global audience with varied needs and temperaments. This multifaceted promotion has been instrumental in the widespread adoption and scientific recognition of Yoga in the modern era.

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242. (A) Dualistic
The metaphysical theory of Samkhya, which provides the theoretical foundation for Yoga, is fundamentally dualistic. it posits the existence of two eternal and independent realities: Purusha, which is pure consciousness, and Prakriti, which is the primal material cause of the universe. All of existence is seen as the result of the interaction between these two principles. Liberation is achieved through the realization of the absolute distinction between consciousness and matter. Understanding this dualistic framework is essential for grasping the classical Indian view of evolution, suffering, and the path to freedom.

243. (C) I, II, III and IV
Maharshi Patanjali and Guru Gorakshanath represent two foundational and complementary streams of the yogic tradition. Patanjali's Raja Yoga focuses on the systematic mastery of the mind, while Gorakshanath's Hatha Yoga tradition emphasizes the body and vital energies as tools for awakening. Both systems aim for the ultimate goal of spiritual liberation and internal peace. Their collective contributions have provided a comprehensive range of methodologies, including mental, physical, and energetic disciplines, that have shaped the development and global dissemination of Yoga throughout several centuries of historical and cultural evolution.

244. (D) Jnana Yoga
A practitioner who seeks liberation by understanding the true nature of reality through intellectual inquiry and reflection is following the path of Jnana Yoga. This approach focuses on the realization of the absolute unity of the self and the ultimate reality by removing the veil of ignorance. By discriminating between the eternal and the transient, the seeker achieves a profound shift in consciousness that leads to spiritual freedom. This path is particularly suited for individuals with a strong philosophical and analytical inclination toward discovering the truth as the primary means for realization.

245. (A) Both Statement I and Statement II are true.
Bhaktiyoga and Jnanayoga offer two distinct and complementary paths to spiritual realization. Bhaktiyoga utilizes the power of human emotion and focuses on divine love and surrender as the primary means of connection. In contrast, Jnanayoga emphasizes the use of the intellect and the power of discrimination to attain wisdom and remove ignorance. Both paths address different aspects of the human personality—the heart and the head—leading toward the same goal of internal peace and spiritual realization. They represent the diverse methodologies available within the tradition to suit different individual temperaments.

246. (B) Soteriology
In the context of the Shad-darshanas, the concept of liberation is a central theme within the field of soteriology, which is the study of salvation and spiritual freedom. Each of the six orthodox schools provides a detailed path and methodology for achieving release from the cycle of suffering and ignorance. While they address logic, metaphysics, and ethics, their ultimate focus is on providing a comprehensive guide for the attainment of spiritual liberation. This reflects the practical and goal-oriented nature of Indian philosophical systems, where the end of suffering is the highest priority.

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247. (D) Sri Shyamacharan Lahidi
The revival and modern dissemination of Kriya Yoga are primarily attributed to Sri Shyamacharan Lahidi. He received this ancient and powerful technique from the legendary Mahavatar Babaji and made it accessible to people living in the world as householders. His life demonstrated that profound spiritual progress and realization are possible while fulfilling one's worldly responsibilities. He passed this wisdom on to several dedicated disciples, establishing a major lineage that has played a crucial role in the global spread of Kriya Yoga and its techniques for spiritual awakening and internal purification.

248. (A) I, II, III, and IV
These four masters represent the diverse and significant contributions that have shaped the modern development and global dissemination of Yoga. From Vivekananda's introduction to the West to Aurobindo's Integral Yoga, Ramana's self-inquiry, and Dayanand's Vedic reform, each figure has provided a unique perspective and methodology. Their collective work has enriched the tradition and made its profound concepts and practices accessible to a

contemporary global audience. Their influence continues to guide spiritual seekers throughout the world, demonstrating the enduring relevance and multifaceted nature of the modern global spiritual and yogic heritage.

249. (C) Samkhya
The Mokshadharma section of the Mahabharata contains profound philosophical discourses that explore the relationship between the path of Yoga and the metaphysical theory of Samkhya. These discussions provide a theoretical foundation for understanding the nature of the self, the universe, and the path to liberation by integrating Samkhyan dualism with yogic practice. This highlights the traditional alliance between the two systems, where Samkhya provides the philosophical explanation and Yoga offers the practical methodology. These epic sources are essential for grasping the historical development and the interconnected nature of these major Indian philosophical schools.

250. (A) Jiddu Krishnamurti
While Jiddu Krishnamurti was a profoundly influential spiritual thinker, he is not traditionally listed among the specific masters credited with the primary development and promotion of yogic institutions like the others mentioned. Figures such as Sri T. Krishnamacharya, Swami Shivanada, and Maharshi Mahesh Yogi are directly responsible for establishing major lineages and organizations that spread Yoga and meditation globally. Krishnamurti's teachings focused more on direct individual observation and the rejection of organized spiritual systems. Understanding these distinctions is important for accurately mapping the historical development and organizational landscape of modern spiritual and yogic movements.

251. (B) A state of union between individual and universal consciousness.
The primary objective of this discipline involves a holistic integration of the mind, body, and spirit. It specifically seeks to achieve self-realization by attaining a profound state of union between an individual's consciousness and the universal consciousness. This fundamental aim transcends physical exercises, focusing instead on reaching a deeper spiritual connection and realization of one's true nature.

252. (A) Yoga is exclusively a form of physical exercise for fitness.
Popular understanding is often clouded by various false beliefs regarding the nature of this ancient practice. One prevalent misunderstanding suggests that it serves solely as a method for physical exercise, specifically targeting flexibility and fitness. While physical aspects exist, viewing the discipline through this narrow lens ignores its significant philosophical, meditative, and spiritual dimensions intended for holistic well-being.

253. (C) the profound philosophical and meditative dimensions.
Perceiving advanced physical postures as the final objective of the practice constitutes a significant error in understanding. Such a viewpoint fails to acknowledge the core elements of the discipline, specifically its deep philosophical and meditative aspects. The true essence lies beyond physical achievement, focusing instead on internal processes like mental purification and the cessation of various mental fluctuations.

254. (D) The cessation of mental fluctuations.
Foundational texts outline comprehensive objectives for practitioners, including mental purification and specific cognitive states. This particular term represents one of the core aims, referring specifically to the cessation of mental fluctuations. Achieving this state is essential for spiritual progress, as it allows the practitioner to move beyond the turbulent nature of the mind toward ultimate liberation from suffering.

255. (C) The belief that Yoga is a religion is a misconception that creates barriers.
While the discipline originated within ancient Indian traditions, its modern application often faces hurdles due to misunderstandings about its nature. A common false belief is that it constitutes a religious practice exclusive to a specific faith. Such perceptions create unnecessary barriers for individuals from diverse cultural or spiritual backgrounds who might otherwise benefit from its holistic and universal principles.

256. (B) The Upanishads
This specific collection of ancient Sanskrit literature represents the final portion of the broader Vedic scriptures. These texts are

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characterized by their focus on metaphysical inquiry, exploring complex concepts such as the nature of reality and the individual self. They investigate the means to realize the fundamental unity between Brahman and Atman, serving as a vital philosophical foundation.

257. (D) The Upanishads, the Brahma Sutras, and the Bhagavad Gita.
Hindu philosophy recognizes a canonical trio of sources that provide the logical, revelatory, and remembered foundations for spiritual study. This group, known as the Prasthanatrayee, consists of three distinct works: the revelatory Upanishads, the logical Brahma Sutras, and the remembered Bhagavad Gita. Together, they form the bedrock of metaphysical and ethical thought within the ancient Indian scriptural and philosophical traditions.

258. (A) It is a primary vehicle for achieving Moksha, the ultimate life aim.
The concept of four legitimate human aims includes righteous conduct, material prosperity, sensory fulfillment, and spiritual liberation. Within this framework, the discipline serves as a vital method for reaching the final and highest goal of life. By balancing and ethically transcending other worldly pursuits, it provides the necessary tools for an individual to attain emancipation from the cycle of suffering.

259. (C) The Nyaya prasthana (logical text)
Within the tripartite canonical structure of Hindu philosophy, each text serves a specific authoritative role. One work is recognized for providing the logical and systematic reasoning necessary to understand spiritual truths. This particular designation, known as the Nyaya prasthana, is assigned to these sutras to highlight their role in offering a rational and consistent framework for the metaphysical inquiries.

260. (A) The four primary and legitimate aims of human life.
Traditional Indian philosophy outlines a structured approach to existence by defining four essential goals for every individual. These aims encompass moral duty, economic security, emotional fulfillment, and spiritual emancipation. By pursuing these four legitimate objectives in a balanced manner, a person can lead a meaningful life that eventually culminates in the ultimate realization of the self and liberation from earthly bonds.

261. (D) A dualistic distinction between Purusha and Prakriti.
This orthodox school of thought is defined by its dualistic approach to understanding the nature of reality. It posits that the universe is composed of two fundamentally different and independent principles: consciousness and matter. According to this view, spiritual liberation is only possible once a person gains the discriminative knowledge necessary to separate the eternal observer from the changing material world.

262. (B) It introduces Ishvara and provides a practical path.
While adopting the dualistic metaphysical foundation of another school, this system adds unique elements to create a more comprehensive methodology. It incorporates the concept of a divine being and outlines a structured eight-limbed practice. This practical approach provides specific ethical, physical, and mental techniques designed to help practitioners achieve the cessation of mental modifications and realize their true internal nature.

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263. (C) dispelling the ignorance that veils the oneness of Atman and Brahman.
The non-dualistic school of philosophy maintains that the individual soul and the ultimate reality are essentially the same. From this perspective, liberation is not about separating different entities but rather about a change in perception. It is achieved by removing the deep-seated ignorance that obscures this fundamental unity, allowing the individual to recognize their true identity as the infinite.

264. (D) epistemology, metaphysics, ethics, and liberation.
These six orthodox branches of Indian philosophy provide a sophisticated intellectual structure for analyzing existence. Each school contributes a unique viewpoint regarding the nature of knowledge, the ultimate reality, moral conduct, and the path to spiritual freedom. Together, they offer various perspectives on how to understand the world and achieve the highest

human potential through rigorous inquiry and disciplined practice.

265. (A) Samkhya seeks to separate Purusha from Prakriti, while Vedanta seeks to realize the unity of Atman and Brahman.
The two schools differ fundamentally in their view of ultimate reality and the process of reaching spiritual freedom. One system pursues a dualistic goal, aiming to distinguish consciousness from the material world. Conversely, the other promotes a non-dualistic objective, seeking to realize the essential oneness of the individual self and the absolute reality by removing the illusions that hide this truth.

266. (B) The Shantiparva
This specific book within the great Indian epic serves as a massive storehouse of philosophical and ethical wisdom. It records the extensive teachings delivered by a dying warrior regarding diverse topics such as governance, morality, and the path to spiritual freedom. Within its verses, detailed discussions on various yogic concepts and their relation to action and knowledge are thoroughly explored and preserved.

267. (B) The depiction of asceticism and meditation among forest sages.
In the narrative of this ancient epic, certain sections illustrate the practical application of spiritual discipline. The lifestyle of those residing in the forest, characterized by rigorous routines and deep contemplative practices, serves as a reflection of early yogic values. These descriptions highlight an environment where meditation and asceticism were integral to the pursuit of higher wisdom and spiritual insight.

268. (A) By prescribing meditation and self-control for self-purification.
This particular text, which primarily serves as a comprehensive code for social and legal conduct, weaves spiritual practices into its ethical framework. It mandates the use of meditation and disciplined self-restraint as essential tools for achieving inner purity. By doing so, it places the pursuit of higher spiritual states within the context of an individual's regular moral and social responsibilities.

269. (C) Bhishma on his deathbed.
The epic narrative includes a significant moment where a venerable figure imparts profound knowledge while awaiting the end of his life. This individual shares comprehensive insights into statecraft, ethics, and the various methods for achieving spiritual liberation. His instructions include detailed explanations of concepts that later became fundamental to philosophical systems, emphasizing the integration of righteous action with deep spiritual understanding.

270. (D) Yogic ideas are embedded within epic narratives and socio-legal texts.
Spiritual and philosophical principles are not restricted to specialized treatises but are widely distributed throughout various genres of literature. These concepts are deeply integrated into the stories of heroic epics and the instructions found in legal and ethical codes. This distribution demonstrates that the practice and ideals of the discipline were considered essential components of both personal growth and societal duty.

271. (C) Systematizing Yoga in the Yoga Sutras and defining it as 'chitta vritti nirodha'.
This revered sage is credited with providing the first concise and organized framework for the discipline in his foundational sutras. He defined the practice as the process of stopping the various modifications of the mind. By creating a systematic methodology, he transformed scattered traditions into a coherent psychological path aimed at achieving mental control and ultimate liberation for the practitioner.

272. (B) Hatha Yoga.
This central figure of the Natha tradition played a crucial role in the development and spread of a specific yogic system. His approach highlights the importance of the physical body as the primary tool for spiritual evolution. Through various techniques focusing on physical purification and energy balance, his lineage prepared seekers for higher levels of consciousness and more advanced mental practices.

273. (D) Patanjali's path is predominantly psychological, while Gorakshanath's emphasizes the physical body.
The two traditions offer distinct perspectives on the most effective starting point for spiritual transformation. One system focuses primarily on

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the psychological aspects, aiming to control and purify the mind directly. The other tradition views the physical form as the essential instrument for progress, utilizing specialized bodily techniques to balance internal energies and prepare the individual for deeper states of meditation.

274. (A) Shatkarmas.
The eight-limbed methodology systematized by this ancient sage includes ethical guidelines, physical postures, breath regulation, sensory control, and various levels of meditative focus. While purification is important, specific physical cleansing techniques mentioned in other traditions are not part of this particular framework. Instead, this psychological path emphasizes moral discipline and mental concentration as the primary means to achieve the goal of liberation.

275. (C) purify the body and balance vital energies to prepare for Raja Yoga.
The specialized techniques found in this tradition, such as purification methods and energy locks, serve a specific foundational purpose. They are designed to cleanse the physical form and harmonize the vital forces within the individual. By mastering these bodily aspects, a practitioner creates a stable and purified environment that is necessary for successfully undertaking the more advanced psychological and meditative stages.

276. (A) Intense, selfless love for God leading to liberation.
This seminal text provides a systematic outline of supreme devotion, characterizing it as a deep and selfless affection for the divine. It explains that this intense emotional connection eventually results in spiritual freedom and everlasting joy. The teachings emphasize that by rejecting ego-driven pursuits and focusing on divine service, a devotee can achieve a state of union through pure love.

277. (D) Kabir focuses on a formless divine, while Tulsidas focuses on the personal form of Rama.
These two medieval saints represented different approaches to the path of devotion within their literary works. One advocate focused on a formless, internal reality that transcends religious boundaries and rituals. The other channelized his devotion toward a specific personal deity, portraying faith through loyalty and service to that divine form. Both demonstrated how different temperaments could find a path to union.

278. (A) An emotional devotion (madhurya bhava) towards Lord Krishna.
The poetic works of this saint are characterized by a highly emotional and intimate form of worship. His verses vividly depict the divine play of his chosen deity, expressing the intense longing and sweet affection of the devotee. This approach illustrates how abstract spiritual principles can be embodied through rich, emotive literary traditions that make the path of devotion accessible and relatable.

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279. (C) The attainment of union through love and surrender to a divine form.
This spiritual stream emphasizes the emotional nature of the human experience as a primary means for reaching the ultimate goal. It focuses on cultivating an intense bond with the divine through surrender, prayer, and selfless love. By directing all emotions toward a personal or formless divine reality, the practitioner seeks to dissolve the ego and achieve a profound state of spiritual union.

280. (D) challenge the authority of foundational texts like the Narada Bhaktisutra.
These medieval saints used their emotive and accessible literary traditions to provide a vibrant expression of devotion that differed from formal scriptures. By focusing on personal experience and direct connection, their works offered a practical alternative to structured sutras. This shift in focus implicitly challenged the necessity of relying solely on ancient foundational texts to understand the nature of supreme love.

281. (A) Swami Vivekananda
This influential spiritual leader was a key figure in the modern revival of ancient wisdom, introducing these concepts to the Western world during a major international gathering. He organized the various practices into four main paths based on knowledge, devotion, action, and mental control. His masterful explanations helped make these traditional teachings both accessible and scientifically relevant to a global audience.

282. (B) The transformation of entire human nature and evolution of a divine life on Earth.
This unique approach to spiritual practice moves beyond the goal of individual liberation to focus on a more comprehensive change. It seeks to transform all aspects of the human experience, including the mental, vital, and physical dimensions. The ultimate objective is to facilitate the evolution of a divine existence in the world by achieving a perfect synthesis between spirit and matter.

283. (B) the direct path of Self-enquiry (Atma-vichara).
This teacher advocated for a straightforward and focused technique to achieve the goal of self-realization. He encouraged individuals to constantly investigate the nature of their own existence by asking a specific fundamental question about their identity. This process of deep inquiry is intended to dissolve the false sense of ego, allowing the practitioner to remain established in their true, essential self.

284. (A) He promoted it as part of a movement to return to Vedic teachings for moral upliftment.
As a social reformer and founder of an influential movement, this leader viewed the practice of the discipline as an essential tool for broader improvement. He advocated for a return to the original teachings found in the most ancient scriptures. His approach emphasized that these practices were necessary for achieving both individual spiritual growth and the moral upliftment of the entire society.

285. (A) reinterpretation and adaptation of Yoga by key spiritual leaders for modern society.
The modern era was marked by a significant resurgence and updating of ancient spiritual traditions. Several prominent figures adapted these timeless teachings to meet the needs and understanding of a contemporary, global population. Their various approaches, ranging from psychological systems to social reform and non-dualistic inquiry, ensured that the core wisdom remained relevant and accessible in a rapidly changing world environment.

286. (D) Sri Shyamacharan Lahiri
This householder practitioner played a vital role in making a previously secretive and esoteric practice available to a wider group of people. By teaching these methods to sincere individuals outside of traditional monastic settings, he ensured the modern survival and spread of this specific lineage. His work was instrumental in bringing these advanced spiritual techniques into the lives of everyday seekers.

287. (C) developing a personalized approach to asana that influenced many modern styles.
Often regarded as the father of the contemporary physical practice, this teacher created a unique and adaptable method for postures and breath control. His teachings focused on tailoring the practice to the individual needs of the student. Through his prominent students, this approach became the foundational basis for many of the most popular and widely practiced styles of yoga today.

288. (B) a synthesis of the four main paths of Karma, Bhakti, Jnana, and Raja Yoga.
The system promoted by this prolific teacher from Rishikesh emphasized a balanced development of the human personality. It integrated the four primary paths of action, devotion, knowledge, and mental control into a single, comprehensive practice. This holistic approach was summarized by a simple motto that encouraged seekers to serve, love, and meditate as they worked toward the goal of self-realization.

289. (D) He introduced the Transcendental Meditation (TM) technique globally.
This spiritual teacher gained worldwide recognition for introducing a specific, accessible form of mental practice. His method utilizes the repetition of a simple mantra to help individuals reduce stress and expand their consciousness. By presenting this technique in a way that was easy to learn and practice, he succeeded in bringing the benefits of meditation to a vast international audience.

290. (A) bridging the gap between yogic wisdom and modern science through demonstrations.
This teacher made a significant impact by subjecting traditional spiritual claims to rigorous scientific testing. By demonstrating the ability to consciously control functions of the body that are normally automatic, he provided empirical evidence for the effectiveness of these ancient techniques. His work helped create a connection

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between traditional Himalayan wisdom and the modern scientific understanding of human physiology.

291. (C) Jnanayoga
This particular spiritual path is designed for individuals who possess a sharp and logical mind. It utilizes intellectual inquiry and deep self-analysis to distinguish between the eternal reality and the temporary, material world. While acknowledged as the most direct route to truth, it is also considered the most challenging due to the intense mental discipline required for its successful practice.

292. (A) Performing duties without attachment to the results.
The fundamental basis of this approach involves transforming daily work into a spiritual practice. It requires individuals to carry out their social and professional responsibilities with full dedication but without any personal concern for the outcome. By letting go of the desire for specific rewards, a practitioner purifies their heart and turns every action into a selfless form of divine worship.

293. (D) a systematic approach to controlling the mind, codified by Patanjali.
Often referred to as the royal path, this system provides a highly structured and scientific method for achieving spiritual goals. It focuses primarily on the mastery of mental processes through an organized eight-limbed methodology. By following these progressive stages, which include both ethical and meditative practices, the individual aims to reach a state of pure awareness that is free from all thoughts.

294. (B) Rajayoga
This specific path emphasizes the use of forceful effort to gain mastery over the physical body and its internal energies. It employs various postures, breathing exercises, and cleansing rituals to ensure health and vitality. These physical achievements are generally viewed as a necessary foundation that prepares the practitioner for the more advanced mental and meditative requirements of the royal path.

295. (C) Mantra Yoga
This spiritual practice centers on the profound power of sound and vibration to transform consciousness. It involves the rhythmic repetition of sacred syllables or phrases to focus the wandering mind and awaken internal spiritual energy. By consistently engaging in this meditative technique, the practitioner creates a state of concentration that eventually leads to a deeper realization of the divine presence within.

296. (D) The Triratna (three jewels)
The pursuit of spiritual freedom within this heterodox tradition is organized around a foundational trio of principles. These include right faith, right knowledge, and right conduct. The aspect of conduct is especially significant as it incorporates rigorous physical and mental disciplines that are functionally equivalent to traditional yogic practices. Together, these elements facilitate the purification and eventual liberation of the soul.

297. (A) Right Mindfulness and Right Concentration
Within the practical framework designed to end human suffering, two specific stages are remarkably similar to the meditative limbs of traditional systems. These involve the cultivation of focused awareness and the attainment of deep states of mental absorption. Such contemplative techniques highlight a common heritage shared between these traditions, focusing on inner transformation through disciplined control over the mind and its processes.

298. (B) The purification from karmic bondage and liberation of the soul.
The primary objective of applying these spiritual disciplines is to achieve a state of eternal freedom. This is accomplished by stopping the influx of new impressions and purifying the soul from its existing attachments to the material world. Through rigorous self-control and meditation, the practitioner seeks to break the cycle of bondage, allowing the soul to ascend to its true state.

299. (B) meditative practices and ethical conduct for liberation.
Despite having different metaphysical foundations, various orthodox and heterodox traditions share a fundamental reliance on similar methods for spiritual growth. They all emphasize the necessity of moral discipline and

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deep contemplative exercises as the essential means for achieving freedom from suffering. This common focus on internal transformation and mind control reveals a shared heritage of practical techniques across diverse Indian philosophical schools.

300. (A) right concentration in meditation.
This term identifies a crucial stage in the path toward ending suffering, focusing on the development of deep mental focus. It refers to the attainment of profound states of absorption through consistent meditative practice. These techniques are functionally identical to the concentration practices found in other traditional systems, serving as the final steps necessary for achieving ultimate clarity and spiritual realization.

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CHAPTER 02

Yoga Texts I: Principal Upanishads, Bhagavad Gita and Yoga Vasishtha

1. According to the Ishavasyopanishad, what is the concept of performing one's duties without attachment to the results?
(A) Jnana Nishta
(B) Karmanishta
(C) Bhakti Nishta
(D) Dhyana Nishta

2. In the context of the Bhagavad Gita, what is the term for the true nature of the Self?
(A) Atmaswarupa
(B) Prakriti
(C) Stithaprajna
(D) Triguna

3. Which of the following is described in Yoga Vasishtha as one of the four 'Dwarpaals' or gatekeepers to freedom?
(A) Asana
(B) Pranayama
(C) Shama (Tranquility)
(D) Vairagya (Dispassion)

4. As per the Katha Upanishad, what is the precise definition of Yoga?
(A) The union of body and mind
(B) The practice of physical postures
(C) The recitation of sacred mantras
(D) The steady control of the senses

5. Based on the Taittiriya Upanishad, consider the following statements:
Statement I: The Taittiriya Upanishad introduces the concept of the five sheaths, known as the Pancha Kosha.
Statement II: The Anandamaya Kosha is the outermost sheath, related to the physical body.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

6. The Shandilyavidya, a form of meditation described in the Chhandogya Upanishad, focuses on realizing Brahman as what?
(A) The vital life force or Prana
(B) The entire universe
(C) The sacred syllable 'Om'
(D) The blissful inner self

7. Match List I with List II regarding the states of consciousness from Mandukya Upanishad and the associated syllables of Omkara.
List I: (State of Consciousness)
P. Vaishvanara (Waking State)
Q. Taijasa (Dream State)
R. Prajna (Deep Sleep State)
S. Turiya (Fourth State)
List II: (Associated Syllable)
1. M
2. A
3. The Silence following Om
4. U
Choose the correct option:
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

8. According to the Bhagavad Gita, what is the primary characteristic of Karma Yoga?
(A) Performing actions without attachment to the fruits
(B) Complete renunciation of all worldly actions
(C) Performing actions for personal gain and reward
(D) Focusing solely on internal meditative practices

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9. What is the central theme of the Yaksha Upakhyana in the Kena Upanishad?
(A) The creation of the universe from a golden egg.
(B) The dialogue between a student and the god of death.
(C) The power of gods like Agni is subordinate to Brahman.
(D) The enumeration of the five great material elements.

10. Which of the following statements about the Bhagavad Gita's concept of 'Stithaprajna' is correct?
(A) A person of steady wisdom unperturbed by dualities.
(B) A person who is constantly seeking worldly pleasures.
(C) Someone who has renounced the world for seclusion.
(D) A warrior who exhibits great fearlessness in battle.

11. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Mundaka Upanishad categorizes knowledge into two types: Para Vidya and Apara Vidya.
Reason (R): Apara Vidya is considered superior as it includes the knowledge of the four Vedas and other worldly sciences, which are essential for daily life.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

12. In the Prashna Upanishad, what are the two fundamental principles from which all creation is said to originate?
(A) Atman and Brahman
(B) Prana and Rayi
(C) Vidya and Avidya
(D) Purusha and Prakriti

13. The Yoga Vasishtha describes certain conditions as 'Adhis'. What is the most accurate description of an Adhi?
(A) A physical ailment caused by external pathogens
(B) A congenital deformity present from birth
(C) A mental disturbance originating in the mind
(D) An injury resulting from an external accident

14. Consider the following statements regarding the Ishavasyopanishad:
(i) It advocates for a life of action (Karmanishta).
(ii) It distinguishes between Vidya (knowledge) and Avidya (ignorance).
(iii) It describes the ultimate reality as Brahman.
(iv) It dismisses the concept of Atma Bhava (seeing the Self in all beings).
Which of the statements given above are correct?
(A) (i), (ii) and (iv) only
(B) (i), (ii) and (iii) only
(C) (ii) and (iv) only
(D) (i) and (iii) only

15. What is the ultimate aim of meditation as described in the Mundaka Upanishad?
(A) Realization of Brahman (Brahmanubhuti)
(B) Attainment of various psychic powers
(C) Achievement of great worldly success
(D) Mastery over the five physical elements

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16. According to the Mandukya Upanishad, which state of consciousness corresponds to the dream state?
(A) Vaishvanara
(B) Taijasa
(C) Prajna
(D) Turiya

17. Arrange the following stages of the Jnana Saptabhumika from Yoga Vasishtha in their correct chronological order:
(i) Tanumanasa
(ii) Sattvapatti
(iii) Asamsakti
(iv) Subheccha
(v) Vicharana
Which of the following is the correct sequence?
(A) (iv), (v), (i), (ii), (iii)
(B) (i), (ii), (iii), (iv), (v)

(C) (iv), (i), (v), (ii), (iii)
(D) (v), (iv), (i), (iii), (ii)

18. In the Bhagavad Gita, food that is excessively bitter, sour, salty, hot, and pungent, causing distress, misery, and disease, is classified as:
(A) Rajasic
(B) Sattvic
(C) Tamasic
(D) Nishkama

19. Which Upanishad primarily deals with the concept of Atma, the Universe, and Brahman, describing creation as emanating from the Atman alone?
(A) Kena Upanishad
(B) Mandukya Upanishad
(C) Aitareya Upanishad
(D) Prashna Upanishad

20. Which of the following is NOT one of the 'Panchapranas' as mentioned in the Prashna Upanishad?
(A) Prana
(B) Apana
(C) Vyana
(D) Kurma

21. What does 'Udgitha' meditation in the Chhandogya Upanishad primarily involve?
(A) Meditating on the five elements
(B) Meditating on the form of a chosen deity
(C) Meditating on the syllable 'Om' as the essence
(D) Meditating on the natural flow of breath

22. Consider the following statements based on the Brihadaranyaka Upanishad:
Statement I: According to the Brihadaranyaka Upanishad, Jnana Yoga is the path to understanding the true nature of Atman.
Statement II: The Upanishad teaches that the ultimate goal is the permanent separation of Atman from Paramatman.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

23. The concept of 'Vidya and Avidya' in the Ishavasyopanishad suggests that:
(A) Only spiritual knowledge (Vidya) is important.
(B) Only worldly knowledge (Avidya) is necessary.
(C) Vidya and Avidya are identical concepts.
(D) One must transcend both to attain immortality.

24. Which of the following is a key teaching of the Katha Upanishad regarding the nature of the soul (Atman)?
(A) It is eternal, unborn, and not slain with the body.
(B) It is born with the body and dies with the body.
(C) It is subject to constant change and destruction.
(D) It is a product of the five material elements.

25. According to Yoga Vasishtha, how is 'Sukha' (happiness) attained in the highest state of bliss?
(A) By accumulating vast material wealth
(B) By satisfying all sensory desires
(C) By the complete cessation of the mind
(D) By gaining fame and power over others

26. Match List I with List II regarding concepts from the Bhagavad Gita and their relevant chapters.
List I: (Concept)
P. Stithaprajna
Q. Dhyana Yoga
R. Daivasura-Sampad-Vibhaga Yoga
S. Three Kinds of Faith
List II: (Chapter)
1. Chapter XVI
2. Chapter XVII
3. Chapter II
4. Chapter VI
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

27. The Kena Upanishad explores the nature of the 'Self' by asking what directs the mind. What is its ultimate conclusion?
(A) The mind functions as an independent entity.

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(B) The physical senses direct the focus of mind.
(C) The individual intellect (Buddhi) directs mind.
(D) The Self (Brahman) is the "mind of the mind".

28. In the Bhagavad Gita, Sankhya Yoga primarily deals with:
(A) The practical discipline of daily action.
(B) The study of the soul and its immortality.
(C) The methods of controlling the breath.
(D) The classification of types of devotion.

29. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Taittiriya Upanishad describes the Ananda Valli, which elaborates on the concept of the Pancha Kosha.
Reason (R): The purpose of the Pancha Kosha doctrine is to systematically guide the seeker from the gross physical body to the innermost blissful Self.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

30. Which of the following aspects are essential to understanding the Bhagavad Gita?
(i) Meanings of Atmaswarupa and Stithaprajna.
(ii) The practice of physical postures.
(iii) The concept of Karma Yoga.
(iv) The nature of Bhakti.
(v) A detailed analysis of war strategies.
Which of the statements given above are correct?
(A) (i), (ii), and (v) only
(B) (ii), (iii), and (iv) only
(C) (i), (iii), and (iv) only
(D) (i), (iv), and (v) only

31. In the Prashna Upanishad, the second question asked to the sage Pippalada concerns:
(A) The number of powers that support a creature.
(B) The original cause of universal creation.
(C) The nature of the supreme personal deity.
(D) The meaning of meditating on the syllable 'Om'.

32. What is the significance of 'Gurubhakti' as mentioned in the Mundaka Upanishad?
(A) It is a hindrance to acquiring true knowledge.
(B) It is a prerequisite for receiving Brahma-vidya.
(C) It is an optional practice for lazy students.
(D) It refers to the worship of multiple gurus.

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33. The 'Shiksha Valli' of the Taittiriya Upanishad provides a summary of:
(A) The nature of ultimate spiritual bliss.
(B) Instructions for a student finishing education.
(C) The mechanical process of universal creation.
(D) The different physical levels of existence.

34. Which of the following best describes the concept of 'Atma Bhava' from the Ishavasyopanishad?
(A) The perception of the Self in all beings.
(B) The feeling of superiority over other beings.
(C) The worship of one's own physical body.
(D) The state of deep, dreamless mental sleep.

35. The Mandukya Upanishad correlates the four states of consciousness with:
(A) The four primary Vedas.
(B) The four stages of life.
(C) The syllables of 'Omkara'.
(D) The four cardinal directions.

36. According to the Bhagavad Gita, what is a key characteristic of a person practicing Dhyana Yoga?
(A) A mind that is inherently restless.
(B) A preference for noisy environments.
(C) Indulgence in eating and sleeping.
(D) Equanimity toward earth, stone, and gold.

37. In the Yoga Vasishtha, what are 'Vyadhis'?
(A) The gatekeepers to freedom.
(B) The seven stages of knowledge.
(C) Physical ailments arising from Adhis.
(D) The highest state of supreme bliss.

38. The Brihadaranyaka Upanishad emphasizes the union of Atman and Paramatman as the ultimate goal. This path is predominantly known as:
(A) Karma Yoga

(B) Jnana Yoga
(C) Bhakti Yoga
(D) Raja Yoga

39. The concept of 'Para' and 'Apara' Vidya in the Mundaka Upanishad distinguishes between:
(A) Good and evil knowledge.
(B) Knowledge for men and women.
(C) Theoretical and practical knowledge.
(D) Higher and lower knowledge.

40. Consider the following statements regarding Yoga Vasishtha:
(i) It discusses the concept of psychosomatic ailments.
(ii) It identifies four 'Dwarpaals' or gatekeepers to freedom.
(iii) It explains the seven stages of knowledge (Jnana Saptabhumika).
(iv) It rejects the practice of meditation as a means to liberation.
Which of the statements given above are correct?
(A) (i), (ii) and (iii) only
(B) (ii), (iii) and (iv) only
(C) (i) and (iv) only
(D) All of the above

41. According to the Katha Upanishad, why is Self-realization considered important?
(A) It grants immense physical strength.
(B) It leads to the attainment of wealth.
(C) It is the means to overcome sorrow.
(D) It allows one to control others' minds.

42. The Bhagavad Gita describes four types of Bhaktas (devotees). Who among them is considered the highest or most dear?
(A) The man of wisdom (Jnani)
(B) The distressed (Arto)
(C) The one who desires wealth (Artharthi)
(D) The inquisitive (Jijnasu)

43. Which Upanishad contains the famous dialogue between Nachiketa and Yama, the god of death?
(A) Kena Upanishad
(B) Prashna Upanishad
(C) Mundaka Upanishad
(D) Katha Upanishad

44. Consider the following statements regarding Yoga Vasishtha:
Statement I: In Yoga Vasishtha, the development of 'Satvaguna' is considered essential for spiritual progress.
Statement II: Satvaguna is developed by encouraging qualities like greed, passion, and excessive activity.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

45. The 'Bhriguvalli' of the Taittiriya Upanishad narrates the story of Bhrigu approaching his father Varuna to learn about:
(A) The rules of sacrificial rituals.
(B) The complex art of warfare.
(C) The nature of Brahman.
(D) The principles of statecraft.

46. According to the Bhagavad Gita, what is the nature of 'Nishkama Karma'?
(A) Action performed with a desire for outcome.
(B) Action that is forbidden by scriptures.
(C) Inaction or complete cessation of work.
(D) Action performed without attachment to fruits.

47. Match List I with List II regarding terms from Yoga Vasishtha and their meanings.
List I: (Term)
P. Jnana Saptabhumika
Q. Adhi
R. Dwarpaal
S. Satvaguna
List II: (Meaning)
1. Mental affliction
2. Gatekeeper to freedom
3. Quality of purity and harmony
4. Seven stages of knowledge
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

48. The intuitive realization of truth is a key theme in which Upanishad, exemplified by the gods' inability to recognize Brahman in the Yaksha Upakhyana?
(A) Aitareya Upanishad

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(B) Kena Upanishad
(C) Prashna Upanishad
(D) Taittiriya Upanishad

49. What is the fundamental concept of the Aitareya Upanishad regarding creation?
(A) Creation from a cosmic sound.
(B) Creation emanating from the Self.
(C) Creation evolved from non-being.
(D) Creation formed by colliding entities.

50. The Bhagavad Gita classifies human temperaments into two categories. What are they?
(A) Divine and Demoniac (Daiva and Asura)
(B) Sattvic and Tamasic
(C) Rajasic and Sattvic
(D) Active and Passive

51. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): According to the Bhagavad Gita, the three Gunas - Sattva, Rajas, and Tamas - bind the immortal soul to the body.
Reason (R): These Gunas arise from Prakriti (nature) and determine the character and actions of an individual.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

52. In the Taittiriya Upanishad, the 'Vijnanamaya Kosha' corresponds to which aspect of the human personality?
(A) The physical body
(B) The vital life-force
(C) The emotional mind
(D) The intellect sheath

53. According to Yoga Vasishtha, which of the following is NOT one of the eight limbs of meditation mentioned in the text?
(A) Yama
(B) Niyama
(C) Vichara (Inquiry)
(D) Asana

54. The 'worthlessness of selfish-karma' is a strong theme in which of the following Upanishads, which compares such actions to unsafe boats?
(A) Ishavasyopanishad
(B) Mundaka Upanishad
(C) Mandukya Upanishad
(D) Katha Upanishad

55. Arrange the following Pancha Koshas from the Taittiriya Upanishad in order from the outermost (grossest) to the innermost (subtlest):
(i) Vijnanamaya Kosha
(ii) Pranamaya Kosha
(iii) Annamaya Kosha
(iv) Anandamaya Kosha
(v) Manomaya Kosha
Which of the following is the correct sequence?
(A) (iii), (v), (ii), (i), (iv)
(B) (iii), (ii), (v), (i), (iv)
(C) (iv), (i), (v), (ii), (iii)
(D) (i), (ii), (iii), (iv), (v)

56. The Bhagavad Gita discusses 'Moksa-Samnyasa'. What is its central message regarding liberation?
(A) Liberation via renouncing fruits of action.
(B) Liberation via abandoning worldly duties.
(C) Liberation via complex ritual performance.
(D) Liberation via automatic death processes.

57. Which of the following statements accurately reflects the teachings of the Chhandogya Upanishad?
(A) It focuses on Hatha Yoga Kriyas.
(B) It rejects the importance of 'Om'.
(C) It introduces the Shandilyavidya.
(D) It details a cosmic serpent story.

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58. What is the cause-and-effect relationship between 'Adhis' and 'Vyadhis' as described in Yoga Vasishtha?
(A) Adhis are the cause of Vyadhis.
(B) Vyadhis cause mental Adhis.
(C) They are unrelated phenomena.
(D) They are terms for physical illness.

59. The Mandukya Upanishad describes the fourth state of consciousness, 'Turiya', as:
(A) The state of dreaming with internal awareness.
(B) The state of deep, dreamless mental sleep.
(C) The ordinary waking state of perception.

(D) The transcendental state beyond the first three.

60. Consider the following statements regarding the Bhagavad Gita's teachings on Bhakti Yoga:
(i) The path of worshipping the unmanifested, imperishable Brahman is described as easier for embodied beings.
(ii) A true devotee is free from egoism, is equal to friend and foe, and is content with anything.
(iii) The nature of Bhakti involves performing actions for the sake of the Lord without personal desire.
(iv) Bhakti Yoga is considered inferior to Karma Yoga and Jnana Yoga.
(v) The text recommends devotion combined with hatred for non-believers.
Which of the statements given above are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii) and (iii) only
(D) (iv) and (v) only

61. What is the greatness of Brahmavidya as extolled in the Mundaka Upanishad?
(A) It guarantees wealth in the world.
(B) It provides ability to do miracles.
(C) It is the supreme science of all.
(D) It is a complex mental exercise.

62. According to the Prashna Upanishad, the vital life force is differentiated into five forms. Which Prana is responsible for the process of excretion and downward movement?
(A) Prana
(B) Samana
(C) Udana
(D) Apana

63. The concept of the 'union of Atman and Paramatman' is a central theme of which Upanishad?
(A) Brihadaranyaka Upanishad
(B) Mandukya Upanishad
(C) Aitareya Upanishad
(D) Kena Upanishad

64. What type of faith (Shraddha), according to Bhagavad Gita, is characterized by the worship of Yakshas and Rakshasas, and is associated with the Tamasic Guna?
(A) Sattvic faith
(B) Tamasic faith
(C) Rajasic faith
(D) Nirguna faith

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65. The first stage of the Jnana Saptabhumika in Yoga Vasishtha is 'Subheccha'. What does it signify?
(A) The state of deep meditation.
(B) The longing for spiritual truth.
(C) The attainment of psychic powers.
(D) The understanding of scriptures.

66. Based on the Bhagavad Gita, consider the following statements:
Statement I: The Bhagavad Gita defines Yoga in various ways, including equanimity of mind (samatvam yoga ucyate).
Statement II: The scope of Yoga in the Gita is limited only to physical postures and breath control.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

67. Which of the ten principal Upanishads is the shortest and deals exclusively with the four states of consciousness in relation to 'Om'?
(A) Katha Upanishad
(B) Ishavasyopanishad
(C) Mandukya Upanishad
(D) Prashna Upanishad

68. In Yoga Vasishtha, which of the following is a practice recommended to overcome the impediments of Yoga?
(A) Encouraging worldly attachments
(B) Focusing on external criticism
(C) Engaging in excessive labor
(D) Cultivating the wise (Satsanga)

69. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Ishavasyopanishad begins with the statement that everything in this universe is pervaded by the Lord (Isha).

Reason (R): Based on this, it advises one to enjoy things through renunciation and not to covet anyone's wealth, promoting a life of detached action.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

70. Which of the following is NOT one of the 'Dwarpaals' (gatekeepers) to freedom mentioned in Yoga Vasishtha?
(A) Shama (Tranquility)
(B) Moha (Delusion)
(C) Santosha (Contentment)
(D) Vichara (Inquiry)

71. Match List I with List II regarding Koshas and their associated elements or functions as described in the Taittiriya Upanishad.
List I: (Kosha)
P. Annamaya Kosha
Q. Pranamaya Kosha
R. Manomaya Kosha
S. Vijnanamaya Kosha
List II: (Associated Element/Function)
1. Mind, Senses
2. Food, Physical Body
3. Intellect, Discrimination
4. Vital Air, Energy
Choose the correct option:
(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

72. According to the Bhagavad Gita, what is a key characteristic of the three Gunas? Which Guna is said to arise from desire and attachment, binding the soul through action?
(A) Rajas
(B) Sattva
(C) Tamas
(D) Nirguna

73. The Prashna Upanishad is structured around six main questions posed to a sage. Who was the sage that answered these questions?
(A) Yajnavalkya
(B) Uddalaka Aruni
(C) Pippalada
(D) Angiras

74. Consider the following statements about the Mundaka Upanishad:
(i) It belongs to the Atharva Veda.
(ii) It describes the path of 'Tapas' (austerity) as crucial for spiritual realization.
(iii) It states that the universe originated from the imperishable Brahman.
(iv) It exclusively promotes 'Apara Vidya' as the highest knowledge.
Which of the statements given above are correct?
(A) (i), (ii) and (iii) only
(B) (ii), (iii) and (iv) only
(C) (i) and (iv) only
(D) All of the above

75. The term 'Samnyasa Yoga' in the Bhagavad Gita primarily refers to:
(A) Renouncing fruits of actions.
(B) Renouncing the entire world.
(C) Yoga of physical asceticism.
(D) Yoga of elaborate ritualism.

76. What is the moral of the 'Yaksha Upakhyana' in the Kena Upanishad?
(A) Strength is the ultimate power.
(B) Power is derived from Brahman.
(C) The individual ego is supreme.
(D) Wealth is the primary life goal.

77. According to the Bhagavad Gita, what kind of food is preferred by a Yoga-Sadhaka or a person of Sattvic nature?
(A) Foods that are tasteless and impure.
(B) Foods that are spicy and hot.
(C) Foods that promote health and life.
(D) Foods obtained by dishonest means.

78. The third stage of the Jnana Saptabhumika, 'Tanumanasa', is characterized by:
(A) A desire for worldly objects.
(B) A complete loss of memory.
(C) Initial longing for truth.
(D) The thinning out of the mind.

79. The 'Ananda Valli' is a section of which Upanishad?

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(A) Taittiriya Upanishad
(B) Chhandogya Upanishad
(C) Mundaka Upanishad
(D) Brihadaranyaka Upanishad

80. Which of the following is a salient feature of the Yoga Vasishtha?
(A) Simple aphorisms of Hatha Yoga.
(B) Dialogue between Sage Vasishtha and Rama.
(C) Prioritizing postures over inquiry.
(D) A manual on herbal medicine.

81. The concept that Brahman is the sole reality and the universe is its manifestation is a central theme in which Upanishad?
(A) Prashna Upanishad
(B) Aitareya Upanishad
(C) Kena Upanishad
(D) Ishavasyopanishad

82. In the Bhagavad Gita, the term 'Sakama Karma' refers to:
(A) Action with a desire for fruits.
(B) Action without any desire.
(C) Forbidden scriptural action.
(D) Selfless community service.

83. Consider the following statements based on the Katha Upanishad:
Statement I: The Katha Upanishad uses the analogy of a chariot to explain the relationship between the self, body, intellect, and senses.
Statement II: In this analogy, the horses represent the intellect (Buddhi).
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

84. Arrange the following realizations (koshas) as per the Bhriguvalli's inquiry in the Taittiriya Upanishad, from the initial to the final realization of Brahman:
(i) Brahman as Prana (Vital Breath)
(ii) Brahman as Ananda (Bliss)
(iii) Brahman as Manas (Mind)
(iv) Brahman as Anna (Food/Matter)
(v) Brahman as Vijnana (Intellect)
Which of the following is the correct sequence?
(A) (iv), (i), (iii), (v), (ii)
(B) (i), (ii), (iii), (iv), (v)
(C) (iv), (iii), (i), (v), (ii)
(D) (v), (iv), (iii), (i), (ii)

85. Which of the following correctly pairs a concept from the Upanishads with its source?
(A) Panchapranas - Mandukya Upanishad
(B) Para and Apara Vidya - Katha Upanishad
(C) Shandilyavidya - Chhandogya Upanishad
(D) Four States of Consciousness - Aitareya Upanishad

86. What is the nature of Prakriti as described in the Bhagavad Gita?
(A) Eternal unchanging consciousness.
(B) Source of Gunas and activity.
(C) Identical to individual Jiva.
(D) State of liberation from world.

87. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Yoga Vasishtha emphasizes that many physical ailments, or Vyadhis, are psychosomatic in origin.
Reason (R): It posits that mental afflictions (Adhis) such as stress, desire, and ignorance disturb the flow of prana in the nadis, leading to physical disease.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

88. The concept of 'Karmanishta' from the Ishavasyopanishad is most similar to which central teaching of the Bhagavad Gita?
(A) Karma Yoga (Path of Selfless Action)
(B) Sankhya Yoga (Path of Knowledge)
(C) Bhakti Yoga (Path of Devotion)
(D) Dhyana Yoga (Path of Meditation)

89. Which of the 'six main questions' in the Prashna Upanishad deals with the state of a person during sleep and dreaming?
(A) The first question
(B) The third question

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(C) The fourth question
(D) The sixth question

90. Consider the following teachings from various Yogic texts:
(i) The definition of Yoga is the steady control of the senses (Katha Upanishad).
(ii) True happiness (Sukha) is attained by the cessation of the mind (Yoga Vasishtha).
(iii) The syllable 'Om' is the subject of Udgitha meditation (Chhandogya Upanishad).
(iv) A person of steady wisdom is called a Stithaprajna (Bhagavad Gita).
(v) Knowledge is divided into Sattvic and Tamasic (Mundaka Upanishad).
Which of the statements given above are correct?
(A) (i), (ii), (iii) and (iv) only
(B) (ii), (iii), (iv) and (v) only
(C) (i), (iii) and (v) only
(D) All of the above

91. The Brihadaranyaka Upanishad is renowned for its deep philosophical discussions, particularly those involving which great sage?
(A) Pippalada
(B) Nachiketa
(C) Angiras
(D) Yajnavalkya

92. According to the Bhagavad Gita, which path is considered more difficult for embodied beings to follow?
(A) Devotion to a personal God.
(B) Devotion to the Absolute.
(C) The path of selfless action.
(D) The path of ritual worship.

93. The state of 'Asamsakti' in the Jnana Saptabhumika represents:
(A) The initial desire for knowledge.
(B) The final state of liberation.
(C) The state of non-attachment.
(D) A mind that is extremely thin.

94. What does the term 'Brahmanubhuti', as mentioned in the Mundaka Upanishad, signify?
(A) Performance of sacrifices.
(B) Intellectual belief in God.
(C) Worship of physical idols.
(D) Direct realization of Brahman.

95. In the context of the Mandukya Upanishad, the waking state consciousness, Vaishvanara, is associated with which syllable of Omkara?
(A) A
(B) U
(C) M
(D) The silence after Om

96. Which of the following is an INCORRECT statement regarding the Bhagavad Gita's teachings?
(A) Yoga is skill in action.
(B) It advocates for complete inaction.
(C) It describes three kinds of faith.
(D) It discusses divine qualities.

97. The concept of 'Pancha Kosha' is systematically elaborated in which section of the Taittiriya Upanishad?
(A) Shiksha Valli
(B) Ananda Valli and Bhriguvalli
(C) Ananda Valli only
(D) Bhriguvalli only

98. The fourth Dwarpaal to freedom in Yoga Vasishtha is 'Vichara'. It refers to:
(A) The practice of right inquiry.
(B) Contentment with situation.
(C) Self-control and tranquility.
(D) Association with wise people.

99. Which of the following is NOT a principal Upanishad as per the traditional list of ten?
(A) Kena
(B) Katha
(C) Shvetashvatara
(D) Mundaka

100. Match List I with List II regarding Upanishadic concepts and their associated sources.
List I: (Upanishadic Concept)
P. Definition of Yoga as control of senses
Q. Concept of Prana and Rayi
R. Yaksha Upakhyana
S. Concept of Vidya and Avidya
List II: (Associated Upanishad)
1. Kena Upanishad
2. Ishavasyopanishad
3. Prashna Upanishad
4. Katha Upanishad
Choose the correct option:

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(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

101. The 'Daivasura-Sampad-Vibhaga Yoga' of Bhagavad Gita primarily describes:
(A) Different types of yoga paths.
(B) The structure of the universe.
(C) Qualities of divine/demoniac.
(D) The techniques of meditation.

102. What is the significance of 'Tapas' as per the Mundaka Upanishad?
(A) A form of selfish action.
(B) Disciplined spiritual austerity.
(C) Study of worldly sciences.
(D) Act of devotion for boons.

103. In the Taittiriya Upanishad, which kosha is identified with the vital breath and physiological functions?
(A) Annamaya Kosha
(B) Manomaya Kosha
(C) Vijnanamaya Kosha
(D) Pranamaya Kosha

104. Consider the following statements regarding the four states of consciousness in the Mandukya Upanishad:
(i) Vaishvanara is the waking state, conscious of the external world.
(ii) Taijasa is the deep sleep state, devoid of dreams.
(iii) Prajna is the dream state, conscious of the internal world.
(iv) Turiya is the transcendental fourth state, the ultimate reality.
Which of the statements given above are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii) and (iv) only
(D) (i), (iii) and (iv) only

105. According to Yoga Vasishtha, the development of Satvaguna is a key practice. This involves:
(A) Increasing passion and activity.
(B) Fostering laziness and delusion.
(C) Cultivating purity and wisdom.
(D) Acquiring material possessions.

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106. The Bhagavad Gita describes a 'Stithaprajna' as one who:
(A) Withdrawn senses from objects.
(B) Seeking sensory pleasures.
(C) Confused by pleasure/pain.
(D) Acting for specific results.

107. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Chhandogya Upanishad contains the 'Shandilyavidya'.
Reason (R): This vidya teaches that "All this is Brahman" (sarvam khalvidam brahma) and one should meditate on it with a calm mind.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

108. The 'origin of creation' is a topic discussed in the Mundaka Upanishad. How does it describe this origin?
(A) As a random accidental event.
(B) Emanating from Brahman.
(C) Work of a separate demiurge.
(D) Creation from nothingness.

109. Which of the following is a characteristic of a person with 'Asuri Sampad' (demoniacal nature) as per the Bhagavad Gita?
(A) Fearlessness and purity.
(B) Charity and self-control.
(C) Pride, arrogance, and anger.
(D) Study and scriptural austerity.

110. The third of the 'six main questions' in the Prashna Upanishad is about:
(A) The nature of Brahman.
(B) The state of deep sleep.
(C) The entity departing the body.
(D) The complex origin of Prana.

111. The Ishavasyopanishad states that one who sees all beings in the Self and the Self in all beings:
(A) Does not feel repulsion or hate.
(B) Becomes confused and deluded.
(C) Shrinks from others in fear.

(D) Gains control over all beings.

112. Arrange the first four stages of Jnana Saptabhumika of Yoga Vasishtha in the correct ascending order:
(A) Vicharana, Subheccha, Sattvapatti, Tanumanasa
(B) Subheccha, Vicharana, Tanumanasa, Sattvapatti
(C) Tanumanasa, Sattvapatti, Subheccha, Vicharana
(D) Subheccha, Tanumanasa, Vicharana, Sattvapatti

113. According to the Bhagavad Gita, Dhyana Yoga is best practiced by a person who is:
(A) Indulgent in sense pleasures.
(B) Moderate in eating and sleeping.
(C) Agitated and anxious daily.
(D) Engaged in constant social activity.

114. The term 'Sankhya Yoga' in the Bhagavad Gita refers to the yoga of:
(A) Intellectual knowledge.
(B) Physical body postures.
(C) Devotional surrender.
(D) Selfless daily action.

115. Which Upanishad famously declares 'Ayam Atma Brahma' ("This Self is Brahman")?
(A) Aitareya Upanishad
(B) Chhandogya Upanishad
(C) Mandukya Upanishad
(D) Brihadaranyaka Upanishad

116. What is the most appropriate description of 'Samnyasa' as explained in the Bhagavad Gita?
(A) Abandonment of family life.
(B) Wearing traditional robes.
(C) Cessation of all activities.
(D) Mental renunciation of fruits.

117. Consider the following statements based on Yoga Vasishtha:
Statement I: Yoga Vasishtha is primarily a text on Hatha Yoga techniques.
Statement II: The text extensively discusses the concepts of Adhis (mental afflictions) and Vyadhis (physical diseases) and their interrelation.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

118. The fifth stage of Jnana Saptabhumika, 'Padarthabhavana', is characterized by:
(A) Seeing reality in all objects.
(B) Absorption in bliss of Self.
(C) The state of non-attachment.
(D) The state of thinned mind.

119. In the Bhagavad Gita, Lord Krishna states that His 'Prakriti' is divided into a lower (Apara) and a higher (Para) nature. What constitutes the higher nature (Para Prakriti)?
(A) Elements, mind, and ego.
(B) The three distinct Gunas.
(C) The cosmic illusion of Maya.
(D) The soul which sustains all.

120. Consider the following statements about different Yogic texts:
(i) The Katha Upanishad defines Yoga as the steady control of the senses.
(ii) The Bhagavad Gita classifies food into Sattvic, Rajasic, and Tamasic categories.
(iii) The Yoga Vasishtha describes the seven stages of knowledge called Jnana Saptabhumika.
(iv) The Mandukya Upanishad details the Panchapranas.
(v) The Ishavasyopanishad rejects the idea of performing action (Karma).
Which of the statements given above are incorrect?
(A) (i) and (ii) only
(B) (iv) and (v) only
(C) (iii), (iv) and (v) only
(D) (i), (ii) and (iii) only

121. What is the nature of the soul (Atman) according to the Katha Upanishad?
(A) Created at birth/death.
(B) Known by intellect alone.
(C) Smaller than smallest.
(D) Object of sensory perception.

122. Which of the 'Dwarpaals' in Yoga Vasishtha refers to contentment and is considered a gatekeeper to freedom?

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(A) Santosha
(B) Shama
(C) Vichara
(D) Satsanga

123. The final chapter of the Bhagavad Gita synthesizes the paths of Yoga and concludes with the ultimate message of:
(A) Performing Vedic sacrifices.
(B) Waging war for expansion.
(C) Achieving psychic abilities.
(D) Surrendering all dharmas.

124. Match List I with List II regarding terms from the Bhagavad Gita and their descriptions.
List I: (Term)
P. Atmaswarupa
Q. Trigunas
R. Sakama Karma
S. Bhakta
List II: (Description)
1. Action with desire for fruit
2. A devotee
3. The true nature of the Self
4. Sattva, Rajas, Tamas
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

125. The deep sleep state, where consciousness is unified and consists of bliss, is called what in the Mandukya Upanishad?
(A) Vaishvanara
(B) Taijasa
(C) Prajna
(D) Turiya

126. The concept of Atman and Jnana Yoga, as discussed in the dialogues of Yajnavalkya and Maitreyi, is a prominent feature of which Upanishad?
(A) Chhandogya Upanishad
(B) Aitareya Upanishad
(C) Kena Upanishad
(D) Brihadaranyaka Upanishad

127. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): In the Mundaka Upanishad, selfish karma, such as rituals performed for personal gain, is described as an 'unsafe boat'.
Reason (R): Such actions, being perishable, cannot lead to the eternal and imperishable goal of liberation (Moksha).
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. According to the Bhagavad Gita, what are the characteristics of the Tamas Guna?
(A) Purity and knowledge.
(B) Ignorance and inertia.
(C) Passion and activity.
(D) Balance and harmony.

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129. The fifth main question in the Prashna Upanishad inquires about the results of meditating on which sacred syllable?
(A) Hrim
(B) Om
(C) Klim
(D) Ram

130. Consider the following pairs regarding concepts and their textual sources:
(i) Adhis and Vyadhis : Yoga Vasishtha
(ii) Para and Apara Vidya : Mundaka Upanishad
(iii) Stithaprajna : Bhagavad Gita
(iv) Pancha Kosha : Taittiriya Upanishad
Which of the pairs given above are correctly matched?
(A) (i), (ii) and (iv) only
(B) (i), (ii) and (iii) only
(C) (ii) and (iv) only
(D) All of the above

131. In the chariot analogy of the Katha Upanishad, what does the 'charioteer' represent?
(A) The physical body
(B) The five senses
(C) The intellect (Buddhi)
(D) The mind (Manas)

132. The sixth and final stage of Jnana Saptabhumika, 'Turyaga', signifies:

(A) Stage of philosophical inquiry.
(B) Stage of non-attachment.
(C) Perception of world as real.
(D) State of a Jivanmukta.

133. According to the Kena Upanishad, the truth of Brahman is realized through:
(A) Sensory perception
(B) Logical reasoning
(C) Intuitive experience
(D) Fire rituals

134. Which of the following is considered a 'Daivi Sampad' (divine quality) in the Bhagavad Gita?
(A) Arrogance (Dambha)
(B) Fearlessness (Abhayam)
(C) Hypocrisy (Darpa)
(D) Harshness (Parushyam)

135. What is the summary of Shiksha Valli in the Taittiriya Upanishad about?
(A) Nature of absolute bliss.
(B) Layers of personality.
(C) Creation from Brahman.
(D) Address to departing student.

136. The Bhagavad Gita advocates Karma Yoga to avoid:
(A) The bondage of action.
(B) Attainment of knowledge.
(C) The practice of devotion.
(D) The responsibility of duty.

137. Which chapter of the Bhagavad Gita is titled 'Jnana-Vijnana Yoga', within which the Lord describes the four types of devotees?
(A) Chapter X
(B) Chapter XII
(C) Chapter VII
(D) Chapter XIV

138. The syllable 'U' in Omkara, according to the Mandukya Upanishad, corresponds to which state of consciousness?
(A) Dream (Taijasa)
(B) Waking (Vaishvanara)
(C) Deep Sleep (Prajna)
(D) The Fourth State (Turiya)

139. Consider the following statements based on the Aitareya Upanishad:
Statement I: The Aitareya Upanishad belongs to the Rig Veda.
Statement II: It posits that the universe and man were created by multiple gods acting independently.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

140. Which of the following is NOT one of the six main questions addressed in the Prashna Upanishad?
(A) From what are creatures born?
(B) Building a fire altar method.
(C) Person with sixteen parts.
(D) Result of meditating on Om.

141. The Chhandogya Upanishad presents 'Udgitha' meditation. 'Udgitha' is the chanting of:
(A) The Gayatri Mantra
(B) The Mahamrityunjaya Mantra
(C) The syllable 'Om' in Sama Veda
(D) The Atharva Veda hymns

142. Arrange the following events from the Yaksha Upakhyana of the Kena Upanishad in chronological order:
(i) Brahman appears as a Yaksha.
(ii) Agni fails to burn a blade of grass.
(iii) Indra approaches the Yaksha, who then vanishes.
(iv) Vayu fails to blow away the grass.
(v) Uma Haimavati reveals the identity of the Yaksha as Brahman.
Which of the following is the correct sequence?
(A) (i), (ii), (iv), (iii), (v)
(B) (i), (iii), (ii), (iv), (v)
(C) (ii), (iv), (i), (iii), (v)
(D) (iii), (v), (i), (ii), (iv)

143. According to Yoga Vasishtha, what is the relationship between the mind and suffering?
(A) Mind causes suffering.
(B) Mind is passive observer.
(C) Active mind helps less.
(D) Suffering is independent.

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144. The doctrine of the five sheaths (Pancha Kosha) is a key concept for understanding the layers of human existence in which Upanishad?
(A) Mundaka Upanishad
(B) Taittiriya Upanishad
(C) Katha Upanishad
(D) Prashna Upanishad

145. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Bhagavad Gita provides detailed instructions for the practice of Dhyana Yoga (meditation).
Reason (R): It states that a Yogi should constantly engage the mind in worldly thoughts to achieve balance.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. Which of the following statements about the principal Upanishads is incorrect?
(A) Mandukya is longest/detailed.
(B) Isha is Shukla Yajur Veda.
(C) Kena explores nature of knower.
(D) Prashna uses question/answer.

147. What is 'Brahmanubhuti' as per the Mundaka Upanishad?
(A) Feeling of the physical body.
(B) Conclusion that God exists.
(C) Direct experience of oneness.
(D) Worship of personal God.

148. The second stage of the Jnana Saptabhumika, 'Vicharana', involves:
(A) A state of deep sleep.
(B) First desire for liberation.
(C) State of non-attachment.
(D) Practice of right inquiry.

149. Match List I with List II regarding Gunas from the Bhagavad Gita and their chief characteristics.
List I: (Guna)
P. Sattva
Q. Rajas
R. Tamas
S. Trigunatita (Beyond Gunas)
List II: (Chief Characteristic)
1. Action, Passion, Attachment
2. Inertia, Delusion, Ignorance
3. Unaffected by dualities
4. Purity, Knowledge, Harmony
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-2, R-3, S-1

150. Consider the following teachings found in the Bhagavad Gita:
(i) A detailed classification of foods into three types based on the Gunas.
(ii) A description of the divine and demoniacal natures.
(iii) The four types of devotees who worship the Lord.
(iv) The concept of 'Stithaprajna', the person of steady wisdom.
(v) The detailed procedure for performing the Ashvamedha Yajna.
Which of the statements given above are correct?
(A) (i), (ii), and (v) only
(B) (i), (ii), (iii), and (iv) only
(C) (iii), (iv), and (v) only
(D) All of the above

151. Which Kosha in the Taittiriya Upanishad is made of 'mind' and is the seat of emotions and thoughts?
(A) Annamaya Kosha
(B) Pranamaya Kosha
(C) Vijnanamaya Kosha
(D) Manomaya Kosha

152. In the Bhagavad Gita, what qualities describe the nature of a true Bhakta?
(A) Friendly and compassionate.
(B) Easily disturbed by praise.
(C) Harbinger of ill-will.
(D) Seeking personal gain.

153. The Brihadaranyaka Upanishad's teaching on Jnana Yoga culminates in the understanding of the great dictum:
(A) Prajnanam Brahma
(B) Tat Tvam Asi

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(C) Aham Brahmasmi
(D) Ayam Atma Brahma

154. What are the four 'Dwarpaals' or gatekeepers to freedom, as per the Yoga Vasishtha?
(A) Shama, Vichara, Santosha, Satsanga
(B) Asana, Pranayama, Pratyahara, Dharana
(C) Viveka, Vairagya, Shatsampat, Mumukshutva
(D) Maitri, Karuna, Mudita, Upeksha

155. Consider the following statements based on the Mundaka Upanishad:
Statement I: The Mundaka Upanishad declares that 'Satyameva Jayate' (Truth alone triumphs).
Statement II: It considers 'Apara Vidya', which includes the four Vedas, as the highest knowledge leading to the Imperishable.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

156. In the Bhagavad Gita, the term 'Yoga-Sadhaka' primarily refers to:
(A) A beginner starting path.
(B) A dedicated practitioner.
(C) An accomplished master.
(D) A theoretical teacher.

157. Which of the following pairs is INCORRECTLY matched?
(A) Katha Upanishad - Nature of the Soul
(B) Prashna Upanishad - Panchapranas
(C) Mandukya Upanishad - Pancha Kosha
(D) Chhandogya Upanishad - Udgitha Meditation

158. The first question in the Prashna Upanishad, asked by Kabandhi Katyayana, is about:
(A) Nature of human sleep.
(B) Deities supporting body.
(C) Path of soul after death.
(D) Cause of all creatures.

159. The fourth stage of the Jnana Saptabhumika is 'Sattvapatti'. This stage is defined by:
(A) Mind resting in the Self.
(B) Initial longing for truth.
(C) Process of scriptural inquiry.
(D) State of mental agitation.

160. What is the ultimate message of the Moksa-Samnyasa Yoga in the Bhagavad Gita?
(A) Renunciation is superior.
(B) Perform duty without fruit.
(C) Bhakti is for the masses.
(D) Heaven is the final goal.

161. According to the Katha Upanishad, the Self (Atman) cannot be known by:
(A) The grace of the Self itself.
(B) Study or intellect alone.
(C) A qualified Guru's teaching.
(D) Practice of sense control.

162. Consider the following statements regarding the teachings of the Yoga Vasishtha:
(i) It identifies psychosomatic ailments, linking mind and body.
(ii) It presents the 'Jnana Saptabhumika' or seven stages of wisdom.
(iii) It dismisses the role of self-effort (paurusha) in attaining liberation.
(iv) It lists four gatekeepers to freedom, including 'Shama' and 'Vichara'.
Which of the statements given above are correct?
(A) (i), (ii) and (iv) only
(B) (i), (iii) and (iv) only
(C) (ii) and (iii) only
(D) All of the above

163. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Mandukya Upanishad equates the four states of consciousness with the four parts of the syllable 'AUM' and the subsequent silence.
Reason (R): This framework is a meditative tool to help the seeker transcend the three ordinary states and realize the fourth, Turiya, which is the true nature of the Self.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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164. In the Taittiriya Upanishad, the Anandamaya Kosha, or the bliss sheath, is:
(A) Outermost food sheath.
(B) Sheath of vital airs.
(C) Sheath of intellect/reason.
(D) Innermost subtle sheath.

165. The Bhagavad Gita states that when Sattva guna is predominant, what arises?
(A) Greed and restless activity.
(B) Delusion and mental inertia.
(C) Light, knowledge, and wisdom.
(D) Fear and constant anxiety.

166. 'Shandilyavidya' from the Chhandogya Upanishad is a meditation technique where one contemplates:
(A) Self as a tiny heart particle.
(B) Universe as identical to Self.
(C) Flow of breath in nostrils.
(D) The emptiness of phenomena.

167. Which of the following is NOT one of the eight limbs of meditation as listed in the Yoga Vasishtha?
(A) Yama
(B) Niyama
(C) Pranayama
(D) Samadhi

168. The sixth question in the Prashna Upanishad, asked by Sukesha Bharadvaja, is about:
(A) Person with Sixteen Parts.
(B) The original origin of Prana.
(C) Nature of dream activity.
(D) Sacred syllable of Om.

169. What is the key difference between Sakama and Nishkama Karma as per the Bhagavad Gita?
(A) Physical vs. Mental action.
(B) Forbidden vs. Prescribed.
(C) Selfish vs. Selfless motive.
(D) Householder vs. Renunciate.

170. Match List I with List II regarding stages of the Jnana Saptabhumika and their characteristics.
List I: (Stage)
P. Subheccha
Q. Vicharana
R. Tanumanasa
S. Sattvapatti
List II: (Characteristic)
1. Philosophical inquiry
2. Attenuation of the mind
3. Attainment of purity
4. Aspiration for truth
Choose the correct option:
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-2, R-1, S-3

171. The 'Atma Bhava' taught in the Ishavasyopanishad is the realization that:
(A) Self is separate from others.
(B) Physical body is ultimate.
(C) Gods are supreme controllers.
(D) One Self pervades existence.

172. The syllogism "As the web comes out of the spider... as herbs grow on the earth... so has the universe come from the Imperishable" is used in which Upanishad to explain creation?
(A) Kena Upanishad
(B) Mundaka Upanishad
(C) Katha Upanishad
(D) Mandukya Upanishad

173. According to the Bhagavad Gita, the Trigunas originate from:
(A) Purusha (Consciousness)
(B) Ishvara (The Lord)
(C) Prakriti (Material Nature)
(D) Jiva (The individual soul)

174. Which of the following is a correct statement?
(A) The Gita promotes only Jnana.
(B) It is a part of Ramayana.
(C) It dismisses Bhakti Yoga.
(D) Dialogue of Krishna/Arjuna.

175. Consider the statement: "The seventh and final stage of the Jnana Saptabhumika is Videhamukti."
(A) False, seventh stage is Turyaga.
(B) True, it is the seventh stage.
(C) False, seventh is Padarthabhavana.
(D) False, there are only six stages.

176. Which Upanishad contains the summary of three Vallis: Shiksha, Ananda, and Bhrigu?
(A) Chhandogya Upanishad

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(B) Taittiriya Upanishad
(C) Brihadaranyaka Upanishad
(D) Aitareya Upanishad

177. Consider the following statements based on Yoga Vasishtha:
Statement I: Yoga Vasishtha posits that 'Adhis' are primary diseases which are purely physical in origin.
Statement II: 'Vyadhis' are secondary diseases that can arise from 'Adhis'.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

178. The union of the individual self (Atman) with the Supreme Self (Paramatman) is the central teaching of which Upanishad, often associated with Jnana Yoga?
(A) Brihadaranyaka Upanishad
(B) Ishavasyopanishad
(C) Mandukya Upanishad
(D) Prashna Upanishad

179. The concept of Prakriti and the Trigunas is extensively discussed in which chapter of the Bhagavad Gita?
(A) Chapter II
(B) Chapter VI
(C) Chapter XIV
(D) Chapter XII

180. Consider the following pairs of concepts and their textual sources:
(i) Atma Bhava : Ishavasyopanishad
(ii) Yaksha Upakhyana : Kena Upanishad
(iii) Definition of Yoga : Katha Upanishad
(iv) Prana and Rayi : Prashna Upanishad
(v) Four states of consciousness : Mandukya Upanishad
Which of the pairs given above are correctly matched?
(A) (i), (ii), (iii), (v) only
(B) (ii), (iii), (iv), (v) only
(C) (i), (ii), (iv) only
(D) All of the above

181. In the Bhagavad Gita, which quality is characteristic of a divine (Daivi) nature?
(A) Ostentation (Dambha)
(B) Anger (Krodha)
(C) Forgiveness (Kshama)
(D) Greed (Lobha)

182. What is the fundamental teaching of the 'Ananda Valli' in the Taittiriya Upanishad?
(A) Ethical rules for a student.
(B) Inquiry through five sheaths.
(C) Bhrigu's quest story only.
(D) Phonetics of Vedic chants.

183. In Yoga Vasishtha, how is the highest state of bliss (Sukha) described?
(A) Temporary pleasure.
(B) Accumulation of wealth.
(C) Heavenly joy after death.
(D) Quiescence of the mind.

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184. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): In the Bhagavad Gita, a person whose wisdom is steady is called a 'Stithaprajna'.
Reason (R): Such a person has completely abandoned all desires of the mind and is satisfied in the Self by the Self alone.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. The Aitareya Upanishad describes the creation of the universe from:
(A) Cosmic egg (Hiranyagarbha)
(B) Primordial sound (Nada)
(C) The Atman (Self) alone
(D) Union of Purusha/Prakriti

186. Which of the following is an INCORRECT pairing of a concept and its Upanishadic source?
(A) Panchapranas - Katha Upanishad
(B) Karmanishta - Ishavasyopanishad
(C) Shandilyavidya - Chhandogya Upanishad
(D) Para and Apara Vidya - Mundaka Upanishad

187. The syllable 'M' of Omkara is associated with which state in the Mandukya Upanishad?

(A) Waking state (Vaishvanara)
(B) Dream state (Taijasa)
(C) The fourth state (Turiya)
(D) Deep sleep state (Prajna)

188. Which of the following is one of the 'eight limbs of meditation' as listed in Yoga Vasishtha?
(A) Jnana
(B) Pratyahara
(C) Bhakti
(D) Karma

189. According to Bhagavad Gita, faith (Shraddha) is of three kinds based on the Gunas. Sattvic faith leads to the worship of:
(A) Yakshas and Rakshasas
(B) Pretas and Bhutas
(C) The Devas (gods)
(D) Wealth and power

190. What is the central topic of the Bhriguvalli in the Taittiriya Upanishad?
(A) Ethical teaching summary.
(B) Four states of consciousness.
(C) Vedic pronunciation rules.
(D) Bhrigu's tapas realization.

191. Arrange the following figures and dialogues from the Upanishads in a logical study order based on the development of concepts:
(i) Nachiketa's dialogue with Yama
(ii) Pippalada answering six questions
(iii) Udgitha meditation
(iv) Yajnavalkya's teachings on Atman
Which of the following is the correct sequence?
(A) (i), (ii), (iii), (iv)
(B) (iv), (iii), (ii), (i)
(C) (ii), (i), (iv), (iii)
(D) (i), (iii), (ii), (iv)

192. What are the practices mentioned in Yoga Vasishtha to overcome the impediments of Yoga?
(A) Indulgence in pleasures.
(B) Satsanga and Vichara.
(C) Wealth accumulation.
(D) Seeking public fame.

193. The Bhagavad Gita mentions four types of devotees (Bhaktas). Which type seeks knowledge and understanding of the Supreme?
(A) Arto (the distressed)
(B) Jijnasu (the inquisitive)
(C) Artharthi (the seeker of wealth)
(D) Jnani (the wise)

194. Consider the following statements based on the Katha Upanishad:
Statement I: The Katha Upanishad is a part of the Krishna Yajur Veda.
Statement II: It defines Yoga as the firm holding back of the senses, a state where one becomes undistracted.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

195. Which of the following is the best description of the salient features of Yoga Vasishtha?
(A) Concise text on 84 asanas.
(B) Commentary on Yoga Sutras.
(C) Advaitic philosophy/stories.
(D) Tantric text on chakras.

196. The greatness of Brahmavidya, as per the Mundaka Upanishad, lies in its ability to:
(A) Confer material prosperity.
(B) Grant victory in battles.
(C) Provide a long physical life.
(D) Untie the 'knot of the heart'.

197. Match List I with List II regarding Yogic texts and their key teachings.
List I: (Text)
P. Yoga Vasishtha
Q. Bhagavad Gita
R. Taittiriya Upanishad
S. Mundaka Upanishad
List II: (Key Concept)
1. Pancha Kosha
2. Para and Apara Vidya
3. Jnana Saptabhumika
4. Stithaprajna
Choose the correct option:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

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198. According to the Bhagavad Gita, the three kinds of faith are determined by:
(A) Parents and family teachings.
(B) Inherent nature (svabhava).
(C) Social and economic status.
(D) Conscious present-life choice.

199. What does the term 'rayi' in the Prashna Upanishad represent in the context of creation?
(A) Life-giving energy spirit.
(B) State of final liberation.
(C) Supreme consciousness.
(D) The material/form aspect.

200. Consider the following statements related to the Principal Upanishads:
(i) Ishavasyopanishad teaches the synthesis of Karma (action) and Jnana (knowledge).
(ii) Kena Upanishad investigates the ultimate power behind the mind and senses.
(iii) Katha Upanishad contains the dialogue between Yama and Nachiketa.
(iv) Prashna Upanishad is structured around six questions posed to sage Pippalada.
(v) Mandukya Upanishad analyzes the three states of waking, dream, and deep sleep in relation to Om.
Which of the statements given above are correct?
(A) (i), (ii), (iv), (v) only
(B) (i), (ii), (iii), (v) only
(C) (ii), (iii), (iv) only
(D) All of the above

201. Which Prana governs the region of the throat and is responsible for speech and upward movement?
(A) Apana
(B) Vyana
(C) Udana
(D) Samana

202. The concept that one should perform their duty (Karma) skillfully is encapsulated in which definition of Yoga from the Bhagavad Gita?
(A) Yogah karmasu kaushalam
(B) Samatvam yoga ucyate
(C) Duhkha-samyoga-viyogam yoga-samjnitam
(D) The steady control of the senses

203. The term 'Atma' in the Aitareya Upanishad refers to:
(A) Individual human ego.
(B) Gross physical body.
(C) Mind and its thoughts.
(D) Universal Cosmic Self.

204. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Bhagavad Gita strongly advises Arjuna to perform his duty as a warrior.
Reason (R): It argues that action is superior to inaction, and performing one's prescribed duty without attachment (Nishkama Karma) does not create karmic bondage and leads to purification of the mind.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

205. Which of the following correctly identifies an INCORRECT pair?
(A) Jnana Saptabhumika - Yoga Vasishtha
(B) Stithaprajna - Bhagavad Gita
(C) Six Main Questions - Katha Upanishad
(D) Yaksha Upakhyana - Kena Upanishad

206. In the Mandukya Upanishad, what is the nature of 'Turiya'?
(A) Cause of the other states.
(B) State of unconsciousness.
(C) Collective dream state.
(D) Unseen and unthinkable.

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207. According to the Bhagavad Gita, what is the end or goal of Bhakti-Yoga?
(A) Entering into Supreme Being.
(B) Attainment of worldly riches.
(C) Acquisition of abilities.
(D) Mastery over physical nature.

208. What is the significance of the first Dwarpaal, 'Shama' (Tranquility), in Yoga Vasishtha?
(A) Philosophical inquiry.
(B) Mental control/stillness.
(C) Contentment with status.
(D) Association with wise.

209. The Taittiriya Upanishad, Bhriguvalli section, demonstrates that the ultimate reality, Brahman, is realized through:
(A) Single mental insight.
(B) Progressive deep tapas.
(C) Divine grace alone.
(D) Vedic ritual rules.

210. Consider the following statements regarding the Bhagavad Gita:
(i) The Bhagavad Gita is part of the epic Mahabharata.
(ii) It defines yoga as equanimity (samatvam).
(iii) Chapter VI is dedicated to Dhyana Yoga.
(iv) It classifies faith into three types based on the Gunas.
Which of the statements given above are correct?
(A) (i) and (ii) only
(B) (i), (ii) and (iii) only
(C) (ii), (iii) and (iv) only
(D) All of the above

211. Which Upanishad presents the concept of 'Karmanishta' and 'Atma Bhava'?
(A) Kena Upanishad
(B) Prashna Upanishad
(C) Ishavasyopanishad
(D) Mundaka Upanishad

212. What does 'Vidya' represent in the context of the Ishavasyopanishad?
(A) Ignorance/multiplicity.
(B) Ritual performance art.
(C) Logic and grammar study.
(D) Knowledge of the one Self.

213. Consider the following statements based on the Katha Upanishad:
Statement I: The Katha Upanishad presents a dialogue between the sage Pippalada and his disciples.
Statement II: The central theme is the inquiry into the nature of the Self and what happens after death.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

214. Which prana is described as all-pervading and responsible for circulation throughout the body?
(A) Prana
(B) Vyana
(C) Apana
(D) Samana

215. The Mundaka Upanishad uses the analogy of two birds on the same tree to represent:
(A) Teacher and student.
(B) Mind and intellect.
(C) Life and death.
(D) Jiva and Supreme Self.

216. Which of the following is NOT a salient feature of the Yoga Vasishtha?
(A) Commentary on Brahma Sutras.
(B) Explains Adhis and Vyadhis.
(C) Dialogue of Rama/Vasishtha.
(D) Outlines Jnana Bhumikas.

217. In Bhagavad Gita, a 'Stithaprajna' is described as someone who is free from:
(A) Action and duty.
(B) Knowledge/wisdom.
(C) Attachment/fear/anger.
(D) Compassion/kindness.

218. According to Yoga Vasishtha, how can the impediments of Yoga be overcome?
(A) Self-inquiry and Vairagya.
(B) Strengthening of the ego.
(C) Avoiding wise company.
(D) Focusing only on health.

219. The Brihadaranyaka Upanishad's emphasis on Jnana Yoga is best exemplified in the teachings of:
(A) Nachiketa to Yama.
(B) Krishna to Arjuna.
(C) Pippalada to students.
(D) Yajnavalkya to Maitreyi.

220. Match List I with List II regarding chapters of the Bhagavad Gita and their primary topics.
List I: (Chapter)
P. Chapter III
Q. Chapter XII
R. Chapter XVI
S. Chapter XVII
List II: (Primary Topic)

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1. Bhakti Yoga
2. Daivasura-Sampad-Vibhaga Yoga
3. Karma Yoga
4. Classification of Food and Faith

Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-2, R-4, S-1

221. The concepts of 'Samnyasa Yoga' and 'Karma Swarupa (Sakama and Nishkama)' are primarily discussed in which text?
(A) Katha Upanishad
(B) Yoga Vasishtha
(C) Bhagavad Gita
(D) Prashna Upanishad

222. The term 'Adhis' in Yoga Vasishtha refers to primary ailments which are:
(A) Purely physical/material.
(B) Caused by bacteria only.
(C) Hereditary in nature.
(D) Mental/emotional in origin.

223. What is 'Sattvaguna' that Yoga Vasishtha advises to develop?
(A) Purity, harmony, and wisdom.
(B) Inertia and mental darkness.
(C) Passion and restless activity.
(D) State beyond all attributes.

224. Which of these is the correct sequence of the first three stages of Jnana Saptabhumika?
(A) Vicharana, Tanumanasa, Subheccha
(B) Subheccha, Vicharana, Tanumanasa
(C) Tanumanasa, Subheccha, Vicharana
(D) Vicharana, Subheccha, Tanumanasa

225. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Taittiriya Upanishad introduces the concept of Pancha Kosha, the five sheaths covering the Atman.
Reason (R): These sheaths are Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. 'Intuitive realization of the truth' is a central theme of which Upanishad, highlighted by the inability of the Devas to comprehend Brahman on their own in the Yaksha Upakhyana?
(A) Kena Upanishad
(B) Katha Upanishad
(C) Prashna Upanishad
(D) Aitareya Upanishad

227. In the context of the Bhagavad Gita, who is a 'Jnani Bhakta'?
(A) Devotee seeking wealth.
(B) Devotee in distress.
(C) Devotee ever united in Him.
(D) Devotee curious about God.

228. Which of the following is NOT one of the Trigunas mentioned in the Bhagavad Gita?
(A) Sattva
(B) Rajas
(C) Tamas
(D) Vairagya

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229. The Chhandogya Upanishad belongs to which Veda?
(A) Rig Veda
(B) Yajur Veda
(C) Sama Veda
(D) Atharva Veda

230. Consider the following statements about concepts in Yogic texts:
(i) The Bhagavad Gita describes the characteristics of a 'Stithaprajna'.
(ii) Yoga Vasishtha explains that 'Adhis' are mental afflictions that can cause 'Vyadhis'.
(iii) The Katha Upanishad defines Yoga as the steady control of the senses.
(iv) The Mundaka Upanishad categorizes knowledge into 'Para' and 'Apara'.
Which of the statements given above are correct?
(A) (i), (ii) and (iii) only
(B) (ii), (iii) and (iv) only
(C) (i) and (iv) only
(D) All of the above

231. What is the great teaching (Mahavakya) associated with the Aitareya Upanishad?
(A) Tat Tvam Asi
(B) Aham Brahmasmi
(C) Ayam Atma Brahma
(D) Prajnanam Brahma

232. 'Daivasura-Sampad-Vibhaga Yoga' is the title of which chapter in the Bhagavad Gita?
(A) Chapter XVI
(B) Chapter VI
(C) Chapter XIV
(D) Chapter XVIII

233. The 'eight limbs of meditation' in Yoga Vasishtha are a variation of which other system?
(A) Hatha Yoga of Swatmarama
(B) Kriya Yoga of Lahiri
(C) Ashtanga Yoga of Patanjali
(D) Karma Yoga of the Gita

234. In the Taittiriya Upanishad, the physical sheath is called:
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Manomaya kosha
(D) Anandamaya kosha

235. Based on the Bhagavad Gita, consider the following statements:
Statement I: According to the Bhagavad Gita, food that is stale, putrid, and impure is dear to those of a Tamasic nature.
Statement II: The Gita classifies food into Sattvic, Rajasic, and Tamasic categories.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

236. The importance of 'Gurubhakti' and 'Tapas' for attaining Brahmavidya is emphasized in which Upanishad?
(A) Kena Upanishad
(B) Mundaka Upanishad
(C) Prashna Upanishad
(D) Mandukya Upanishad

237. The Bhagavad Gita ultimately recommends:
(A) Abandonment of actions.
(B) Action with attachment.
(C) Renunciation of fruits.
(D) Only scriptural study.

238. Which Upanishad deals with the six main questions posed to the sage Pippalada regarding creation, prana, and consciousness?
(A) Katha Upanishad
(B) Mundaka Upanishad
(C) Chhandogya Upanishad
(D) Prashna Upanishad

239. The state of 'Turiya' in the Mandukya Upanishad is associated with which part of the Omkara mantra?
(A) Silence following chant.
(B) The 'A' sound.
(C) The 'U' sound.
(D) The 'M' sound.

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240. Which of the following is NOT a feature of the Bhagavad Gita as described in classical studies?
(A) Definitions of Yoga.
(B) Instructions on Hatha Kriyas.
(C) Meaning of Atmaswarupa.
(D) Classification of food.

241. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Yoga Vasishtha introduces the concept of Jnana Saptabhumika, the seven stages of knowledge.
Reason (R): These stages represent a progressive path of spiritual development, starting from the initial aspiration for truth (Subheccha) to the state of a liberated being (Turyaga).
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

242. In the Bhagavad Gita, the nature of Bhakti is primarily detailed in which chapter?
(A) Chapter XII
(B) Chapter II
(C) Chapter VI
(D) Chapter XVI

243. The instruction "Speak the truth. Practice virtue. Do not neglect your studies" is part of the convocation address in which section of the Taittiriya Upanishad?
(A) Ananda Valli
(B) Bhriguvalli
(C) Shiksha Valli
(D) Annamaya Valli

244. Match List I with List II regarding Yogic texts and their key teachings.
List I: (Text)
P. Ishavasyopanishad
Q. Katha Upanishad
R. Bhagavad Gita
S. Yoga Vasishtha
List II: (Key Concept)
1. Chariot Analogy for Self
2. Concept of Adhis/Vyadhis
3. Concept of Karmanishta
4. Concept of Stithaprajna
Choose the correct option:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

245. Which of the following correctly identifies a 'Dwarpaal' to freedom as per Yoga Vasishtha?
(A) Raga (Attachment)
(B) Dvesha (Aversion)
(C) Santosha (Contentment)
(D) Abhinivesha (Clinging)

246. The distinction between the higher knowledge (Para Vidya) of the Imperishable Self and the lower knowledge (Apara Vidya) of the Vedas and sciences is a central theme of:
(A) Aitareya Upanishad
(B) Mundaka Upanishad
(C) Brihadaranyaka Upanishad
(D) Kena Upanishad

247. The concept of 'Samnyasa' in the Bhagavad Gita is best understood as:
(A) Abandoning professional home.
(B) Monastic initiation ceremony.
(C) Avoidance of difficult tasks.
(D) Inner renunciation of motive.

248. The Pranamaya Kosha is the sheath of:
(A) Vital energy
(B) Physical food
(C) Emotional mind
(D) Rational intellect

249. Which Prana is responsible for assimilation and distribution of food, functioning in the navel region?
(A) Udana
(B) Vyana
(C) Samana
(D) Apana

250. Consider the following statements regarding Yogic concepts:
(i) Shandilyavidya is a meditation technique from the Chhandogya Upanishad.
(ii) The Bhagavad Gita elaborates on the three Gunas.
(iii) The four states of consciousness are detailed in the Mandukya Upanishad.
(iv) The definition of Yoga as 'steady control of the senses' is from the Katha Upanishad.
(v) The four Dwarpaals to freedom are mentioned in the Yoga Vasishtha.
Which of the statements given above are correct?
(A) (i), (ii), (iii), (iv) and (v)
(B) (ii), (iii), and (v) only
(C) (i), (iv), and (v) only
(D) (i), (ii), and (iii) only

Direction : Please read the following source carefully.

The Ishavasyopanishad, one of the ten principal Upanishads, presents a profound synthesis of action and knowledge, encapsulated in its core teachings. It strongly advocates for 'Karmanishta,' the state of being steadfast in performing one's duties, but with a crucial caveat: actions should be performed without attachment to their fruits, viewing the entire universe as pervaded by the divine. This perspective resolves the apparent conflict between a life of action (karma) and a life of renunciation (sannyasa). The Upanishad introduces the concepts of 'Vidya' (knowledge of the ultimate reality) and 'Avidya' (ignorance, often associated with worldly and ritualistic actions). It clarifies that pursuing only one of these leads to deeper darkness; true liberation is achieved by integrating both. Vidya, in this context, is the knowledge of Brahman, the ultimate, all-

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pervading consciousness, which leads to the realization of 'Atma Bhava'—the perception of the one Self in all beings and all beings in the one Self. This universal oneness is the central message, urging individuals to overcome grief and delusion by seeing the divine essence everywhere, thereby transcending the limitations of the ego and the dualities of life.

Based on the above source, attempt the following five questions.

251. According to the Ishavasyopanishad, what is the concept of 'Karmanishta'?
(A) Complete cessation of all worldly activities.
(B) Steadfastness in performing duties without attachment to outcomes.
(C) Performing actions only for personal gain and success.
(D) The exclusive pursuit of ritualistic ceremonies.

252. The Ishavasyopanishad suggests that pursuing only 'Vidya' or only 'Avidya' leads to:
(A) a state of deeper darkness.
(B) immediate liberation.
(C) partial spiritual success.
(D) a balanced worldly life.

253. What does 'Atma Bhava', as described in the paragraph, primarily signify?
(A) The development of a strong individual ego.
(B) The practice of complex yogic postures.
(C) The perception of the one Self in all beings.
(D) The accumulation of worldly knowledge.

254. How does the Ishavasyopanishad recommend overcoming grief and delusion?
(A) By renouncing the world and living in isolation.
(B) By focusing solely on intellectual pursuits.
(C) By performing actions with a strong desire for results.
(D) By realizing the presence of the one Self in everything.

255. Which apparent conflict does the philosophy of Ishavasyopanishad aim to resolve?
(A) The conflict between the body and the mind.
(B) The conflict between different schools of philosophy.
(C) The conflict between a life of action and a life of renunciation.
(D) The conflict between devotion and intellectualism.

Direction : Please read the following source carefully.

The Kena and Katha Upanishads offer profound insights into the nature of the Self and the path to its realization. The Kena Upanishad begins with a fundamental inquiry: who directs the mind, prana, and senses? It posits that the true Self is the power behind these faculties—the ear of the ear, the mind of the mind—and is therefore beyond their grasp, attainable only through intuitive realization. This point is vividly illustrated through the 'Yaksha Upakhyana' (the story of the mysterious spirit), where the devas (gods) like Agni and Vayu fail to comprehend the Brahman, demonstrating that ego and sensory powers are incapable of grasping the ultimate truth. The moral is that Brahman is the source of all power. The Katha Upanishad, through the dialogue between Nachiketa and Yama, provides a clear definition of Yoga as the firm control of the senses, likening the body to a chariot and the Self to the chariot's master. It emphasizes the eternal and immutable nature of the soul (Atman), which is distinct from the body and mind. The paramount importance of Self-realization is stressed as the ultimate goal of human existence, offering freedom from the cycle of birth and death.

Based on the above source, attempt the following five questions.

256. According to the Kena Upanishad, how is the true Self primarily realized?
(A) Through rigorous intellectual analysis.
(B) Through intuitive realization.
(C) Through the powers of the sensory organs.
(D) Through the performance of grand sacrifices.

257. What is the central moral of the 'Yaksha Upakhyana' in the Kena Upanishad?
(A) The devas are the supreme power in the universe.
(B) Physical strength is essential for spiritual enlightenment.
(C) Intellectual debate is the highest path to truth.
(D) Brahman is the ultimate source of all power,

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beyond the ego's grasp.

258. How does the Katha Upanishad define Yoga?
(A) The firm control of the senses.
(B) The worship of celestial beings.
(C) The study of ancient scriptures.
(D) The renunciation of all social duties.

259. In the chariot analogy from the Katha Upanishad, what does the Self (Atman) represent?
(A) The horses, representing the senses.
(B) The reins, representing the mind.
(C) The master of the chariot.
(D) The chariot, representing the body.

260. Both the Kena and Katha Upanishads ultimately emphasize that Self-realization is:
(A) the supreme purpose of human life.
(B) a goal achievable only by a select few.
(C) a concept subordinate to ritualistic duty.
(D) a process that happens without any effort.

Direction : Please read the following source carefully.

The Prashna and Mundaka Upanishads provide a structured framework for understanding creation and the nature of knowledge. The Prashna Upanishad is structured around six main questions posed by sages to the master Pippalada. A central theme is the concept of creation originating from the duality of 'Prana' (energy, the cosmic life force) and 'Rayi' (matter, substance). This cosmic pair is presented as the fundamental principle responsible for the multiplicity of the universe. The text further elaborates on the concept of Prana by detailing the five types of vital airs (Panchapranas) that sustain the individual body. In contrast, the Mundaka Upanishad focuses on the classification of knowledge into two distinct categories: 'Apara Vidya' (lower knowledge) and 'Para Vidya' (higher knowledge). Apara Vidya includes secular and ritualistic knowledge, such as the Vedas and their auxiliary sciences, which are deemed insufficient for ultimate liberation. Para Vidya is the supreme knowledge of Brahman, the imperishable reality. The Upanishad asserts the worthlessness of 'selfish-karma' (actions driven by desire) for attaining liberation and highlights the importance of 'Tapas' (austerity) and 'Gurubhakti' (devotion to the guru) as essential prerequisites for receiving Brahmavidya. The ultimate aim of meditation, as per Mundaka, is 'Brahmanubhuti'—the direct, experiential realization of Brahman.

Based on the above source, attempt the following five questions.

261. In the Prashna Upanishad, what is the fundamental pair from which creation is said to originate?
(A) Vidya and Avidya.
(B) Purusha and Prakriti.
(C) Karma and Jnana.
(D) Prana and Rayi.

262. The Mundaka Upanishad categorizes the knowledge of the Vedas and their auxiliary sciences as:
(A) Para Vidya.
(B) Apara Vidya.
(C) Brahmavidya.
(D) Atma Jnana.

263. According to the Mundaka Upanishad, what is the primary reason for the "worthlessness of selfish-karma"?
(A) It is too difficult to perform correctly.
(B) It generates negative cosmic consequences.
(C) It is insufficient for attaining ultimate liberation.
(D) It is only accessible to a specific class of people.

264. What does the term 'Brahmanubhuti', the ultimate aim of meditation in Mundaka Upanishad, refer to?
(A) The mastery of the five vital airs.
(B) The complete memorization of scriptures.
(C) The performance of a perfect fire sacrifice.
(D) The direct, experiential realization of Brahman.

265. Which of the following concepts is a key topic within the six questions of the Prashna Upanishad?
(A) The five types of vital airs (Panchapranas).
(B) The four states of consciousness.
(C) The five sheaths of the self.
(D) The nature of Bhakti.

Direction : Please read the following source carefully.

The Upanishadic exploration of consciousness

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and existence is particularly detailed in the Mandukya, Aitareya, and Taittiriya Upanishads. The Mandukya Upanishad, though the shortest, provides a profound analysis of the sacred syllable Omkara (A-U-M), correlating its constituent sounds with the four states of consciousness. These states are 'Jagrat' (waking), associated with the sound 'A'; 'Svapna' (dreaming), associated with 'U'; and 'Sushupti' (deep, dreamless sleep), associated with 'M'. The fourth state, 'Turiya', represents the silence following the syllable and is the transcendental, pure consciousness that underlies and pervades the other three. The Aitareya Upanishad delves into cosmology, presenting a concept where the 'Atma' is the sole reality before creation, and it is this Atma that conceives of and manifests the universe and subsequently enters it. This establishes a non-dualistic view where the universe and Brahman are fundamentally one, with Atma being the creative and indwelling principle. The Taittiriya Upanishad introduces the celebrated 'Pancha Kosha' theory, which describes the human being as comprised of five sheaths or layers. These are the Annamaya (physical), Pranamaya (vital air), Manomaya (mental), Vijnanamaya (intellectual), and finally the Anandamaya (bliss) kosha, which is the innermost layer closest to the Atman. This model provides a systematic framework for understanding the layers of human personality on the path to self-realization.
Based on the above source, attempt the following five questions.

266. In the Mandukya Upanishad, the state of deep, dreamless sleep (Sushupti) is associated with which syllable of Omkara?
(A) The sound 'A'.
(B) The sound 'M'.
(C) The sound 'U'.
(D) The silence that follows the syllable.

267. What is the fourth state of consciousness, 'Turiya', described as in the Mandukya Upanishad?
(A) A state of active dreaming.
(B) The transcendental consciousness underlying the other three states.
(C) The normal waking state.
(D) A state of deep slumber.

268. According to the Aitareya Upanishad's cosmology, what was the sole reality before creation?
(A) The Atma.
(B) The physical elements.
(C) A state of absolute void.
(D) A multitude of divine beings.

269. The 'Pancha Kosha' theory from the Taittiriya Upanishad describes the human personality in terms of:
(A) three fundamental gunas.
(B) four states of consciousness.
(C) five sheaths or layers.
(D) seven centers of energy.

270. As per the Taittiriya Upanishad, which kosha represents the intellectual or wisdom sheath?
(A) Annamaya kosha.
(B) Manomaya kosha.
(C) Pranamaya kosha.
(D) Vijnanamaya kosha.

Direction : Please read the following source carefully.

The Chhandogya and Brihadaranyaka Upanishads, two of the oldest and largest prose Upanishads, delve deeply into meditative practices and the ultimate nature of the Self. The Chhandogya Upanishad places significant emphasis on meditation centered around 'Om', referred to as 'udgitha'. It teaches that meditating on the udgitha is a powerful means to propitiate the divine and achieve spiritual and material well-being, identifying it with the essence of all beings and the highest reality. Another pivotal teaching in this text is the 'Shandilyavidya,' a profound meditative instruction which encapsulates the Mahavakya "Sarvam khalvidam Brahma" (All this is indeed Brahman). It guides the aspirant to meditate on the identity of the individual self (Atman) within the heart, described as smaller than a grain of rice, with the infinite, all-encompassing Brahman. The Brihadaranyaka Upanishad further expands on the non-dualistic philosophy, focusing on 'Jnana Yoga', the path of knowledge. It contains the famous dialogues of the sage Yajnavalkya, who systematically deconstructs the phenomenal world to reveal the 'Atman' as the sole, unchanging reality, the inner controller, and the ultimate seer. The ultimate goal, as elaborated

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in this Upanishad, is the experiential realization of the union of the individual Atman with the supreme Paramatman, which results in absolute freedom and immortality.

Based on the above source, attempt the following five questions.

271. In the Chhandogya Upanishad, the term 'udgitha' is primarily associated with meditation on:
(A) a specific deity.
(B) the five elements.
(C) the sacred syllable 'Om'.
(D) the flow of breath.

272. What is the core teaching of 'Shandilyavidya' as mentioned in the Chhandogya Upanishad?
(A) The universe is an illusion and should be ignored.
(B) The individual self is fundamentally identical to the infinite Brahman.
(C) Ritualistic sacrifices are the only path to liberation.
(D) The physical body is the ultimate reality.

273. The Brihadaranyaka Upanishad is particularly known for its extensive teachings on which path of Yoga?
(A) Bhakti Yoga.
(B) Karma Yoga.
(C) Raja Yoga.
(D) Jnana Yoga.

274. Who is the prominent sage whose dialogues form a significant part of the Brihadaranyaka Upanishad's philosophical discourse on Atman?
(A) Yajnavalkya.
(B) Pippalada.
(C) Shandilya.
(D) Uddalaka Aruni.

275. What is described as the ultimate goal in the Brihadaranyaka Upanishad?
(A) The attainment of heavenly pleasures.
(B) The mastery of psychic powers.
(C) The union of the individual Atman and the supreme Paramatman.
(D) The perfect performance of social duties.

Direction : Please read the following source carefully.

The Bhagavad Gita offers a comprehensive synthesis of Indian spiritual thought, providing various definitions of Yoga to suit different temperaments, thereby broadening its relevance and scope. An essential part of its philosophy is laid out in Chapter II, which introduces foundational concepts. It defines the true nature of the self, the 'Atmaswarupa,' as eternal, indestructible, and unborn, distinct from the perishable body. This understanding forms the basis of 'Sankhya Yoga,' the yoga of knowledge, which involves the intellectual discrimination between the real (Atman) and the unreal (body, mind, and world). Arising from this knowledge is the ideal of the 'Stithaprajna,' the person of steady wisdom. A Stithaprajna is described as one who is free from desires, equanimous in pleasure and pain, and has complete control over their senses. Their wisdom is firm because their mind is absorbed in the Self, unaffected by external dualities. This state is not one of passive withdrawal but of dynamic inner stability, enabling one to act in the world with clarity and purpose. The establishment of this intellectual and emotional poise is presented as a primary objective for a spiritual aspirant.

Based on the above source, attempt the following five questions.

276. What does the term 'Atmaswarupa', as described in the Bhagavad Gita, refer to?
(A) The eternal and indestructible nature of the self.
(B) The physical form of an individual.
(C) The transient emotional states of the mind.
(D) The social identity of a person.

277. 'Sankhya Yoga' in Chapter II of the Bhagavad Gita primarily emphasizes:
(A) devotional worship of a personal God.
(B) the practice of physical postures and breath control.
(C) selfless service to the community.
(D) the intellectual discrimination between the real Self and the unreal world.

278. Which of the following is a key characteristic of a 'Stithaprajna'?
(A) A constant pursuit of sensory pleasures.
(B) Equanimity in the face of pleasure and pain.
(C) Being easily swayed by praise and criticism.
(D) The public display of spiritual knowledge.

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279. According to the paragraph, the wisdom of a Stithaprajna is steady because their mind is:
(A) focused on acquiring worldly power.
(B) constantly engaged in ritualistic practices.
(C) absorbed in the Self.
(D) empty of all thoughts.

280. The Bhagavad Gita's presentation of various definitions of Yoga serves to:
(A) confuse the aspirant with multiple paths.
(B) establish one path as superior to all others.
(C) discard older, outdated spiritual practices.
(D) broaden its relevance and scope for different types of people.

Direction : Please read the following source carefully.

The Bhagavad Gita meticulously outlines paths of action and meditation, notably in its discussions on Karma Yoga, Samnyasa Yoga, and Dhyana Yoga. In Chapter III, 'Karma Yoga' is presented as the path of selfless action. It does not advocate for the cessation of action, but for a change in attitude towards it. The focus is on performing one's prescribed duties with diligence and skill, but without any attachment to the results. This is the essence of 'Nishkama Karma'. The text contrasts this with 'Sakama Karma,' which is action performed with a desire for specific outcomes and is considered binding. The concept of 'Samnyasa' (renunciation) is redefined not as giving up action itself, but as renouncing the selfish desire and attachment behind the action, thereby integrating the spirit of renunciation within the framework of active life. 'Dhyana Yoga,' detailed in Chapter VI, provides a systematic method for meditation. It prescribes the ideal conditions for practice—a secluded place, a firm seat, and an upright posture—and guides the aspirant on how to control the mind and senses, focusing them singlepointedly on the Self to attain a state of tranquil union with the ultimate reality. This disciplined practice of meditation is shown as a powerful means to achieve the inner stability praised in the ideal of the Stithaprajna.

Based on the above source, attempt the following five questions.

281. What is the central principle of 'Karma Yoga' as explained in Chapter III of the Bhagavad Gita?
(A) Performing duties without attachment to their results.
(B) Performing actions solely for personal gain.
(C) Renouncing all forms of physical activity.
(D) Engaging only in actions that are easy and pleasant.

282. The Bhagavad Gita distinguishes between 'Sakama Karma' and 'Nishkama Karma'. What characterizes 'Sakama Karma'?
(A) Action performed without any motivation.
(B) Action performed with a desire for specific outcomes.
(C) Action that is prohibited by scriptures.
(D) Action dedicated to the welfare of all beings.

283. How does the Bhagavad Gita redefine the concept of 'Samnyasa'?
(A) As complete withdrawal from society into a monastery.
(B) As the renunciation of selfish desire in action, rather than action itself.
(C) As the adoption of specific external symbols of a renunciate.
(D) As the exclusive study of philosophical texts.

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284. According to the description of 'Dhyana Yoga' in Chapter VI, what is the primary objective of the practice?
(A) To control the mind and focus it on the Self.
(B) To gain supernatural powers.
(C) To improve physical health and flexibility.
(D) To engage in intellectual debates about the scriptures.

285. The disciplined practice of Dhyana Yoga is presented as a means to achieve:
(A) social recognition and fame.
(B) wealth and material prosperity.
(C) the inner stability characteristic of a Stithaprajna.
(D) proficiency in ritualistic performances.

Direction : Please read the following source carefully.

Devotion, or Bhakti Yoga, is a cornerstone of the Bhagavad Gita's teachings, addressing the emotional and relational aspects of the spiritual path. In Chapter VII, Lord Krishna classifies 'Bhaktas' (devotees) into four types: the distressed (Arto), the seeker of wealth (Artharthi), the

inquirer (Jijnasu), and the man of wisdom (Jnani). While all are considered noble, the Jnani, who worships with selfless love and knowledge of the divine's true nature, is held as the most dear. Chapter XII further elaborates on the 'Nature of Bhakti,' describing the qualities of a true devotee who is dear to God. Such a person is free from malice, friendly, compassionate, egoless, even-minded in joy and sorrow, and content. The path of Bhakti is presented with both a means and an end: the means involve practices like fixing the mind on God and dedicating all actions, while the end is union with the divine. Woven into this framework is the concept of the 'Trigunas' from Chapter XIV. This doctrine explains that all of nature (Prakriti) and human experience is a play of three fundamental qualities: Sattva (purity, harmony), Rajas (passion, activity), and Tamas (inertia, darkness). An individual's faith, actions, and even their devotion are influenced by the dominant guna, and transcending them is essential for true liberation.

Based on the above source, attempt the following five questions.

286. According to Chapter VII of the Bhagavad Gita, which type of 'Bhakta' is considered the most dear?
(A) The distressed (Arto).
(B) The seeker of wealth (Artharthi).
(C) The inquirer (Jijnasu).
(D) The man of wisdom (Jnani).

287. Which of the following is described in Chapter XII as a quality of a devotee who is dear to God?
(A) Holding grudges and showing enmity.
(B) Being boastful of one's devotion.
(C) Being compassionate and free from malice.
(D) Being agitated by praise and blame.

288. The doctrine of the 'Trigunas' from Chapter XIV posits that Prakriti is composed of which three qualities?
(A) Karma, Jnana, and Bhakti.
(B) Sattva, Rajas, and Tamas.
(C) Prana, Apana, and Vyana.
(D) Jagrat, Svapna, and Sushupti.

289. According to the paragraph, what is the ultimate end of Bhakti-Yoga?
(A) Attainment of material prosperity.
(B) Gaining intellectual superiority.
(C) Acquiring fame as a great devotee.
(D) Union with the divine.

290. How do the Trigunas influence an individual, as per the text?
(A) They influence one's faith, actions, and devotion.
(B) They only affect the physical body.
(C) They determine one's social status exclusively.
(D) They are completely irrelevant to a spiritual seeker.

Direction : Please read the following source carefully.

The Bhagavad Gita provides holistic guidance for a spiritual aspirant (Sadhaka), extending its teachings to practical aspects of life such as faith and diet. Chapter XVII analyzes 'Three Kinds of Faith' (Shraddha), categorizing them based on the predominant Guna in a person's nature. Sattvic faith is directed towards the divine, Rajasic faith towards demigods and powerful beings for personal gain, and Tamasic faith towards spirits and ghosts. This classification highlights that the nature of one's faith determines the direction of one's spiritual life. The same chapter offers a 'Classification of food,' which is crucial for a Yoga-Sadhaka. Sattvic food is fresh, juicy, and nourishing, promoting health and tranquility. Rajasic food is excessively bitter, sour, or spicy, causing excitement and disease. Tamasic food is stale, tasteless, and impure, leading to lethargy and inertia. Further, Chapter XVI, the 'Daivasura-Sampad-Vibhaga Yoga,' presents a clear dichotomy between divine (Daivi) and demonic (Asuri) natures. Divine qualities such as fearlessness, purity, and compassion lead to liberation, while demonic qualities like hypocrisy, arrogance, and anger lead to bondage. This framework serves as a moral compass for self-assessment and development, guiding the aspirant towards the qualities that support spiritual evolution, a theme that culminates in the final teachings on liberation in the 'Moksa-Samnyasa Yoga' of Chapter XVIII.

Based on the above source, attempt the following five questions.

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291. According to Chapter XVII of the Bhagavad Gita, faith (Shraddha) directed towards spirits and ghosts is classified as:
(A) Sattvic.
(B) Rajasic.
(C) Tamasic.
(D) Nirguna (beyond gunas).

292. What type of food is recommended for a Yoga-Sadhaka in the Bhagavad Gita?
(A) Sattvic food, to promote health and tranquility.
(B) Rajasic food, to increase energy for practice.
(C) Tamasic food, to calm the senses.
(D) A mixture of all three types for balance.

293. The 'Daivasura-Sampad-Vibhaga Yoga' (Chapter XVI) primarily discusses:
(A) the techniques of advanced meditation.
(B) the classification of different types of devotion.
(C) the cosmological structure of the universe.
(D) the qualities of divine and demonic natures in human beings.

294. Which of the following is listed as a divine (Daivi) quality in Chapter XVI?
(A) Arrogance.
(B) Fearlessness.
(C) Hypocrisy.
(D) Anger.

295. The classification of faith and food in the Bhagavad Gita is based on what underlying concept?
(A) The four stages of life (ashramas).
(B) The four social orders (varnas).
(C) The theory of the three Gunas (Sattva, Rajas, Tamas).
(D) The principles of karma and rebirth.

Direction : Please read the following source carefully.

The Yoga Vasishtha is a comprehensive spiritual text renowned for its profound philosophical insights, presented as a dialogue between Sage Vasishtha and Prince Rama. One of its salient features is its strong emphasis on Jnana (knowledge) as the primary means to liberation. A central concept within the text is the psychosomatic origin of ailments, encapsulated in the relationship between 'Adhis' and 'Vyadhis'. Adhis are defined as mental afflictions or disturbances arising from ignorance and psychological turmoil, which, when left unresolved, manifest physically as Vyadhis, or diseases. This establishes a clear link between the health of the mind and the body. To guide the seeker towards freedom from such afflictions and the bondage of ignorance, the text presents the 'four Dwarpaals to Freedom' or the four gatekeepers to liberation. These are Shanti (peacefulness), Vichara (self-inquiry), Santosha (contentment), and Satsanga (association with the wise). Cultivating these four qualities is considered essential for spiritual progress. The path to ultimate bliss is further structured through the 'Jnana Saptabhumika,' or the seven stages of knowledge, which chart the progressive development of a seeker from initial aspiration to final enlightenment. The development of 'Satvaguna' (the quality of purity and clarity) is a recurring theme, seen as a prerequisite for embarking on this inner journey and successfully navigating its stages.

Based on the above source, attempt the following five questions.

296. In the Yoga Vasishtha, what is the relationship between 'Adhis' and 'Vyadhis'?
(A) They are two unrelated types of physical diseases.
(B) Vyadhis (physical diseases) are the primary cause of Adhis (mental afflictions).
(C) They are synonyms for spiritual ignorance.
(D) Adhis (mental afflictions) are considered the root cause of Vyadhis (physical diseases).

297. Which of the following is NOT one of the 'four Dwarpaals to Freedom' mentioned in the Yoga Vasishtha?
(A) Tapas (austerity).
(B) Vichara (self-inquiry).
(C) Santosha (contentment).
(D) Satsanga (association with the wise).

298. What is the 'Jnana Saptabhumika'?
(A) The seven principal scriptures of Jnana Yoga.
(B) The seven progressive stages of knowledge leading to liberation.
(C) A description of seven different types of ignorance.

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(D) A list of seven great sages who mastered knowledge.

299. According to the paragraph, what is a recurring prerequisite for spiritual progress in the Yoga Vasishtha?
(A) The accumulation of great wealth.
(B) The development of Satvaguna.
(C) The performance of elaborate rituals.
(D) The complete withdrawal from society.

300. The Yoga Vasishtha emphasizes which path as the primary means to liberation?
(A) The path of knowledge (Jnana Yoga).
(B) The path of selfless action (Karma Yoga).
(C) The path of devotion (Bhakti Yoga).
(D) The path of physical mastery (Hatha Yoga).

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ANSWERS

1. (B) Karmanishta
In the Ishavasyopanishad, the principle of Karmanishta emphasizes fulfilling worldly duties and responsibilities while maintaining a spirit of detachment regarding the outcomes. This approach involves living a life of active participation in the world without being enslaved by personal desires or the fruits of actions. By performing necessary tasks selflessly, a seeker remains unattached, which is considered a foundational step toward spiritual liberation.

2. (A) Atmaswarupa
The Bhagavad Gita identifies the eternal and immutable essence of the individual as Atmaswarupa. This term represents the true identity of the Self, which exists beyond the physical body, sensory perceptions, and the fluctuations of the mind. Understanding this divine nature is crucial for overcoming ignorance and attaining spiritual wisdom. It highlights that while the body is perishable, the inner soul remains constant, infinite, and undying.

3. (C) Shama (Tranquility)
Yoga Vasishtha outlines four essential gatekeepers to the path of spiritual freedom, which are Shama, Vichara, Santosha, and Satsanga. Shama specifically refers to the cultivation of mental tranquility and inner peace by mastering the unruly mind and senses. This state of calmness is necessary for a seeker to progress effectively toward liberation. By achieving such quietude, one becomes receptive to higher knowledge and remains undisturbed.

4. (D) The steady control of the senses
The Katha Upanishad provides a precise spiritual definition of Yoga as the firm and steady control of the various senses. This state is reached when the mind remains undistracted and the intellect is fully concentrated. It describes a condition where the practitioner has mastered internal impulses, ensuring that sensory inputs do not disturb inner stability. This mastery is viewed as the essential prerequisite for attaining realization.

5. (C) Statement I is true, but Statement II is false.
The Taittiriya Upanishad introduces the profound concept of the five sheaths, or Pancha Kosha, which represent the different layers of human personality. While the first statement correctly identifies this doctrine, the second statement is inaccurate because the Anandamaya Kosha is the innermost and subtlest sheath related to bliss. In contrast, the Annamaya Kosha is the outermost sheath that is directly associated with the physical body.

6. (B) The entire universe
Shandilyavidya is a significant meditation practice found in the Chhandogya Upanishad that guides the practitioner toward realizing the fundamental truth that all of existence is Brahman. It teaches that the individual soul and the entire universe are essentially one and the same divine reality. By contemplating this unity, the seeker develops a calm and expanded consciousness, ultimately perceiving the divine presence in everything throughout the cosmos.

7. (A) P-2, Q-4, R-1, S-3
The Mandukya Upanishad correlates states of consciousness with syllables of the sacred sound Om. The waking state, Vaishvanara, corresponds to the first letter, A. The dream state, Taijasa, is linked to the second letter, U. The deep sleep state, Prajna, is associated with the third letter, M. Finally, the transcendental fourth state, Turiya, is represented by the silence that follows the chanting of the entire syllable.

8. (A) Performing actions without attachment to the fruits
In the Bhagavad Gita, the path of Karma Yoga is defined by the performance of one's prescribed duties while remaining completely unattached to the results or rewards. This practice transforms ordinary work into a spiritual discipline that purifies the mind. By letting go of personal expectations and desires, the practitioner avoids the bondage of karma and maintains mental equanimity in the face of both success and failure.

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9. (C) The power of gods like Agni is subordinate to Brahman.
The Yaksha Upakhyana in the Kena Upanishad serves as a powerful allegory to illustrate the supremacy of Brahman over all celestial powers. It depicts gods such as Agni and Vayu being unable to perform their basic functions without the underlying power of the Absolute. This narrative emphasizes that even divine entities derive their strength from a single source, teaching the importance of humility and realization.

10. (A) A person of steady wisdom unperturbed by dualities.
The Bhagavad Gita describes a Stithaprajna as an individual who possesses steady wisdom and remains completely undisturbed by the dualities of life, such as pleasure and pain. Such a person has mastered their senses and transcended the influence of worldly desires. By finding total satisfaction within the Self, they maintain a constant state of inner peace and clarity, regardless of the external circumstances they encounter.

11. (C) A is true but R is false.
The Mundaka Upanishad distinguishes between two types of knowledge, known as Para Vidya and Apara Vidya. While Para Vidya refers to the higher spiritual knowledge of the eternal Brahman, Apara Vidya encompasses lower knowledge, including the Vedas and worldly sciences. Therefore, the reasoning provided is incorrect because Para Vidya is considered superior to Apara Vidya, as only the higher knowledge leads to final liberation.

12. (B) Prana and Rayi
In the Prashna Upanishad, the sage Pippalada explains that the entire universe originates from the union of two fundamental principles called Prana and Rayi. Prana represents the active, life-giving energy or consciousness, while Rayi symbolizes the passive, material aspect or form. Their interaction forms the basis of all created beings and phenomena, illustrating the duality of energy and matter that characterizes the manifested world.

13. (C) A mental disturbance originating in the mind
Yoga Vasishtha introduces the concept of Adhis, which are defined as primary mental or emotional disturbances that originate within the mind. These afflictions, such as intense desire, stress, or anger, disrupt the natural flow of life energy and can eventually manifest as physical ailments. Understanding Adhis is essential for recognizing the psychosomatic nature of health, where mental disharmony is seen as the root cause of many diseases.

14. (B) (i), (ii) and (iii) only
The Ishavasyopanishad provides a comprehensive spiritual framework by advocating for a life of dedicated action, distinguishing between knowledge and ignorance, and describing the ultimate reality as Brahman. It also emphasizes the concept of Atma Bhava, which involves perceiving the same Self in all beings. Since the text promotes this inclusive vision, the fourth statement is incorrect, making only the first three statements accurate descriptions of its teachings.

15. (A) Realization of Brahman (Brahmanubhuti)
The Mundaka Upanishad identifies the ultimate goal of meditation and spiritual practice as Brahmanubhuti, which is the direct and intuitive realization of the Supreme Reality. This realization involves transcending the limitations of the individual ego and understanding the unity of the Self with the Absolute. Achieving this state is the only way to attain permanent liberation from the cycle of birth and death and experience infinite bliss.

16. (B) Taijasa
According to the Mandukya Upanishad, consciousness operates in different dimensions, and the dream state is specifically known as Taijasa. In this state, the individual is aware of internal mental impressions and experiences a subtle world created by the mind. This is distinct from the waking state and the state of deep sleep. Taijasa represents the inward-moving consciousness that interacts with subjective phenomena during the dreaming process.

17. (A) (iv), (v), (i), (ii), (iii)
The Jnana Saptabhumika in Yoga Vasishtha outlines seven progressive stages of spiritual knowledge. The sequence begins with Subhecha, followed by Vicharana, and then Tanumanasa. The subsequent stages are Sattvapatti and Asamsakti, leading toward the final states of

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realization. This logical progression guides the seeker from the initial aspiration for truth through deep inquiry and the thinning of mental distractions, ultimately resulting in the highest state of wisdom.

18. (A) Rajasic
The Bhagavad Gita categorizes food into three types based on the Gunas, and Rajasic food is characterized by being excessively bitter, sour, salty, hot, or pungent. Consuming such foods is said to cause distress, misery, and various diseases by agitating the mind and body. This classification reflects how dietary habits influence mental states and physical health, with Rajasic choices promoting passion and restlessness rather than tranquility.

19. (C) Aitareya Upanishad
The Aitareya Upanishad primarily focuses on the creation of the universe and the human person, positing that everything emanates from the Atman alone. It describes the Self as the sole reality existing before creation, which then projects the cosmic levels and the guardians of the world. This text emphasizes the fundamental unity between the individual soul and the universal consciousness, providing a detailed philosophical account of cosmic origins.

20. (D) Kurma
The Prashna Upanishad identifies five primary forms of life energy, known as the Panchapranas, which are Prana, Apana, Vyana, Samana, and Udana. Each of these governs specific physiological functions within the human body. Kurma, on the other hand, is considered one of the five sub-pranas or Upapranas in later yogic literature, responsible for the opening and closing of the eyelids, rather than being one of the main Panchapranas.

21. (C) Meditating on the syllable 'Om' as the essence
Udgitha meditation, as described in the Chhandogya Upanishad, involves a deep contemplation on the sacred syllable Om, which is considered the essence of all essences. This practice is part of the Vedic chanting tradition and serves as a method to align the individual's consciousness with the cosmic reality. By focusing on Om as the supreme chant, the practitioner achieves mental purification and gains a deeper understanding of the Absolute.

22. (C) Statement I is true, but Statement II is false.
The Brihadaranyaka Upanishad teaches that Jnana Yoga is the path of knowledge required to understand the true nature of the Atman. However, the second statement is false because the Upanishad emphasizes the ultimate union of the individual Self with the Supreme Self, rather than their permanent separation. The goal of this spiritual philosophy is to realize the non-dual reality where the distinction between the seeker and the divine disappears.

23. (D) One must transcend both to attain immortality.
The Ishavasyopanishad introduces the concepts of Vidya and Avidya, suggesting that while they seem contradictory, they must be understood together. It teaches that relying solely on one leads to darkness, and true wisdom involves using worldly knowledge to overcome physical death while using spiritual knowledge to attain immortality. Therefore, the practitioner must ultimately transcend the limitations of both to reach the highest state of eternal and blissful liberation.

24. (A) It is eternal, unborn, and not slain with the body.
A key teaching of the Katha Upanishad regarding the nature of the soul is its eternal and indestructible quality. The text declares that the Atman is never born and never dies, remaining unaffected even when the physical body is destroyed. This realization is central to overcoming the fear of death and understanding one's true identity. The soul is described as the ancient, unchanging witness that exists beyond all material transformations.

25. (C) By the complete cessation of the mind
In Yoga Vasishtha, the highest state of happiness or Sukha is described as being attained only through the complete cessation of mental activity. When the mind is silenced and free from all thoughts, desires, and attachments, the individual experiences the innate bliss of the Self. This state of mental quiescence is considered the ultimate spiritual achievement, transcending

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all temporary pleasures derived from external objects or the satisfaction of sensory desires.

26. (B) P-3, Q-4, R-1, S-2
The Bhagavad Gita is organized into chapters that deal with specific spiritual concepts. Stithaprajna is discussed in Chapter II as part of the description of a person of steady wisdom. Dhyana Yoga, the path of meditation, is detailed in Chapter VI. The qualities of divine and demoniacal natures are found in Chapter XVI, while the analysis of the three kinds of faith is presented in the seventeenth chapter.

27. (D) The Self (Brahman) is the "mind of the mind".
The Kena Upanishad begins with a series of questions about the hidden power that directs the mind and senses. Its ultimate conclusion is that the Self, or Brahman, is the "mind of the mind" and the "ear of the ear." This means that the physical and mental organs cannot function independently; they are energized and directed by the underlying supreme consciousness that is beyond the grasp of ordinary perception.

28. (B) The study of the soul and its immortality.
In the context of the Bhagavad Gita, Sankhya Yoga refers to the analytical path of knowledge that focuses on the nature of the soul. It involves understanding the distinction between the eternal, indestructible Atman and the perishable physical body. This philosophical framework is used by Lord Krishna to teach Arjuna about the immortality of the Self, providing the intellectual foundation necessary to perform one's duty without the fear of death.

29. (A) Both A and R are true and R is the correct explanation of A.
The Taittiriya Upanishad contains the Ananda Valli, which provides a detailed explanation of the five sheaths, known as the Pancha Kosha. This doctrine serves a systematic purpose by guiding the spiritual seeker from the gross level of the physical body through the vital, mental, and intellectual layers to the innermost sheath of bliss. Therefore, both statements are true, and the reason correctly explains the pedagogical function of the kosha framework.

30. (C) (i), (iii), and (iv) only
Understanding the Bhagavad Gita requires focusing on central spiritual concepts such as the nature of the Self, the qualities of a person with steady wisdom, the path of selfless action, and the nature of devotion. While physical postures and war strategies are mentioned or provide context, they are not the primary spiritual teachings of the text. Thus, the correct understanding involves integrating the paths of knowledge, action, and devotion into one's life.

31. (A) The number of powers that support a creature.
In the Prashna Upanishad, the second question posed to sage Pippalada by Bhargava Vaidarbhi concerns the various powers or deities that support a living creature and which among them is the most essential. The sage explains that while multiple senses and elements support the body, it is the vital life force, or Prana, that is the supreme power. This dialogue highlights the hierarchical importance of life energy over sensory and physical functions.

32. (B) It is a prerequisite for receiving Brahma-vidya.
The Mundaka Upanishad emphasizes that Gurubhakti, or devotion to a qualified teacher, is an essential prerequisite for acquiring Brahma-vidya. It teaches that spiritual knowledge cannot be attained through self-study alone but must be received from a guru who has realized the truth. This devotion ensures that the student is humble, receptive, and disciplined, creating the necessary inner conditions for the successful transmission and realization of the highest spiritual wisdom.

33. (B) Instructions for a student finishing education.
The Shiksha Valli of the Taittiriya Upanishad concludes with a famous convocation address that provides ethical and practical instructions for a student who has completed their formal education. It advises the individual to speak the truth, practice virtue, and continue their daily studies. These guidelines are intended to help the student lead a balanced and righteous life as they transition from the teacher's abode into the responsibilities of a householder.

34. (A) The perception of the Self in all beings.
The concept of Atma Bhava in the Ishavasyopanishad refers to the spiritual realization where one perceives the same eternal

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Self in all living beings and sees all beings within the Self. This non-dual vision removes all feelings of hatred, repulsion, and delusion. By recognizing the universal divinity in every creature, the practitioner develops a sense of profound unity and compassion, which is the hallmark of a truly enlightened and liberated soul.

35. (C) The syllables of 'Omkara'.
The Mandukya Upanishad provides a concise and profound analysis of consciousness by correlating its four states with the syllables of the sacred mantra Omkara. The waking state is linked to the letter A, the dream state to U, and the deep sleep state to M. The fourth and ultimate state, Turiya, is represented by the silence that remains. This framework serves as a meditative path for realizing the Absolute through sound.

36. (D) Equanimity toward earth, stone, and gold.
A key characteristic of a person practicing Dhyana Yoga, as described in the Bhagavad Gita, is the attainment of equanimity. This means the practitioner views a lump of earth, a stone, and a piece of gold with equal regard, as they have transcended material value and attachment. Such a yogi remains balanced and focused on the inner Self, regardless of whether they are faced with objects of low value or immense worldly wealth.

37. (C) Physical ailments arising from Adhis.
Yoga Vasishtha classifies ailments into Adhis and Vyadhis. While Adhis are mental disturbances, Vyadhis are the physical diseases that manifest as a result of those mental afflictions. It teaches that when the mind is agitated by stress or desire, it disrupts the flow of life force, leading to physical illness. Therefore, Vyadhis are viewed as the physiological consequences of psychological imbalances, highlighting the deep connection between the mind and the body.

38. (B) Jnana Yoga
The Brihadaranyaka Upanishad is one of the most significant texts emphasizing Jnana Yoga, the path of knowledge, to realize the union of the individual Atman with the Supreme Paramatman. Through deep inquiry and philosophical contemplation, as seen in the dialogues of Yajnavalkya, the seeker learns to transcend ignorance and identify with the Absolute. This path focuses on the intellectual and intuitive understanding of the non-dual reality of the Self and the universe.

39. (D) Higher and lower knowledge.
The Mundaka Upanishad categorizes all knowledge into two distinct types: Para Vidya and Apara Vidya. Apara Vidya represents lower knowledge, encompassing the four Vedas and various worldly sciences. In contrast, Para Vidya is the higher knowledge through which the eternal and imperishable Brahman is realized. This distinction clarifies that while intellectual and scriptural studies are valuable, they are secondary to the direct spiritual experience of the ultimate reality which leads to liberation.

40. (A) (i), (ii) and (iii) only
Yoga Vasishtha is a comprehensive text that explores psychosomatic ailments, identifies four gatekeepers to freedom, and outlines the seven stages of knowledge known as Jnana Saptabhumika. These elements are central to its teachings on spiritual liberation and mental health. However, the text does not reject meditation; instead, it actively promotes it as a primary means to achieve the quiescence of the mind. Therefore, only the first three statements are correct and accurate.

41. (C) It is the means to overcome sorrow.
According to the Katha Upanishad, Self-realization is of paramount importance because it is the only way to permanently overcome sorrow and the cycle of death. By understanding the eternal nature of the Atman, the seeker transcends the suffering associated with the perishable body and the fluctuating mind. This spiritual wisdom brings about a state of fearlessness and lasting peace, allowing the individual to remain grounded in the infinite reality beyond external changes.

42. (A) The man of wisdom (Jnani)
The Bhagavad Gita identifies four types of devotees who worship the Lord: the distressed, the seeker of wealth, the inquisitive, and the wise. Among these, the Jnani, or the man of wisdom, is considered the highest and most dear to the Divine. This is because the Jnani is constantly united with the Absolute in single-minded devotion, possessing the understanding

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that there is nothing else besides the Supreme Reality, thus practicing the most selfless love.

43. (D) Katha Upanishad
The Katha Upanishad is famous for its narrative structure featuring a dialogue between the young seeker Nachiketa and Yama, the god of death. After Nachiketa is granted three boons, his final request is to understand the mystery of what happens to the soul after death. Yama's detailed response forms the core of the text, providing profound teachings on the nature of the Atman, the practice of Yoga, and the path to spiritual immortality.

44. (C) Statement I is true, but Statement II is false.
In Yoga Vasishtha, the development of Satvaguna is considered essential for spiritual progress because it represents purity, harmony, and wisdom. However, the second statement is false because these qualities are fostered by cultivating calmness and discipline, not by encouraging greed, passion, or excessive activity. Those latter traits are associated with Rajas and Tamas, which are viewed as obstacles that must be overcome to achieve the mental clarity needed for higher realization.

45. (C) The nature of Brahman.
The Bhriguvalli of the Taittiriya Upanishad tells the story of Bhrigu, who approaches his father Varuna to learn about the ultimate reality, Brahman. Through a series of inquiries and deep penance, Bhrigu progressively realizes that Brahman is not just matter, life force, mind, or intellect, but is ultimately bliss itself. This narrative illustrates the process of systematic spiritual investigation where the seeker moves from grosser layers of existence to the subtlest truth of divinity.

46. (D) Action performed without attachment to fruits.
Nishkama Karma is a central doctrine of the Bhagavad Gita that refers to performing one's prescribed duties without any attachment to the results or personal rewards. This approach allows a person to remain active in the world while avoiding the psychological bondage and stress associated with desire-driven actions. By focusing on the act itself and dedicating the fruits to the Divine, the practitioner achieves mental purification and moves closer to the goal of spiritual liberation.

47. (C) P-4, Q-1, R-2, S-3
Yoga Vasishtha uses specific terminology to describe the spiritual path and human condition. Jnana Saptabhumika refers to the seven stages of knowledge that lead to enlightenment. Adhi denotes a mental affliction or disturbance that starts in the mind. Dwarpaal signifies a gatekeeper to freedom, representing essential virtues like tranquility. Finally, Satvaguna describes the quality of purity and harmony that is necessary for spiritual growth and the attainment of higher wisdom.

48. (B) Kena Upanishad
The Kena Upanishad emphasizes that the ultimate truth of Brahman cannot be grasped by the senses or the intellect alone, but must be realized through intuitive experience. This theme is illustrated in the Yaksha Upakhyana, where powerful gods are unable to recognize Brahman when it appears before them. It is only through humble inquiry and the guidance of divine wisdom, represented by Uma, that the true nature of the Absolute is finally revealed to them.

49. (B) Creation emanating from the Self.
The Aitareya Upanishad presents the fundamental concept that the entire universe was created by and emanated from the Atman, or the supreme Self. It describes how the Self existed alone in the beginning and then projected the various cosmic spheres, elements, and living beings. This perspective highlights the non-dual nature of reality, where the creator and the creation are not separate entities, but are different expressions of the same underlying universal consciousness.

50. (A) Divine and Demoniac (Daiva and Asura)
The Bhagavad Gita classifies human temperaments into two primary categories: the divine nature, known as Daivi Sampad, and the demoniacal nature, known as Asuri Sampad. The divine nature is characterized by virtues such as fearlessness, purity, and compassion, which lead toward liberation. In contrast, the demoniacal nature is defined by pride, anger, and ignorance, which result in further worldly bondage. This distinction serves as a moral guide for the practitioner's self-improvement.

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51. (A) Both A and R are true and R is the correct explanation of A.
The Bhagavad Gita explains that the three Gunas—Sattva, Rajas, and Tamas—are the fundamental forces of nature that bind the immortal soul to the physical body. These qualities arise from Prakriti and influence every aspect of an individual's personality, behavior, and choices. Therefore, both the assertion and the reason are true, as the interaction of these Gunas determines the character of human life and creates the various attachments that keep the soul in bondage.

52. (D) The intellect sheath
In the Taittiriya Upanishad's system of the five sheaths, the Vijnanamaya Kosha is identified as the intellectual sheath. It represents the aspect of the human personality responsible for discrimination, decision-making, and logical reasoning. This sheath is subtler than the emotional mind and serves as the bridge between the lower mental functions and the innermost sheath of bliss. It is through the purification and proper use of this intellect that a seeker can understand higher truths.

53. (C) Vichara (Inquiry)
Yoga Vasishtha mentions a version of the eight limbs of meditation that is similar to classical yoga, including Yama, Niyama, and Asana. However, Vichara, which means inquiry or investigation, is categorized as one of the four gatekeepers to freedom rather than being listed as one of the eight limbs. While inquiry is vital to the philosophical framework of the text, it serves a different structural role in the seeker's journey compared to the formal limbs of meditation.

54. (B) Mundaka Upanishad
The Mundaka Upanishad warns against relying on selfish or ritualistic actions performed for personal gain, comparing such deeds to unsafe boats that cannot cross the ocean of existence. It teaches that while these actions may lead to temporary heavenly rewards, they do not provide the permanent liberation found in higher knowledge. This theme emphasizes the limitations of the material path and encourages the seeker to pursue the imperishable truth of Brahman through Para Vidya.

55. (B) (iii), (ii), (v), (i), (iv)
The Taittiriya Upanishad describes the five sheaths in a systematic order from the grossest to the subtlest. The sequence begins with the physical sheath, Annamaya, followed by the vital sheath, Pranamaya. Next is the mental sheath, Manomaya, then the intellectual sheath, Vijnanamaya. Finally, the innermost and subtlest layer is the bliss sheath, Anandamaya. This progression provides a roadmap for the practitioner to move their focus inward, ultimately reaching the core reality of the Self.

56. (A) Liberation via renouncing fruits of action.
The final chapter of the Bhagavad Gita, often titled Moksa-Samnyasa Yoga, teaches that true liberation is achieved through the renunciation of the fruits of action rather than the abandonment of action itself. It emphasizes that performing one's duties without personal attachment or desire for reward leads to spiritual freedom. This synthesis of action and renunciation allows an individual to live fully in the world while remaining mentally detached, ensuring that work becomes a means of enlightenment.

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57. (C) It introduces the Shandilyavidya.
The Chhandogya Upanishad is a major philosophical text that introduces several important meditation techniques, including Shandilyavidya. This specific teaching focuses on the realization that everything in the universe is Brahman and that the individual soul is identical to this supreme reality. By focusing on this profound truth with a calm and concentrated mind, the seeker achieves a state of spiritual unity and experiences the infinite nature of the divine presence within and without.

58. (A) Adhis are the cause of Vyadhis.
Yoga Vasishtha explains the psychosomatic origin of disease by stating that Adhis, which are mental afflictions or disturbances, are the primary cause of Vyadhis, which are physical ailments. It posits that when the mind is clouded by ignorance, desire, or stress, it disrupts the flow of life force through the energy channels. This internal disruption eventually manifests as physical sickness. Thus, treating the mind is seen as the fundamental way to achieve lasting bodily health.

59. (D) The transcendental state beyond the first three.
The Mandukya Upanishad describes Turiya as the fourth state of consciousness that exists beyond and underlies the waking, dream, and deep sleep states. It is not a state that can be perceived by the senses or the mind, but is the transcendental reality that is the true nature of the Self. Turiya is the silent, non-dual witness of all experiences, representing the ultimate realization of unity where all distinctions and worldly phenomena are finally resolved.

60. (B) (ii) and (iii) only
The Bhagavad Gita's teachings on Bhakti Yoga describe a true devotee as someone who is free from egoism, maintains equanimity toward friend and foe, and remains content in all circumstances. Additionally, the text emphasizes that devotion involves performing all actions for the sake of the Divine without any personal desire. Since the other statements either misrepresent the difficulty of paths or promote negative traits like hatred, only the second and third statements accurately reflect the Gita's message.

61. (C) It is the supreme science of all.
The Mundaka Upanishad extols the greatness of Brahmavidya, or the knowledge of Brahman, by describing it as the foundation and supreme science of all other branches of knowledge. It is considered the highest because it leads to the realization of the eternal and imperishable truth, while all other sciences deal with temporary and perishable phenomena. Attaining this wisdom is seen as the ultimate achievement that liberates the individual from ignorance and the cycle of suffering.

62. (D) Apana
In the system of the five pranas described in the Prashna Upanishad, Apana is the form of life force responsible for the downward movement and the process of excretion. It governs the lower regions of the body and ensures the proper elimination of waste products. This function is essential for maintaining physical health and balance, as it balances the upward-moving energies and supports the foundational physiological processes necessary for the body's continued survival and vitality.

63. (A) Brihadaranyaka Upanishad
The Brihadaranyaka Upanishad is a massive and profound text that places significant emphasis on the union of the individual Atman with the Supreme Paramatman. Through intricate dialogues and philosophical inquiries, it explores the non-dual nature of reality and the path of Jnana Yoga. This text is the source of many great spiritual dictums that declare the identity of the individual soul with the Absolute, serving as a primary foundation for the school of Advaita philosophy.

64. (B) Tamasic faith
The Bhagavad Gita explains that human faith is determined by the three Gunas, and Tamasic faith is characterized by the worship of spirits, ghosts, or entities like Yakshas and Rakshasas. Individuals with this type of faith are often driven by ignorance, delusion, and inertia. This classification helps seekers understand that the object and quality of one's faith reflect their inner nature and influence their spiritual trajectory, with Tamasic qualities representing the lowest level of awareness.

65. (B) The longing for spiritual truth.
Subhecchа is the first stage of the Jnana Saptabhumika in Yoga Vasishtha and represents the initial, righteous desire or longing for spiritual truth. This stage occurs when an individual begins to feel a sense of detachment from worldly pleasures and starts seeking a deeper meaning to life. It is the crucial starting point for the spiritual journey, where the seeker's mind becomes oriented toward inquiry, virtue, and the eventual attainment of higher knowledge and liberation.

66. (C) Statement I is true, but Statement II is false.
The Bhagavad Gita provides several profound definitions of Yoga, including the concept of mental equanimity, famously stating that "evenness of mind is called yoga." However, the second statement is false because the Gita's scope of Yoga is vast and comprehensive, encompassing the paths of action, knowledge, and devotion. It is not limited to physical postures or breath control, but is presented as a complete lifestyle and internal discipline for achieving spiritual perfection and union with the Divine.

67. (C) Mandukya Upanishad

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The Mandukya Upanishad is the shortest among the ten principal Upanishads, consisting of only twelve verses. Despite its brevity, it is considered extremely significant because it deals exclusively with the four states of consciousness—waking, dream, deep sleep, and the transcendental fourth—in relation to the sacred syllable Om. This text provides a concentrated philosophical framework for understanding the nature of reality and the Self, making it a cornerstone of non-dualistic thought and meditative practice.

68. (D) Cultivating the wise (Satsanga)
Yoga Vasishtha recommends several practices to overcome the various impediments encountered on the path of Yoga, and one of the most important is Satsanga, or cultivating the company of the wise. By associating with those who have realized the truth and exhibit noble qualities, a seeker gains inspiration, clarity, and guidance. This positive environment helps to weaken worldly attachments and mental distractions, providing the necessary support for steady progress toward the goal of spiritual liberation.

69. (A) Both A and R are true and R is the correct explanation of A.
The Ishavasyopanishad opens with the declaration that the entire universe is pervaded by the Supreme Lord, Isha. Based on this spiritual vision, the text advises individuals to enjoy the world through renunciation and to avoid coveting the wealth of others. This promotes a life of detached action, where one performs their duties while recognizing that everything belongs to the Divine. Therefore, both statements are true, and the reasoning accurately explains the ethical consequences of the Upanishad's worldview.

70. (B) Moha (Delusion)
Yoga Vasishtha identifies four positive qualities as the 'Dwarpaals' or gatekeepers to the realm of spiritual freedom: Shama (tranquility), Vichara (inquiry), Santosha (contentment), and Satsanga (company of the wise). Moha, which means delusion or attachment, is considered an obstacle to liberation rather than a gatekeeper. By cultivating the four positive virtues, a seeker can effectively overcome delusion and gain entry into the state of higher knowledge and lasting peace, illustrating the text's focus on character development.

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71. (B) P-2, Q-4, R-1, S-3
In the Taittiriya Upanishad, each of the five sheaths is associated with specific elements or functions of human existence. The Annamaya Kosha relates to the physical body and food. The Pranamaya Kosha is linked to the vital air and life energy. The Manomaya Kosha corresponds to the emotional mind and sensory perceptions. Finally, the Vijnanamaya Kosha represents the higher intellect and the faculty of discrimination. This mapping helps the seeker identify and transcend each layer of personality.

72. (A) Rajas
The Bhagavad Gita describes the Rajas Guna as being born of passion and arising from intense desire and worldly attachment. This quality is characterized by restless activity, greed, and a drive for personal achievement. It binds the soul to the material world by compelling the individual to perform actions with the expectation of results. While Rajas provides the energy for movement and creation, its unbridled nature leads to stress and perpetual dissatisfaction for the practitioner.

73. (C) Pippalada
The Prashna Upanishad is structured around six major spiritual questions posed by six earnest seekers to the renowned sage Pippalada. Each question explores a different aspect of existence, ranging from the origin of creatures and the nature of prana to the states of consciousness and the ultimate reality of Brahman. The sage's detailed and systematic answers provide a comprehensive understanding of Vedic philosophy, emphasizing the seeker's need for discipline and penance before receiving higher wisdom.

74. (A) (i), (ii) and (iii) only
The Mundaka Upanishad, belonging to the Atharva Veda, teaches that the entire universe originated from the imperishable Brahman and highlights the importance of Tapas, or disciplined austerity, for realization. However, the fourth statement is incorrect because the Upanishad considers Para Vidya, the higher spiritual knowledge, to be the supreme knowledge, while Apara Vidya is viewed as lower. Therefore, only the first three statements accurately describe the characteristics and teachings of this significant and widely studied Upanishadic text.

75. (A) Renouncing fruits of actions.
In the Bhagavad Gita, the term Samnyasa Yoga primarily refers to the internal practice of renouncing the fruits or rewards of one's actions rather than the physical abandonment of duties. It emphasizes that a person can be a true renunciate while living in society by remaining unattached to personal gains. This approach transforms every action into a spiritual offering, leading to mental purification and the eventual attainment of liberation without necessitating the adoption of traditional monastic life.

76. (B) Power is derived from Brahman.
The Yaksha Upakhyana in the Kena Upanishad delivers a profound moral lesson that all power and glory in the universe are derived from the Supreme Brahman. It illustrates that even the great gods Agni, Vayu, and Indra were helpless when faced with the Absolute until they recognized its supremacy. This narrative warns against the dangers of ego and pride, teaching that the true source of all success and ability is the underlying divine consciousness that sustains existence.

77. (C) Foods that promote health and life.
According to the Bhagavad Gita, a person of Sattvic nature or a serious Yoga-Sadhaka prefers foods that are pure, nutritious, and pleasant. These foods are described as promoting health, longevity, strength, and happiness. They are typically savory, firm, and agreeable to the heart, avoiding the extremes of being too bitter, sour, or spicy. Such a diet supports mental clarity and tranquility, which are essential qualities for maintaining a steady and focused practice on the spiritual path.

78. (D) The thinning out of the mind.
Tanumanasa is the third stage of the Jnana Saptabhumika in Yoga Vasishtha, characterized by the gradual attenuation or thinning out of mental distractions. In this stage, the seeker's mind becomes refined and less occupied with worldly thoughts and sensory desires due to the practice of the previous stages of aspiration and inquiry. This mental clarity allows for a deeper and more subtle focus on spiritual realities, preparing the practitioner for the subsequent stages of higher realization and bliss.

79. (A) Taittiriya Upanishad
The Ananda Valli is a highly significant section of the Taittiriya Upanishad that focuses on the nature of ultimate bliss and the structure of the human personality. It systematically elaborates on the five sheaths, or Pancha Kosha, through which a seeker must pass to realize the Atman. This section culminates in a description of the hierarchy of happiness, illustrating that the highest form of joy is the realization of Brahman, which is infinite and beyond all mental conceptualizations.

80. (B) Dialogue between Sage Vasishtha and Rama.
A salient feature of the Yoga Vasishtha is its presentation as a profound philosophical dialogue between the sage Vasishtha and Prince Rama. The text uses a series of intricate stories and allegories to explain the nature of reality, the mind, and the path to liberation. It emphasizes the importance of self-effort and inquiry while maintaining a strongly non-dualistic perspective. This unique literary style makes complex spiritual concepts accessible through the context of personal struggle and guidance.

81. (B) Aitareya Upanishad
The Aitareya Upanishad centers on the concept that Brahman is the sole reality and that the entire universe is a manifestation of the Atman. It describes the cosmic creation as a process where the supreme Self projects the worlds and then enters into them as the individual consciousness. This teaching underscores the fundamental identity between the macrocosm and the microcosm, emphasizing that the ultimate goal of life is to recognize this underlying unity and realize one's own divine nature.

82. (A) Action with a desire for fruits.
In the Bhagavad Gita, Sakama Karma refers to actions that are performed with a specific desire for personal rewards or worldly results. This type of action is driven by attachment and ego, which further binds the individual to the cycle of karma and rebirth. While such actions are not necessarily evil, they are considered inferior to Nishkama Karma, as they do not lead to spiritual liberation but rather to temporary satisfaction followed by continued mental unrest and future consequences.

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83. (C) Statement I is true, but Statement II is false.
The Katha Upanishad uses a powerful chariot analogy where the Self is the master, the body is the chariot, the intellect is the charioteer, and the mind represents the reins. While the first statement correctly identifies this analogy, the second statement is false because the horses represent the senses, not the intellect. This framework illustrates how the spiritual seeker must use a disciplined intellect to control the senses and mind to successfully reach the final destination of realization.

84. (A) (iv), (i), (iii), (v), (ii)
In the Bhriguvalli of the Taittiriya Upanishad, Bhrigu's inquiry into the nature of Brahman follows a progressive sequence of realizations. He first identifies Brahman with food or matter, then moves to life force, followed by the mind, then the intellect. Finally, he reaches the ultimate realization that Brahman is bliss itself. This sequence—matter, energy, mind, intellect, and bliss—reflects the systematic inward journey of the seeker as they move from grosser perceptions to the subtlest truth of existence.

85. (C) Shandilyavidya - Chhandogya Upanishad
Among the various pairings of concepts and sources, the association of Shandilyavidya with the Chhandogya Upanishad is accurate. This meditation technique focuses on the omnipresence of Brahman. Other pairings are incorrect because the Panchapranas are primarily discussed in the Prashna Upanishad, Para and Apara Vidya are from the Mundaka Upanishad, and the four states of consciousness are the central theme of the Mandukya Upanishad. Identifying the correct textual origins is essential for a precise understanding of Vedic philosophy.

86. (B) Source of Gunas and activity.
According to the Bhagavad Gita, Prakriti is the material nature that serves as the source of the three Gunas and all physical and mental activity. It is the field in which the soul, or Purusha, experiences the world. Prakriti is described as the dynamic and changing aspect of reality, responsible for the creation, maintenance, and destruction of the manifested universe. Understanding the nature of Prakriti is vital for recognizing the forces that influence human behavior and lead to worldly bondage.

87. (A) Both A and R are true and R is the correct explanation of A.
Yoga Vasishtha emphasizes that most physical diseases, known as Vyadhis, have a psychosomatic origin in mental afflictions called Adhis. It explains that disturbances in the mind, such as intense stress, desire, or ignorance, cause a disharmony in the flow of prana through the energy channels, which eventually manifests as physical illness. Therefore, both the assertion and the reason are true, as the text provides a detailed explanation of how mental health directly impacts physical well-being.

88. (A) Karma Yoga (Path of Selfless Action)
The concept of Karmanishta in the Ishavasyopanishad is very similar to the central teaching of Karma Yoga found in the Bhagavad Gita. Both advocate for a life of active engagement and the performance of duties while remaining mentally detached from the results. This approach ensures that action does not create karmic bondage but instead serves as a means for mental purification and spiritual growth. By fulfilling one's responsibilities selflessly, the practitioner aligns their individual will with the divine law.

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89. (C) The fourth question
In the Prashna Upanishad, the fourth question posed to sage Pippalada by Gargya Sauryayani focuses on the state of an individual during sleep and dreaming. The sage explains which faculties remain awake, which powers dream, and who experiences the happiness of deep sleep. This dialogue provides a profound analysis of the internal mechanics of consciousness, illustrating how the individual soul withdraws from the external world and rests in the underlying reality during the various stages of sleep.

90. (A) (i), (ii), (iii) and (iv) only
The provided statements accurately represent several key yogic teachings: the Katha Upanishad's definition of yoga, Yoga Vasishtha's view on happiness, Chhandogya's focus on Udgitha meditation, and the Gita's concept of Stithaprajna. However, the fifth statement is incorrect because the Mundaka Upanishad categorizes knowledge as Para and Apara, rather than Sattvic and Tamasic. Therefore, only the first four statements are correct, reflecting a wide

range of essential concepts found in classical spiritual texts that guide the practitioner toward realization.

91. (D) Yajnavalkya
The Brihadaranyaka Upanishad is famous for its profound philosophical dialogues, many of which feature the great sage Yajnavalkya. He provides deep insights into the nature of the Self, the Absolute, and the path to immortality, most notably in his conversations with his wife Maitreyi and in the court of King Janaka. His teachings form the core of the Upanishad's message, establishing the intellectual and spiritual framework for understanding the non-dual reality that exists behind the world of forms.

92. (B) Devotion to the Absolute.
In the Bhagavad Gita, Lord Krishna explains that the path of devotion to the unmanifested, imperishable Absolute is much more difficult for embodied beings than devotion to a personal form of God. This is because the human mind and senses naturally relate more easily to tangible forms and qualities. Focusing on the formless requires a high level of abstraction and internal discipline, making the path of personal devotion a more accessible and practical route for most spiritual seekers.

93. (C) The state of non-attachment.
Asamsakti is the fifth stage of the Jnana Saptabhumika in Yoga Vasishtha and represents a profound state of non-attachment. In this stage, the seeker has progressed through initial inquiry and the thinning of the mind to a point where they are no longer affected by worldly attractions or repulsions. This detachment is not a state of indifference but a deep realization of the temporary nature of objects, allowing the individual to remain steady and joyful in their own inner Self.

94. (D) Direct realization of Brahman.
The term Brahmanubhuti, as emphasized in the Mundaka Upanishad, signifies the direct and intuitive realization of the Supreme Reality, Brahman. It is not merely an intellectual understanding or a belief in the divine, but a transformative experience where the seeker perceives their own identity with the Absolute. This realization results in the removal of all ignorance and the knot of the heart, leading to permanent liberation and the attainment of infinite peace and bliss in this very life.

95. (A) A
According to the Mandukya Upanishad, the waking state of consciousness, known as Vaishvanara, is associated with the first letter of the sacred syllable Om, which is A. In this state, the individual is focused on the external world and experiences reality through the physical senses. Mapping this state to the sound of the mantra serves as a meditative technique to help the practitioner understand the different layers of consciousness and eventually transcend them to reach the ultimate reality.

96. (B) It advocates for complete inaction.
The Bhagavad Gita provides various definitions of Yoga and describes three kinds of faith and divine qualities. However, it is incorrect to state that it advocates for complete inaction. On the contrary, Lord Krishna repeatedly emphasizes the importance of performing one's duties and remaining active in the world. The text teaches that the goal is not the abandonment of work itself, but the renunciation of the attachment to the results of that work, which leads to spiritual freedom.

97. (B) Ananda Valli and Bhriguvalli
The concept of the five sheaths, or Pancha Kosha, is systematically elaborated in two major sections of the Taittiriya Upanishad: the Ananda Valli and the Bhriguvalli. While Ananda Valli provides the primary description of the sheaths, the Bhriguvalli reinforces this knowledge through the story of Bhrigu's personal realization. Together, these sections offer a comprehensive spiritual framework for understanding the layers of human personality and the process of moving from the gross physical level to the innermost blissful Self.

98. (A) The practice of right inquiry.
Vichara is identified as one of the four gatekeepers to freedom in Yoga Vasishtha and refers to the practice of right inquiry or spiritual investigation. It involves constant contemplation on questions such as "Who am I?" and "What is the nature of this universe?" By engaging in systematic inquiry, the seeker develops the discrimination

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needed to distinguish between the eternal reality and the temporary illusions of the world, which is a fundamental step toward achieving mental clarity and liberation.

99. (C) Shvetashvatara
Traditional lists typically identify ten principal Upanishads upon which major commentaries have been written, including Kena, Katha, and Mundaka. While the Shvetashvatara Upanishad is a highly important and widely respected text that discusses the nature of the Supreme Being and Yoga, it is usually not included in the standard list of the ten "Mukhya" or principal Upanishads. Recognizing this traditional classification is important for understanding the historical development of Vedic literature and the focus of major philosophical schools.

100. (A) P-4, Q-3, R-1, S-2
Various Upanishads are the original sources of fundamental spiritual concepts. The definition of Yoga as the control of the senses is found in the Katha Upanishad. The fundamental principles of creation, Prana and Rayi, are discussed in the Prashna Upanishad. The Kena Upanishad contains the Yaksha Upakhyana, which illustrates the supremacy of Brahman. Finally, the Ishavasyopanishad explores the duality of Vidya and Avidya, providing a balanced approach to knowledge and action for the spiritual seeker.

101. (C) Qualities of divine/demoniac.
The sixteenth chapter of the Bhagavad Gita, titled Daivasura-Sampad-Vibhaga Yoga, focuses on describing the various qualities that characterize divine and demoniacal natures. Divine qualities include fearlessness, purity of mind, and compassion, which lead toward liberation. In contrast, demoniacal qualities like pride, arrogance, and anger result in bondage and spiritual decline. This detailed analysis serves as a practical guide for individuals to recognize and cultivate positive traits while systematically eliminating negative tendencies from their own character and life.

102. (B) Disciplined spiritual austerity.
In the Mundaka Upanishad, Tapas signifies disciplined spiritual austerity or concentrated focus. It is not viewed as a selfish act but as an essential practice for purifying the mind and preparing the seeker for the realization of Brahman. By engaging in Tapas, an individual develops the inner strength and clarity needed to transcend worldly distractions. The text emphasizes that the ultimate truth is attained by those whose life and practice are grounded in truth, penance, and correct spiritual knowledge.

103. (D) Pranamaya Kosha
In the Taittiriya Upanishad's doctrine of the five sheaths, the Pranamaya Kosha is the layer identified with the vital breath and physiological functions. It is subtler than the physical body and provides the energy necessary for all bodily activities. This sheath consists of the five pranas and ensures the animation and maintenance of the living being. Understanding the Pranamaya Kosha is essential for recognizing how life energy connects the physical frame with the more subtle mental and intellectual layers.

104. (A) (i) and (iv) only
The Mandukya Upanishad identifies four states of consciousness: the waking state (Vaishvanara), the dream state (Taijasa), the deep sleep state (Prajna), and the fourth transcendental state (Turiya). While the first and fourth statements correctly identify the waking and transcendental states, the descriptions of Taijasa and Prajna are swapped in the other options. Therefore, only statements one and four are correct, accurately representing the Upanishad's framework for understanding the nature of external, internal, and ultimate reality through conscious experience.

105. (C) Cultivating purity and wisdom.
According to Yoga Vasishtha, developing Satvaguna is a vital spiritual practice that involves cultivating qualities such as purity, harmony, and wisdom. By increasing this Guna, a seeker achieves the mental clarity and tranquility necessary for deep inquiry and realization. It requires a disciplined lifestyle and a focus on noble thoughts and actions, contrasting with the restless nature of Rajas or the dullness of Tamas. Strengthening Satva allows the practitioner to eventually transcend all Gunas and reach the Absolute.

106. (A) Withdrawn senses from objects.

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The Bhagavad Gita describes a Stithaprajna, a person of steady wisdom, as someone who has successfully withdrawn their senses from worldly objects, much like a tortoise withdraws its limbs into its shell. This sensory control prevents external distractions from disturbing the inner peace and clarity of the mind. By remaining centered in the Self and free from attachments, the Stithaprajna maintains equanimity in all situations, representing the ideal of spiritual perfection and stable, realized consciousness in daily life.

107. (A) Both A and R are true and R is the correct explanation of A.
The Chhandogya Upanishad contains the famous Shandilyavidya, which is a specific meditation technique focusing on the omnipresence of the Divine. This teaching provides the profound statement "All this is Brahman" and advises the practitioner to meditate on this truth with a calm and peaceful mind. Therefore, both the assertion and the reason are true, as the vidya serves as a practical method for realizing the unity of the individual soul with the infinite reality of the universe.

108. (B) Emanating from Brahman.
The Mundaka Upanishad explores the origin of creation by describing it as something that emanates naturally from the imperishable Brahman, similar to how a spider projects its web or how herbs grow from the earth. This analogy suggests that the universe is not created from something separate, but is an expression of the same divine substance. Understanding this relationship helps the seeker perceive the underlying divinity in all things and realize the non-dual nature of the source and the manifestation.

109. (C) Pride, arrogance, and anger.
According to the Bhagavad Gita, individuals with Asuri Sampad, or a demoniacal nature, are characterized by traits such as pride, arrogance, and anger. They are driven by excessive ego and a desire for worldly power, often lacking in truthfulness and purity. These qualities lead to further delusion and bondage in the material world, contrasting sharply with the divine qualities that lead to liberation. Recognizing these negative traits is essential for any practitioner aiming to purify their character and progress spiritually.

110. (D) The complex origin of Prana.
In the Prashna Upanishad, the third question posed to sage Pippalada by Kausalya Ashvalayana concerns the complex origin, entry, and distribution of Prana within the human body. The sage explains how the vital life force is born from the Self and how it divides itself into five forms to govern different physiological functions. This dialogue emphasizes the fundamental role of Prana as the mediator between the soul and the physical body, providing a detailed account of its subtle operations.

111. (A) Does not feel repulsion or hate.
The Ishavasyopanishad teaches that once a person realizes the spiritual unity of existence by seeing all beings in the Self and the Self in all beings, they transcend the dualities of attraction and aversion. Consequently, such a realized individual does not feel repulsion or hate toward anyone or anything. This non-dual vision brings about a state of universal love and profound peace, as the seeker recognizes that there is no "other" to be feared or rejected in the Absolute reality.

112. (B) Subheccha, Vicharana, Tanumanasa, Sattvapatti
The Jnana Saptabhumika in Yoga Vasishtha follows a specific progressive order that reflects the seeker's spiritual growth. It begins with Subheccha, which is the initial longing for truth. This is followed by Vicharana, the stage of right inquiry and investigation. The third stage is Tanumanasa, where the mind becomes refined and thinned. Finally, the fourth stage is Sattvapatti, where the mind rests in the state of purity and harmony. This sequence provides a clear roadmap for achieving enlightened consciousness.

113. (B) Moderate in eating and sleeping.
The Bhagavad Gita emphasizes that Dhyana Yoga, the yoga of meditation, is not for those who eat too much or too little, nor for those who sleep too much or are always awake. Instead, it is best practiced by an individual who is moderate and regulated in all aspects of life, including diet, rest, and work. This balance ensures that the physical

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body does not become an obstacle, allowing the mind to remain calm, focused, and ready for deep spiritual contemplation.

114. (A) Intellectual knowledge.
In the context of the Bhagavad Gita, Sankhya Yoga refers to the path of intellectual knowledge and analytical reasoning. It involves a systematic understanding of the distinction between the eternal soul and the temporary physical body. By grasping this philosophical truth, the seeker can overcome the delusions of attachment and grief. This intellectual clarity provides the necessary foundation for then moving into the practical application of selfless action, ensuring that the practitioner's efforts are guided by correct understanding.

115. (C) Mandukya Upanishad
The Mandukya Upanishad contains one of the four great Vedic dictums, or Mahavakyas, which is "Ayam Atma Brahma," meaning "This Self is Brahman." This profound statement encapsulates the core of non-dualistic philosophy, declaring the fundamental identity between the individual soul and the absolute reality. By analyzing the states of consciousness and the syllable Om, the Upanishad guides the seeker to realize this truth, which is considered the ultimate goal of all spiritual inquiry and the means for permanent liberation.

116. (D) Mental renunciation of fruits.
The Bhagavad Gita provides a unique and practical explanation of Samnyasa, defining it not as the outward abandonment of society or responsibilities, but as the mental renunciation of the fruits of actions. A true renunciate is one who performs their prescribed duties with a sense of detachment, offering the results to the Divine. This internal state of being allows an individual to remain active in the world while being spiritually free from the bondage and anxiety that arise from personal desire.

117. (C) Statement I is false, but Statement II is true.
Yoga Vasishtha is primarily a philosophical text that focuses on Advaita Vedanta and the nature of the mind rather than a manual of Hatha Yoga techniques. Therefore, the first statement is false. However, the second statement is true because the text provides an extensive and pioneering discussion on the concepts of Adhis, which are mental afflictions, and Vyadhis, which are physical diseases. It emphasizes their deep interrelation, presenting a sophisticated early model of psychosomatic medicine and spiritual healing.

118. (B) Absorption in bliss of Self.
Padarthabhavana is the sixth stage of the Jnana Saptabhumika in Yoga Vasishtha, characterized by a deep and unwavering absorption in the bliss of the Self. In this advanced state of realization, the seeker no longer perceives external objects as independent realities but sees only the underlying consciousness in everything. This level of wisdom represents a significant transformation where the individual is almost entirely centered in the Absolute, experiencing a profound sense of unity and spiritual joy that transcends all worldly experiences.

119. (D) The soul which sustains all.
In the Bhagavad Gita, Lord Krishna distinguishes between His lower nature, consisting of the material elements, mind, and intellect, and His higher nature, or Para Prakriti. The higher nature is the life-principle or the individual soul that sustains the entire universe. While the lower nature provides the building blocks of the physical world, it is the higher nature that animates and gives meaning to existence. Understanding this distinction is crucial for realizing the divine source of all living beings and phenomena.

120. (B) (iv) and (v) only
Several statements accurately describe key yogic texts: the Katha Upanishad's definition of yoga, the Gita's classification of food, and Yoga Vasishtha's stages of knowledge. However, the fourth statement is incorrect because the Mandukya Upanishad focuses on the four states of consciousness, not the Panchapranas. Similarly, the fifth statement is false because the Ishavasyopanishad promotes the performance of selfless action rather than rejecting it. Thus, only the fourth and fifth statements are incorrect descriptions of the respective textual teachings.

121. (C) Smaller than smallest.
The Katha Upanishad describes the nature of the Atman, or the Self, using paradoxical language to emphasize its subtle and all-pervasive quality. It

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states that the Self is "smaller than the smallest and greater than the greatest." This means that the soul resides within the heart of every creature, beyond the reach of the physical senses. Realizing this subtle essence requires a refined intellect and a disciplined mind, leading the seeker to overcome sorrow and attain the eternal peace of Brahman.

122. (A) Santosha
Among the four gatekeepers to freedom mentioned in Yoga Vasishtha, Santosha refers to the virtue of contentment. It is the state of being satisfied with whatever one has or whatever situation one finds oneself in, without the constant desire for more. Contentment is considered a powerful tool for spiritual progress because it calms the mind and reduces worldly distractions. By mastering Santosha, a seeker gains the mental stability and peace necessary to enter the higher realms of inquiry and eventual liberation.

123. (D) Surrendering all dharmas.
The eighteenth and final chapter of the Bhagavad Gita concludes with the ultimate message of total surrender to the Divine. Lord Krishna advises Arjuna to abandon all various duties or "dharmas" and take refuge in Him alone. This supreme surrender is the culmination of the paths of action, knowledge, and devotion. It signifies the complete offering of one's individual will to the universal will, which is the final step in achieving absolute spiritual freedom and union with the Supreme Reality.

124. (B) P-3, Q-4, R-1, S-2
The Bhagavad Gita uses specific terms to describe the fundamental aspects of spiritual life. Atmaswarupa refers to the true, eternal nature of the Self. The Trigunas—Sattva, Rajas, and Tamas—are the three qualities that characterize material nature. Sakama Karma denotes actions performed with a desire for specific fruits or results. Finally, a Bhakta is a dedicated devotee of the Lord. These concepts are foundational for understanding the text's teachings on how to live and achieve spiritual perfection.

125. (C) Prajna
In the Mandukya Upanishad, the state of deep, dreamless sleep is called Prajna. In this state, consciousness is unified and remains in a condition of pure potential and bliss, free from the distractions of external sensory perception or internal mental images. It represents a deeper level of reality than the waking or dream states, where the individual experiences a temporary union with the underlying consciousness, although this experience is obscured by a veil of ignorance that prevents full realization.

126. (D) Brihadaranyaka Upanishad
The dialogues between the sage Yajnavalkya and his wife Maitreyi are among the most famous and profound sections of the Brihadaranyaka Upanishad. These conversations explore the nature of the Atman and emphasize that the Self is the ultimate source of all love and value. Through these teachings, the text presents the core principles of Jnana Yoga, guiding the seeker toward the realization that everything in existence is essentially the Self and that knowing this truth leads to eternal life.

127. (A) Both A and R are true and R is the correct explanation of A.
The Mundaka Upanishad warns that ritualistic or selfish actions performed for personal gain are like "unsafe boats" that cannot reliably carry one across the ocean of worldly existence. This is because such actions are limited and their results are perishable, whereas the goal of liberation is eternal and imperishable. Therefore, both the assertion and the reason are true, highlighting the Upanishad's focus on the superiority of higher spiritual knowledge over the performance of temporary, result-oriented Vedic rituals.

128. (B) Ignorance and inertia.
The Bhagavad Gita describes the Tamas Guna as being born of ignorance and acting as the deluder of all embodied beings. It is characterized by qualities such as inertia, laziness, sleep, and negligence. Tamas binds the soul to the body by obscuring the individual's wisdom and preventing them from taking positive, purposeful action. While all Gunas are part of nature, Tamas represents the lowest level of consciousness, which must be overcome by cultivating activity through Rajas and then purity through Sattva.

129. (B) Om

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The fifth main question in the Prashna Upanishad, asked by Shaibya Satyakama, concerns the results of meditating on the sacred syllable Om throughout one's life. Sage Pippalada explains that Om represents both the lower Brahman and the higher Brahman. Depending on the depth and intensity of the meditation on its various aspects, the practitioner can attain different levels of existence, ultimately leading to the realization of the supreme, eternal, and peaceful reality of the Absolute beyond all temporary states.

130. (A) (i), (ii) and (iv) only
Several pairs correctly match concepts with their original textual sources. Adhis and Vyadhis are key topics in Yoga Vasishtha, while the distinction between Para and Apara Vidya is central to the Mundaka Upanishad. The Pancha Kosha doctrine is systematically presented in the Taittiriya Upanishad. However, since the correct answer option excludes the third pair, we focus on the accuracy of the others. These matchings reflect the diverse and specialized contributions of different Vedic and post-Vedic texts to Indian spiritual philosophy.

131. (C) The intellect (Buddhi)
In the chariot analogy presented in the Katha Upanishad, the charioteer represents the intellect, or Buddhi. The intellect is the faculty responsible for discrimination and decision-making. Just as a skillful charioteer uses the reins to control the horses, the practitioner must use a disciplined intellect to manage the mind and senses. When the intellect is firm and wise, it guides the individual toward the final goal of realization, ensuring that the spiritual journey is steady and correctly directed.

132. (D) State of a Jivanmukta.
Turyaga is the seventh and final stage of the Jnana Saptabhumika in Yoga Vasishtha, representing the state of a Jivanmukta, or one who is liberated while still living in the body. In this stage, the individual has completely transcended the world of dualities and remains perpetually established in the transcendental fourth state of consciousness. They perform their worldly roles with perfect detachment and infinite bliss, viewing the entire universe as an expression of the same non-dual reality of the Self.

133. (C) Intuitive experience
The Kena Upanishad emphasizes that the ultimate truth of Brahman cannot be attained through sensory perception or logical reasoning alone, as the Absolute is beyond the reach of the eyes, speech, and mind. Instead, it is realized through a direct and intuitive experience, often referred to as "Pratibodha." This realization occurs when the seeker transcends the intellectual level and experiences the divine presence as the underlying reality of their own existence, leading to the attainment of spiritual immortality.

134. (B) Fearlessness (Abhayam)
The Bhagavad Gita identifies fearlessness, or Abhayam, as the first among the divine qualities, or Daivi Sampad. This quality is essential for a spiritual seeker because it allows them to remain steadfast on the path of truth, regardless of external challenges or the fear of death. Fearlessness arises from a firm conviction in the eternal nature of the soul. Other traits like arrogance, hypocrisy, and harshness are classified as demoniacal qualities that hinder spiritual progress and lead to further worldly bondage.

135. (D) Address to departing student.
The Shiksha Valli of the Taittiriya Upanishad concludes with a highly significant convocation address, where the teacher provides final instructions to the student who is about to depart and enter the world. This address emphasizes ethical conduct, the importance of truth, and the duty to continue one's studies and spiritual practices. It serves as a practical moral guide for the individual to integrate their educational knowledge into the responsibilities of daily life while maintaining their integrity and spiritual focus.

136. (A) The bondage of action.
The Bhagavad Gita advocates for the path of Karma Yoga primarily to help the practitioner avoid the bondage of action. According to the law of karma, every action performed with a desire for results creates future consequences that keep the soul tied to the cycle of birth and death. By performing one's duties skillfully and without personal attachment, the individual breaks this cycle. This selfless approach purifies the mind and transforms ordinary work into a means of achieving spiritual liberation.

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137. (C) Chapter VII
The seventh chapter of the Bhagavad Gita, titled Jnana-Vijnana Yoga, provides a detailed analysis of the nature of the Divine and the paths to realizing it. Within this chapter, Lord Krishna describes the four types of virtuous people who worship Him: the distressed, the seeker of wealth, the inquisitive, and the wise. This section illustrates the broad range of human motivations for seeking the divine, emphasizing that while all are noble, the one who possesses wisdom and constant devotion is most dear.

138. (A) Dream (Taijasa)
According to the Mandukya Upanishad, the second syllable of the sacred mantra Om, which is U, corresponds to the dream state of consciousness, known as Taijasa. In this state, the individual is focused on the internal mental world and experiences subtle objects created from previous impressions. Mapping this state to the second sound of the mantra helps the practitioner systematically analyze the various dimensions of experience, moving from the gross external waking world toward the subtlest transcendental reality of the fourth state.

139. (C) Statement I is true, but Statement II is false.
The Aitareya Upanishad is a significant text that belongs to the Rig Veda, making the first statement true. However, the second statement is false because the Upanishad actually posits that the entire universe was created by the Self, or Atman, alone. It describes how the Self projected the worlds and the guardians of those worlds, emphasizing a non-dual origin rather than the independent actions of multiple gods. This core teaching highlights the fundamental unity and divine source of all manifested existence.

140. (B) Building a fire altar method.
The Prashna Upanishad is structured around six specific questions concerning topics like the origin of creatures, the nature of Prana, and the states of consciousness. While it provides detailed answers on these philosophical subjects, it does not include instructions on the technical method of building a fire altar. Such ritualistic details are typically found in the Brahmana or Kalpa Sutra portions of the Vedas, whereas the Upanishads focus on the internal spiritual knowledge that transcends external ritualistic performances.

141. (C) The syllable 'Om' in Sama Veda
In the Chhandogya Upanishad, Udgitha refers to the chanting of the sacred syllable Om as part of the liturgical songs of the Sama Veda. The text presents meditation on the Udgitha as a way to understand the essence of all things. By meditating on Om as the supreme chant, the practitioner aligns their individual breath and speech with the cosmic principles, leading to the attainment of spiritual insight and the purification of the mind through the power of sacred sound.

142. (A) (i), (ii), (iv), (iii), (v)
The Yaksha Upakhyana in the Kena Upanishad follows a specific chronological sequence to illustrate the supremacy of Brahman. It begins with Brahman appearing as a mysterious Yaksha. First, Agni attempts to demonstrate his power but fails to burn a simple blade of grass. Next, Vayu fails to blow it away. Then Indra approaches the Yaksha, who disappears, and finally, Uma Haimavati reveals to Indra that the Yaksha was indeed Brahman, the source of all divine power.

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143. (A) Mind causes suffering.
Yoga Vasishtha emphasizes that the mind is the primary cause of all human suffering and the creator of the worldly illusion. It teaches that our perceptions, desires, and attachments are mental constructs that lead to the experience of pain and bondage. By understanding that suffering originates in the mind's restlessness and ignorance, the seeker can focus on the path of mental quiescence. Attaining a state where the mind is silenced is the only way to experience true and lasting happiness.

144. (B) Taittiriya Upanishad
The doctrine of the five sheaths, or Pancha Kosha, is a cornerstone of the Taittiriya Upanishad. It provides a systematic framework for understanding the layers of human existence, ranging from the gross physical body to the innermost sheath of bliss. This model is used to guide the seeker through a process of self-inquiry, helping them to progressively strip away identification with the temporary layers of personality and ultimately realize the eternal and non-dual nature of the Atman at the core.

145. (C) A is true but R is false.

The Bhagavad Gita provides detailed and systematic instructions for the practice of Dhyana Yoga, particularly in the sixth chapter. However, the reasoning provided is incorrect because the text explicitly states that a yogi should strive to withdraw the mind from worldly thoughts and fix it on the Self alone. Successful meditation requires mental discipline and the elimination of distractions, rather than engaging the mind in worldly concerns, to achieve the necessary balance and tranquility for achieving deep spiritual absorption.

146. (A) Mandukya is longest/detailed.
Among the statements regarding the principal Upanishads, the claim that the Mandukya Upanishad is the longest and most detailed is incorrect. In reality, the Mandukya is the shortest of the ten principal Upanishads, containing only twelve concise verses. While it is incredibly profound and focuses on the four states of consciousness and the syllable Om, its length is minimal compared to larger texts like the Brihadaranyaka or Chhandogya Upanishads, which contain extensive dialogues and multiple sections of teachings.

147. (C) Direct experience of oneness.
In the context of the Mundaka Upanishad, Brahmanubhuti refers to the direct and intuitive experience of oneness with the Absolute reality. It is a state of realization where the individual's sense of separate self disappears, and they perceive their fundamental identity with Brahman. This transformative experience is the culmination of the spiritual path, leading to the removal of all doubts and the permanent liberation from the cycle of birth and death, resulting in a state of eternal peace and supreme bliss.

148. (D) Practice of right inquiry.
Vicharana is the second stage of the Jnana Saptabhumika in Yoga Vasishtha and involves the active practice of right inquiry and philosophical investigation. After developing the initial longing for truth in the first stage, the seeker begins to systematically contemplate the nature of reality and the teachings of the scriptures. This stage is characterized by a disciplined use of the intellect to question the illusions of the world and move closer to the understanding of the non-dual truth of the Self.

149. (B) P-4, Q-1, R-2, S-3
The Bhagavad Gita classifies the qualities of nature and states of being into different categories. Sattva is associated with purity, knowledge, and harmony. Rajas represents the qualities of action, passion, and worldly attachment. Tamas is characterized by inertia, delusion, and ignorance. Finally, a person who is Trigunatita is one who has transcended these three Gunas and remains unaffected by the dualities of life. This classification helps the practitioner understand the various influences on human behavior and the path to spiritual freedom.

150. (B) (i), (ii), (iii), and (iv) only
The Bhagavad Gita contains comprehensive teachings on the classification of food, the distinction between divine and demoniacal natures, and the four types of devotees who worship the Lord. It also elaborates on the concept of the Stithaprajna, the person of steady wisdom. However, the text does not contain a detailed procedure for performing the Ashvamedha Yajna, as such ritualistic details are the subject of other Vedic texts. Therefore, only the first four statements accurately reflect the spiritual and philosophical content of the Gita.

151. (D) Manomaya Kosha
In the Taittiriya Upanishad, the Manomaya Kosha is identified as the sheath made of the mind and is considered the seat of emotions, sensory perceptions, and ordinary thoughts. It is subtler than the vital energy sheath and is the layer where our subjective experience of the world is processed. Understanding the Manomaya Kosha is essential for recognizing how our mental states and desires influence our overall well-being and how the mind serves as a bridge between physical existence and higher intellect.

152. (A) Friendly and compassionate.
The Bhagavad Gita describes the qualities of a true Bhakta as being friendly and compassionate toward all living beings. Such a devotee is free from egoism, remains balanced in pleasure and pain, and is ever content. These traits reflect a heart that has been purified by devotion and a mind that sees the presence of the Divine in everything. By cultivating these noble qualities, the practitioner deepens their connection with

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the Supreme and moves steadily toward the goal of final spiritual union.

153. (C) Aham Brahmasmi
The Brihadaranyaka Upanishad's focus on Jnana Yoga culminates in the profound realization of the great dictum, or Mahavakya, "Aham Brahmasmi," which means "I am Brahman." This statement represents the ultimate spiritual truth where the individual seeker realizes that their true Self is identical to the Absolute reality. This understanding is achieved through deep inquiry and the removal of ignorance, leading to the experience of infinite consciousness and the final liberation from the limitations and suffering of the temporary material world.

154. (A) Shama, Vichara, Santosha, Satsanga
Yoga Vasishtha identifies four essential virtues as the gatekeepers to the realm of spiritual freedom: Shama (mental tranquility), Vichara (right inquiry), Santosha (contentment), and Satsanga (company of the wise). These four qualities are considered the necessary prerequisites for a successful spiritual journey. By cultivating these traits, the seeker develops the discipline, clarity, and positive environment needed to overcome the illusions of the mind and eventually enter into the state of higher knowledge and lasting liberation from all worldly bondage.

155. (C) Statement I is true, but Statement II is false.
The Mundaka Upanishad contains the famous declaration "Satyameva Jayate," meaning "Truth alone triumphs," which is a foundational principle of Indian philosophy. However, the second statement is false because the Upanishad classifies the knowledge of the four Vedas as Apara Vidya, which is considered lower knowledge. The highest knowledge is Para Vidya, through which the imperishable Brahman is realized. This distinction clarifies that while scriptural study is valuable, it is secondary to the direct experience of the ultimate spiritual reality.

156. (B) A dedicated practitioner.
In the context of the Bhagavad Gita, a Yoga-Sadhaka is defined as a dedicated practitioner who is actively engaged in the discipline of yoga. This term refers to someone who has moved beyond the initial interest and is consistently applying the teachings of action, knowledge, or devotion to their life. The Yoga-Sadhaka is characterized by their commitment to purifying the mind and achieving self-mastery, representing a critical stage in the spiritual journey toward the eventual attainment of perfection and union with the Divine.

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157. (C) Mandukya Upanishad - Pancha Kosha
Among the provided pairs, the matching of the Mandukya Upanishad with the Pancha Kosha doctrine is incorrect. The Pancha Kosha concept is actually a central theme of the Taittiriya Upanishad. The Mandukya Upanishad is focused on the four states of consciousness and the syllable Om. The other pairs are correctly matched, as the Katha Upanishad explores the soul, the Prashna Upanishad details the Panchapranas, and the Chhandogya Upanishad presents Udgitha meditation. Understanding these distinctions is crucial for a correct study of Vedic philosophy.

158. (D) Cause of all creatures.
The first question in the Prashna Upanishad, asked by Kabandhi Katyayana, concerns the original cause from which all living creatures are born. Sage Pippalada responds by explaining the concept of Prajapati, the Lord of creatures, who created the duality of Rayi (matter) and Prana (energy) through penance. This interaction between the material and the energetic aspects of reality is presented as the fundamental mechanism for the manifestation and continued existence of all life forms throughout the entire created universe.

159. (A) Mind resting in the Self.
Sattvapatti is the fourth stage of the Jnana Saptabhumika in Yoga Vasishtha and is defined as the stage where the mind, having been purified by the previous practices, finally comes to rest in the Self. In this stage, the seeker experiences a state of internal purity and harmony, where the influence of worldly distractions is significantly reduced. This mental stability allows for a deeper and more sustained focus on the Absolute, representing a major milestone on the path toward final enlightenment.

160. (B) Perform duty without fruit.
The ultimate message of the Moksa-Samnyasa Yoga, the final chapter of the Bhagavad Gita, is that true spiritual freedom is achieved by

performing one's prescribed duties without any attachment to the results. It teaches that action itself is not the cause of bondage, but the selfish desire behind the action. By dedicating the fruits of work to the Divine and remaining mentally detached, the practitioner achieves the state of true renunciation and liberation while continuing to fulfill their worldly responsibilities.

161. (B) Study or intellect alone.
The Katha Upanishad emphasizes that the eternal Self cannot be known through extensive study of the scriptures, great intellect, or much learning alone. Instead, it declares that the Self is realized by those whom the Self chooses or through the grace of a qualified teacher. This teaching highlights the limitations of purely intellectual or academic pursuits in the spiritual realm and underscores the necessity of internal discipline, devotion, and the direct intuitive realization that transcends mere bookish knowledge.

162. (A) (i), (ii) and (iv) only
Yoga Vasishtha provides profound insights into the psychosomatic nature of health, the seven stages of knowledge, and the four gatekeepers to spiritual freedom. These elements form the core of its practical and philosophical framework for achieving liberation. However, the third statement is incorrect because the text strongly emphasizes the importance of self-effort, or Paurusha, in the process of spiritual development. It teaches that one must take active responsibility for their own path, making only the first, second, and fourth statements accurate.

163. (A) Both A and R are true and R is the correct explanation of A.
The Mandukya Upanishad provides a sophisticated framework by equating the waking, dream, and deep sleep states with the sounds A, U, and M, while the transcendental fourth state is represented by the silence that follows. This structure serves as a meditative tool designed to help the seeker systematically move through the layers of consciousness to realize the ultimate reality of Turiya. Therefore, both the assertion and the reason are true, as the AUM symbolism directly facilitates the realization of the Self.

164. (D) Innermost subtle sheath.
In the Taittiriya Upanishad's doctrine of the five sheaths, the Anandamaya Kosha is the innermost and subtlest layer of the human personality. It is identified with the experience of bliss and joy that arises when the mind is at peace. While it is the layer closest to the pure Atman, it is still considered a sheath that must be understood and eventually transcended to realize the Absolute. This sheath represents the highest and most refined level of individual existence before reaching pure consciousness.

165. (C) Light, knowledge, and wisdom.
According to the Bhagavad Gita, when the Sattva guna is predominant in an individual, it manifests as the light of knowledge and the growth of wisdom. In this state, the senses are illuminated, and the person experiences mental clarity and harmony. Sattva is the quality that leads toward spiritual progress and liberation, as it reduces the agitation of Rajas and the dullness of Tamas. Cultivating this Guna is essential for any practitioner who seeks to understand higher truths and maintain mental equanimity.

166. (B) Universe as identical to Self.
Shandilyavidya, as presented in the Chhandogya Upanishad, is a profound meditation technique where the practitioner contemplates the absolute truth that the entire universe is Brahman. It teaches that the Divine is present in everything, from the smallest heart particle to the vastness of space. By realizing that the external world and the internal Self are essentially one and the same reality, the seeker achieves a state of spiritual unity and experiences the infinite and all-pervasive nature of the Supreme.

167. (D) Samadhi
Yoga Vasishtha lists a version of the eight limbs of meditation that include ethical disciplines and physical and mental practices similar to other systems. However, in this specific context and list, Samadhi is not included as one of the eight limbs. While Samadhi is certainly the ultimate goal and a highly respected state within the text's overall philosophy, its absence from this particular enumeration highlights the text's unique approach to defining the stages and methods of meditation for the spiritual seeker's practical application.

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168. (A) Person with Sixteen Parts.
The sixth and final question in the Prashna Upanishad is posed by Sukesha Bharadvaja and concerns the "Person with Sixteen Parts." Sage Pippalada explains that these sixteen parts, including prana, faith, the elements, and the senses, all originate from the Supreme Purusha. The dialogue concludes by teaching that just as rivers merge into the ocean and lose their separate names and forms, these sixteen parts eventually resolve back into their source when the individual realizes the Absolute, leading to immortality.

169. (C) Selfish vs. Selfless motive.
The key difference between Sakama and Nishkama Karma in the Bhagavad Gita lies in the motive behind the action. Sakama Karma is driven by selfish desires and the expectation of personal rewards, which leads to further worldly bondage. In contrast, Nishkama Karma is selfless action performed as a duty without any attachment to the results. This selfless approach purifies the mind and leads toward spiritual liberation, transforming work into a powerful spiritual practice that aligns the individual with the Divine.

170. (B) P-4, Q-1, R-2, S-3
The Jnana Saptabhumika in Yoga Vasishtha describes the progression of spiritual wisdom through distinct stages. Subhecchа is the initial aspiration or longing for truth. Vicharana involves active philosophical inquiry and contemplation. Tanumanasa is characterized by the attenuation or thinning out of mental distractions. Finally, Sattvapatti represents the attainment of mental purity where the mind begins to rest in the state of harmony. These stages guide the seeker systematically from the beginning of the path toward the higher levels of enlightened consciousness.

171. (D) One Self pervades existence.
The concept of Atma Bhava in the Ishavasyopanishad is the profound realization that a single, eternal Self pervades the entire universe and all living beings. This vision of spiritual unity allows the practitioner to see themselves in others and others in themselves. By recognizing this underlying non-dual reality, the seeker overcomes all sense of separation, fear, and hatred. This inclusive perspective is the hallmark of an enlightened soul who experiences the constant presence of the Divine in every aspect of existence.

172. (B) Mundaka Upanishad
The Mundaka Upanishad uses vivid analogies to explain how the universe originates from the imperishable Brahman. It compares the process of creation to a spider projecting and withdrawing its web, herbs growing naturally from the earth, and hair growing on a living person. These examples illustrate that the cosmos is not created from external matter but is an organic emanation from the same divine substance. Understanding this concept helps the seeker perceive the fundamental unity between the source and the entire manifested world.

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173. (C) Prakriti (Material Nature)
According to the Bhagavad Gita, the three Gunas—Sattva, Rajas, and Tamas—originate from Prakriti, which is the primordial material nature. These Gunas are the fundamental qualities that constitute the material world and influence all aspects of human behavior and mental states. While the soul, or Purusha, is inherently free and eternal, it becomes bound to the physical body and the cycle of karma through its interaction with these qualities of Prakriti. Realizing this distinction is essential for achieving spiritual liberation.

174. (D) Dialogue of Krishna/Arjuna.
The Bhagavad Gita is fundamentally a profound spiritual dialogue between Lord Krishna and the warrior Arjuna, set on the battlefield of Kurukshetra. This conversation addresses Arjuna's moral dilemma and provides a comprehensive guide to the various paths of yoga, including action, knowledge, and devotion. As a central part of the epic Mahabharata, the Gita synthesizes many aspects of Vedic philosophy and offers practical wisdom that is applicable to both individual spiritual growth and the fulfillment of worldly responsibilities.

175. (A) False, seventh stage is Turyaga.
In the framework of the Jnana Saptabhumika from Yoga Vasishtha, the seventh and final stage is correctly identified as Turyaga. This stage represents the state of a Jivanmukta, who

is liberated while still living. Videhamukti, on the other hand, refers to the state of liberation after the physical body is dropped. Therefore, the statement in the question is false because it misidentifies the seventh stage. Understanding these specific terms is crucial for a precise comprehension of the progressive stages of realization described in this text.

176. (B) Taittiriya Upanishad
The Taittiriya Upanishad is organized into three major sections known as Vallis: the Shiksha Valli, which deals with phonetics and ethical instructions; the Ananda Valli, which elaborates on the five sheaths and the nature of bliss; and the Bhriguvalli, which describes Bhrigu's progressive inquiry into Brahman. Together, these three parts provide a comprehensive spiritual education, moving from the foundational rules of conduct and study to the deepest philosophical realizations of the Absolute reality that underlies all human existence and cosmic manifestation.

177. (C) Statement I is false, but Statement II is true.
Yoga Vasishtha presents a sophisticated view of health by identifying Adhis as primary mental afflictions and Vyadhis as physical diseases. Therefore, the first statement is false because Adhis are mental, not purely physical, in origin. However, the second statement is true as it correctly identifies that Vyadhis can arise from the disturbances caused by Adhis. This perspective highlights the psychosomatic nature of many illnesses, teaching that mental clarity and peace are essential foundations for maintaining overall physical well-being.

178. (A) Brihadaranyaka Upanishad
The Brihadaranyaka Upanishad is a cornerstone of Advaitic philosophy, focusing on the ultimate goal of realizing the union of the individual Atman with the Supreme Paramatman. This path of Jnana Yoga involves deep philosophical inquiry and the systematic removal of ignorance through the study of sacred dictums and the guidance of enlightened sages like Yajnavalkya. By understanding the non-dual nature of reality, the seeker transcends the illusions of separation and attains the state of infinite consciousness and permanent liberation.

179. (C) Chapter XIV
The fourteenth chapter of the Bhagavad Gita, titled Gunatraya-Vibhaga Yoga, provides an extensive and detailed discussion on the nature of Prakriti and the three Gunas: Sattva, Rajas, and Tamas. It explains how these qualities bind the soul, their specific characteristics, and how an individual can recognize their influence. This chapter also describes the state of one who has transcended the Gunas, providing a practical framework for the seeker to understand and eventually master the forces of nature that govern human experience.

180. (A) (i), (ii), (iii), (v) only
Several pairs correctly link foundational concepts to their original textual sources. Atma Bhava is from the Ishavasyopanishad, the Yaksha Upakhyana is in the Kena Upanishad, the definition of Yoga as sense control is from the Katha Upanishad, and the four states of consciousness are analyzed in the Mandukya Upanishad. While the concept of Prana and Rayi is correctly linked to the Prashna Upanishad, it is excluded from the chosen answer option, which still correctly identifies the other four significant textual matchings.

181. (C) Forgiveness (Kshama)
In the Bhagavad Gita, forgiveness, or Kshama, is listed as one of the essential characteristics of a divine nature, or Daivi Sampad. This quality reflects a mind that is free from anger and the desire for revenge, which are traits associated with a demoniacal nature. Cultivating forgiveness is a vital part of spiritual development, as it promotes mental peace and harmony with others. By embodying such divine virtues, the practitioner purifies their character and moves closer toward achieving liberation and union with the Divine.

182. (B) Inquiry through five sheaths.
The fundamental teaching of the Ananda Valli in the Taittiriya Upanishad is the systematic inquiry into the nature of the Self through the analysis of the five sheaths, known as the Pancha Kosha. This process guides the seeker from the gross physical body through the vital, mental, and intellectual layers to the innermost sheath of bliss. This detailed framework is used to show that the Absolute reality is subtler than all these layers, ultimately leading the practitioner to the realization of the infinite Brahman.

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183. (D) Quiescence of the mind.
In Yoga Vasishtha, the highest state of bliss, or Sukha, is described as the natural result of the quiescence of the mind. This state is reached when all mental agitations, desires, and attachments have completely subsided. Unlike temporary worldly pleasures, this bliss is an inherent quality of the Self that is experienced only when the mind is silenced. Therefore, the cessation of mental activity is considered the ultimate spiritual goal, providing a profound and lasting peace that transcends all external circumstances.

184. (A) Both A and R are true and R is the correct explanation of A.
The Bhagavad Gita defines a person of steady wisdom, known as a Stithaprajna, as one who has completely abandoned all mental desires and is satisfied in the Self by the Self alone. This internal state of self-sufficiency and detachment ensures that the individual remains undisturbed by external dualities. Therefore, both the assertion and the reason are true, as the abandonment of desire and the subsequent finding of satisfaction within the Self are the defining characteristics that make one's wisdom truly steady.

185. (C) The Atman (Self) alone
The Aitareya Upanishad provides a detailed account of the creation of the universe, positing that in the beginning, only the Atman, or the Supreme Self, existed. It describes how the Self projected the various cosmic levels and living beings through its own power. This teaching emphasizes the non-dual origin of reality, where the creator is the same as the underlying essence of the entire creation. By understanding this, the seeker realizes that their own true nature is identical to the universal divine source.

186. (A) Panchapranas - Katha Upanishad
Among the pairs provided, the association of the Panchapranas with the Katha Upanishad is incorrect. The detailed concept of the five forms of vital life energy is a major theme of the Prashna Upanishad. Other pairings are accurate: the Ishavasyopanishad teaches Karmanishta, the Chhandogya Upanishad introduces Shandilyavidya, and the Mundaka Upanishad distinguishes between Para and Apara Vidya. Recognizing the correct textual sources is essential for anyone studying the specific philosophical and physiological systems presented in the various major Upanishads.

187. (D) Deep sleep state (Prajna)
In the Mandukya Upanishad, the third syllable of the sacred mantra Om, which is M, is associated with the deep sleep state of consciousness, known as Prajna. In this state, all external and internal experiences are resolved into a unified mass of consciousness and bliss, although covered by ignorance. This correlation serves as a meditative path, allowing the seeker to understand the progressive resolution of the manifested world into its subtle and causal states before reaching the final transcendental reality of Turiya.

188. (B) Pratyahara
Yoga Vasishtha mentions a version of the eight limbs of meditation that includes Pratyahara, which is the practice of withdrawing the senses from their external objects. This limb is essential for internalizing consciousness and preparing the mind for deeper stages of concentration and inquiry. By mastering Pratyahara, the seeker reduces the distractions of the material world and gains the mental control needed to focus on the inner Self. This practice is part of the text's comprehensive approach to achieving mental quiescence and spiritual liberation.

189. (C) The Devas (gods)
According to the Bhagavad Gita, the quality of an individual's faith, or Shraddha, is determined by their inherent nature, which is governed by the three Gunas. People with a Sattvic nature naturally possess Sattvic faith and are inclined to worship the Devas, or celestial deities that represent light and order. This type of worship is consistent with their pursuit of purity, knowledge, and harmony. In contrast, those driven by Rajas or Tamas worship entities that reflect their own restless or ignorant tendencies.

190. (D) Bhrigu's tapas realization.
The Bhriguvalli of the Taittiriya Upanishad focuses on the spiritual journey of Bhrigu, who undergoes progressive realization through intense tapas, or disciplined inquiry. Under the guidance of his father Varuna, Bhrigu systematically investigates the layers of existence and eventually realizes that Brahman is bliss

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itself. This section emphasizes that the highest truth is not merely an intellectual concept but must be attained through personal effort and direct experience, serving as an inspiring model for all earnest spiritual seekers.

191. (A) (i), (ii), (iii), (iv)
Arranging major Upanishadic teachings in a logical order of study helps in understanding the progressive development of spiritual concepts. One may start with the Katha Upanishad's inquiry into death, followed by the Prashna Upanishad's exploration of creation and prana. Then, the Chhandogya Upanishad provides meditative tools like Udgitha, and the Brihadaranyaka Upanishad offers deep non-dual teachings on the Atman. This sequence provides a comprehensive overview of the foundational dialogues and practices that constitute the rich philosophical heritage of the Vedic tradition.

192. (B) Satsanga and Vichara.
To overcome the various impediments encountered on the path of Yoga, Yoga Vasishtha recommends the constant practice of Satsanga (associating with the wise) and Vichara (systematic inquiry). Satsanga provides the necessary inspiration and external guidance, while Vichara helps the seeker to internally discriminate between the real and the unreal. Together, these two practices weaken worldly attachments and mental agitations, creating a clear and focused path for the individual to move toward the ultimate goal of spiritual realization and lasting peace.

193. (B) Jijnasu (the inquisitive)
The Bhagavad Gita identifies four types of virtuous people who turn toward the Divine. Among them, the Jijnasu is the inquisitive devotee who seeks true knowledge and understanding of the Supreme Reality. This type of seeker is motivated by a sincere desire to solve the mysteries of life and discover the underlying truth of existence. While all devotees are considered noble, the Jijnasu's path of inquiry is a vital stage that leads toward the higher level of the wise, or Jnani.

194. (A) Both Statement I and Statement II are true.
The Katha Upanishad is indeed a part of the Krishna Yajur Veda and contains profound spiritual definitions. One of its most significant contributions is defining Yoga as the firm and steady control of the senses, a state where the practitioner remains undistracted and focused. Therefore, both statements are true, as the text provides both its historical Vedic context and its central philosophical message regarding the practice of sensory mastery as the key to realizing the eternal nature of the underlying Absolute reality.

195. (C) Advaitic philosophy/stories.
The salient features of Yoga Vasishtha include its profound Advaitic philosophy, which is communicated through a series of intricate and engaging stories and allegories. This unique literary style makes complex non-dualistic concepts, such as the nature of the mind and the illusion of the world, more accessible to the reader. The text emphasizes that the entire universe is a mental construct and that liberation is achieved through the quiescence of the mind and the direct intuitive realization of the underlying Supreme consciousness.

196. (D) Untie the 'knot of the heart'.
According to the Mundaka Upanishad, the primary greatness and purpose of attaining Brahmavidya, or the knowledge of Brahman, is its power to completely untie the 'knot of the heart'. This poetic expression refers to the removal of all ignorance, doubts, and deep-seated attachments that bind the individual to the cycle of birth and death. Once this knot is dissolved through the realization of the Absolute, the seeker is liberated from all sorrow and attains a state of permanent spiritual freedom and bliss.

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197. (A) P-3, Q-4, R-1, S-2
Key spiritual concepts are often uniquely associated with specific classic texts. Yoga Vasishtha is famous for describing the seven stages of knowledge known as Jnana Saptabhumika. The Bhagavad Gita provides the detailed characteristics of the Stithaprajna, or the person of steady wisdom. The Taittiriya Upanishad systematically elaborates on the five sheaths, or Pancha Kosha, of the human personality. Finally, the Mundaka Upanishad distinguishes between Para and Apara Vidya, the higher and lower forms of knowledge that a spiritual seeker must understand.

198. (B) Inherent nature (svabhava).
The Bhagavad Gita teaches that every individual's faith, or Shraddha, is determined by their own inherent nature, known as svabhava, which is shaped by the predominance of the three Gunas. This faith is not merely an intellectual belief but is the core orientation of one's entire being. Because a person's faith reflects their internal state, it naturally directs their thoughts, actions, and objects of worship, illustrating how the Gunas of material nature influence every aspect of human life and character.

199. (D) The material/form aspect.
In the Prashna Upanishad's account of creation, the term Rayi represents the material or form aspect of existence, which stands in duality with the life-giving energy of Prana. Rayi encompasses everything that has form, weight, and materiality, ranging from the gross elements to the moon and the physical food that sustains living beings. This concept is essential for understanding the Vedic view of the universe as a complex interaction between the active principle of life and the passive principle of matter.

200. (B) (i), (ii), (iii), (v) only
The principal Upanishads offer a wide range of profound teachings: the Ishavasyopanishad synthesizes action and knowledge, the Kena Upanishad investigates the power behind the mind, the Katha Upanishad narrates the dialogue of Yama and Nachiketa, and the Mandukya Upanishad analyzes consciousness through Om. While the fourth statement about the Prashna Upanishad is also factually correct, the provided answer option excludes it. These texts collectively form the philosophical core of the Vedic tradition, guiding seekers toward the realization of the ultimate non-dual reality.

201. (C) Udana
Among the five primary forms of life energy, Udana is the Prana that specifically governs the region of the throat. It is responsible for functions such as speech, swallowing, and the upward movement of energy within the body. Udana also plays a critical role at the time of death, as it is said to guide the soul out of the physical body. Understanding the specific function of Udana is important for recognizing the specialized roles that various forms of Prana play in maintaining life.

202. (A) Yogah karmasu kaushalam
One of the most famous definitions of Yoga in the Bhagavad Gita is "Yogah karmasu kaushalam," which translates to "Yoga is skill in action." This concept teaches that true yoga is not the abandonment of work but the ability to perform one's duties with a spirit of detachment and excellence. This skillful approach ensures that the action does not create future bondage but instead serves as a means for mental purification and spiritual growth, allowing the practitioner to live effectively and righteously.

203. (D) Universal Cosmic Self.
In the context of the Aitareya Upanishad, the term Atma refers to the Universal Cosmic Self, which existed alone before the creation of the manifested universe. It is the supreme consciousness that projects, sustains, and ultimately withdraws the entire cosmos. This concept emphasizes that the individual soul is not separate from this universal reality but is a reflection of it. Realizing this identity with the Universal Self is the ultimate goal of the teachings presented in this significant Vedic text of the Rig Veda.

204. (A) Both A and R are true and R is the correct explanation of A.
In the Bhagavad Gita, Lord Krishna strongly advises Arjuna to fulfill his duty as a warrior, arguing that selfless action is superior to inaction. He teaches that performing one's prescribed duties without attachment, known as Nishkama Karma, does not create karmic bondage and leads to the purification of the mind. Therefore, both the assertion and the reason are true, as the philosophy of detached action provides the ethical and spiritual justification for Arjuna to engage in the battle without moral conflict.

205. (C) Six Main Questions - Katha Upanishad
Among the provided pairs, the matching of the "Six Main Questions" with the Katha Upanishad is incorrect. This specific structure is the hallmark of the Prashna Upanishad, where six seekers ask questions to sage Pippalada. Other pairings are correct: Yoga Vasishtha describes the Jnana Saptabhumika, the Bhagavad Gita explains the concept of Stithaprajna, and the Kena Upanishad

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contains the Yaksha Upakhyana. Identifying the correct textual origins of these concepts is essential for an accurate and comprehensive understanding of Vedic literature.

206. (D) Unseen and unthinkable.
The Mandukya Upanishad describes the fourth state of consciousness, Turiya, as being unseen, unthinkable, and beyond the grasp of any mental or sensory perception. It is the non-dual reality that is the true essence of the Self, existing beyond the waking, dream, and deep sleep states. Turiya is the silent witness that remains unchanged through all experiences. Realizing this state involves transcending all conceptualizations and identifying with the pure, peaceful, and auspicious consciousness that is the foundation of all manifested existence.

207. (A) Entering into Supreme Being.
The Bhagavad Gita teaches that the ultimate goal of Bhakti-Yoga is for the devotee to enter into the Supreme Being. Through constant and selfless devotion, the practitioner develops a deep and intimate relationship with the Divine, eventually realizing their fundamental identity with the Absolute. This state of "entering" represents the final union where all sense of separation between the devotee and the Lord is dissolved. This supreme achievement is considered the highest form of spiritual realization, leading to eternal peace and infinite bliss.

208. (B) Mental control/stillness.
Shama is the first of the four gatekeepers to freedom mentioned in Yoga Vasishtha and refers to the cultivation of mental control and stillness. It is the ability to keep the mind calm and free from the agitations of worldly desires and emotions. This tranquility is considered a fundamental prerequisite for any spiritual progress, as only a steady mind can engage in deep inquiry and realization. By mastering Shama, the seeker creates the internal environment necessary to successfully navigate the entire path toward liberation.

209. (B) Progressive deep tapas.
The Bhriguvalli of the Taittiriya Upanishad demonstrates that the ultimate reality, Brahman, is realized through a process of progressive and deep tapas, or disciplined inquiry. Bhrigu, under the guidance of his father Varuna, repeatedly practices penance and meditation to understand each layer of existence. This systematic approach shows that spiritual realization is not a single accidental event but the result of persistent and concentrated effort to move from the gross physical perceptions to the subtlest truth of bliss, which is identified as Brahman.

210. (D) All of the above
The Bhagavad Gita is an integral part of the epic Mahabharata and offers several foundational definitions of yoga, including the state of equanimity. It dedicates an entire chapter to the path of meditation, or Dhyana Yoga, and provides a detailed classification of faith into three types based on the Gunas. Since all these statements accurately reflect the structural and philosophical content of the text, they are all correct, illustrating the comprehensive and multifaceted nature of the Gita's spiritual and practical teachings.

211. (C) Ishavasyopanishad
The Ishavasyopanishad is the original source for the important concepts of Karmanishta and Atma Bhava. It advocates for a life of dedicated and selfless action while teaching the seeker to perceive the same eternal Self in all living beings. This combination of active engagement and non-dual vision provides a complete framework for spiritual life, ensuring that one can live fully in the world while remaining centered in the divine reality. These teachings emphasize the essential unity of work, knowledge, and universal compassion.

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212. (D) Knowledge of the one Self.
In the context of the Ishavasyopanishad, the term Vidya specifically represents the higher spiritual knowledge of the one, non-dual Self, or Brahman. This is contrasted with Avidya, which refers to worldly knowledge and the performance of rituals based on a sense of multiplicity. The text teaches that true wisdom involves a balanced understanding of both, where Vidya is used to transcend ignorance and achieve immortality by realizing the underlying unity of existence that exists beyond all temporary and material forms of knowledge.

213. (C) Statement I is false, but Statement II is true.

from being scattered by external objects, thus turning the consciousness inward. This internal regulation is essential for stabilizing the mind, allowing the seeker to distinguish the eternal soul from the temporary and perishable physical body.

259. (C) The master of the chariot.
The metaphor depicts the human body as a vehicle where the individual soul resides as the owner or master. The horses represent the senses, and the reins symbolize the mind. For a successful journey toward liberation, the master must ensure the intellect acts as a wise driver, keeping the senses under control so the soul remains the true authority.

260. (A) the supreme purpose of human life.
Both scriptures converge on the idea that the highest aim of human life is the realization of the Atman. This spiritual attainment is considered the only way to transcend the cycle of birth and death. It is presented not as an optional pursuit, but as the fundamental goal that provides meaning and ultimate freedom to the human experience.

261. (D) Prana and Rayi.
The text explains that the manifest universe arises from the interaction of two fundamental principles: cosmic energy and material substance. This duality represents the dynamic and static aspects of existence. By understanding how life force and matter combine, the seeker gains insight into the multiplicity of the world, acknowledging the divine structure underlying all physical and subtle forms.

262. (B) Apara Vidya.
The scripture distinguishes between knowledge that deals with the phenomenal world and knowledge that leads to the eternal. The study of rituals, grammar, and traditional sciences is categorized as lower knowledge because it pertains to transient results. While useful for living in the world, these subjects do not provide the direct realization of the imperishable reality, which is higher knowledge.

263. (C) It is insufficient for attaining ultimate liberation.
Actions motivated by personal desire and the hope for specific rewards are deemed insufficient for reaching the highest spiritual goal. Such karma is binding and keeps the soul trapped in the cycle of repetitive existence. True liberation requires a shift toward selfless action and higher wisdom, as worldly deeds alone cannot reveal the eternal and unchanging nature of the absolute.

264. (D) The direct, experiential realization of Brahman.
This term signifies the direct and personal experience of the ultimate reality, rather than just theoretical understanding or scriptural memorization. It is the culmination of meditative practices where the seeker perceives the all-pervading consciousness. This experiential realization dissolves the boundaries of the individual ego, leading to a state of complete spiritual fulfillment and the final cessation of all ignorance.

265. (A) The five types of vital airs (Panchapranas).
One of the key enquiries in this Upanishad concerns the nature of the vital life force that sustains the biological and psychological functions of the individual. It describes the five-fold division of this energy, explaining how each type governs different physiological processes. Understanding these vital airs is crucial for comprehending the link between the cosmic energy and the individual body.

266. (B) The sound 'M'.
In the analysis of the sacred sound, the third state of consciousness corresponds to the closing sound of the syllable. This state is characterized by deep, dreamless sleep where the mind is temporarily at rest and unified. It represents a condition of latent consciousness where all external and internal perceptions are withdrawn, serving as a gateway to the transcendental state.

267. (B) The transcendental consciousness underlying the other three states.
This fourth state is not a separate condition like waking or dreaming but is the pure, undifferentiated consciousness that remains constant throughout all other experiences. It is described as the silence that follows the vocalization of the sacred syllable. Realizing this state means recognizing the eternal witness that

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Finally, Chapter XVII provides the classification of human faith and dietary habits based on the three Gunas. This structured approach allows the seeker to study and apply the various paths of yoga in a logical and comprehensive manner.

221. (C) Bhagavad Gita
The Bhagavad Gita is the primary text that extensively discusses the concepts of Samnyasa Yoga and the various forms of action, including Sakama (with desire) and Nishkama (selfless). It provides a complete philosophical framework for understanding how to integrate the spirit of renunciation with the performance of worldly duties. By explaining the nature of karma and the internal state of the practitioner, the Gita offers practical guidance on how to achieve spiritual perfection through the correct application of work and detachment in daily life.

222. (D) Mental/emotional in origin.
In the medical and philosophical system of Yoga Vasishtha, Adhis are identified as primary ailments that are purely mental or emotional in origin. These afflictions arise from ignorance, unbridled desires, and stressful thoughts, which disturb the natural balance of the mind. The text teaches that these mental disturbances eventually lead to physical diseases, or Vyadhis, by disrupting the flow of life force. Therefore, true healing requires addressing the root cause by purifying the mind and attaining a state of spiritual wisdom and tranquility.

223. (A) Purity, harmony, and wisdom.
Sattvaguna is the quality that Yoga Vasishtha repeatedly advises spiritual seekers to develop, as it represents purity, harmony, and wisdom. This Guna is characterized by mental clarity, ethical conduct, and a peaceful disposition, all of which are essential for successful self-inquiry and meditation. By cultivating Sattva, the practitioner reduces the distracting influences of passion and inertia. Strengthening this quality creates the ideal internal state for realizing higher spiritual truths and eventually transcending the three Gunas to achieve final liberation in the Absolute.

224. (B) Subhecha, Vicharana, Tanumanasa
The first three stages of the Jnana Saptabhumika in Yoga Vasishtha follow a logical progression of spiritual development. It begins with Subhecha, which is the initial longing for truth and right conduct. This is followed by Vicharana, the stage of active philosophical inquiry and study. The third stage is Tanumanasa, where the mind becomes subtle and the distractions of sensory objects begin to thin out. This correct sequence provides the foundational steps for any seeker aiming to move from worldly orientation toward higher spiritual realization.

225. (C) A is true but R is false.
While the Taittiriya Upanishad does introduce the concept of the five sheaths, or Pancha Kosha, as layers covering the Atman, the specific answer provided indicates that the second statement is false. In the context of the question's logic, we focus on the assertion being a true description of the text's theme. The kosha doctrine serves as a vital pedagogical tool in the Upanishadic tradition, guiding the seeker through a systematic process of internal inquiry to move from physical identification toward the ultimate realization of the blissful inner Self.

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226. (A) Kena Upanishad
The intuitive realization of the truth is a central theme of the Kena Upanishad. This is vividly illustrated in the Yaksha Upakhyana, where the powerful gods Agni, Vayu, and Indra are unable to recognize or comprehend Brahman through their own pride and individual power. It is only when Indra approaches with humility that the identity of the Absolute is revealed through divine wisdom. This narrative underscores that the Supreme Reality cannot be grasped by the ego or senses but must be realized through intuitive spiritual experience.

227. (C) Devotee ever united in Him.
In the Bhagavad Gita, the Jnani Bhakta is described as the devotee of wisdom who is constantly and single-mindedly united with the Supreme Being. Unlike those who turn to God only in times of distress or for material gain, the wise devotee understands that the Divine is the sole reality and the very essence of their own Self. This profound realization results in an unwavering and selfless devotion, making the Jnani the most dear to Lord Krishna, as they embody the ultimate union of knowledge and love.

228. (D) Vairagya

The Bhagavad Gita identifies the three qualities of material nature as Sattva (purity), Rajas (passion), and Tamas (inertia). These Trigunas influence all living beings and determine their behavior and mental states. Vairagya, which means dispassion or non-attachment, is an essential spiritual practice and virtue rather than one of the three Gunas themselves. While the Gunas are the forces that bind the soul to the material world, Vairagya is one of the primary tools used by the practitioner to transcend their influence and achieve spiritual liberation.

229. (C) Sama Veda
The Chhandogya Upanishad is one of the oldest and most important Upanishads, and it belongs to the Sama Veda. It is particularly known for its focus on the significance of sound, chanting, and the sacred syllable Om, which are central to the liturgical tradition of the Sama Veda. This text contains many famous philosophical teachings and meditation techniques, including the Shandilyavidya and several profound dialogues that explore the nature of the Self and the Absolute, making it a foundational source for non-dualistic Indian philosophy.

230. (D) All of the above
Various classical texts contribute essential concepts to the study of Yoga and Vedanta. The Bhagavad Gita provides the characteristics of a Stithaprajna, Yoga Vasishtha explains the psychosomatic relationship between Adhis and Vyadhis, the Katha Upanishad offers a precise definition of Yoga as sense control, and the Mundaka Upanishad categorizes knowledge into Para and Apara types. Since each of these statements correctly identifies a key teaching from its respective source, they are all correct, reflecting the rich and diverse philosophical landscape of the Indian spiritual tradition.

231. (D) Prajnanam Brahma
The Aitareya Upanishad is associated with the great spiritual dictum, or Mahavakya, "Prajnanam Brahma," which means "Consciousness is Brahman." This statement declares that the supreme, universal consciousness is the ultimate reality and the source of everything in existence. By identifying the essence of the individual's awareness with the Absolute, this Mahavakya serves as a powerful meditative focus for realizing the non-dual nature of reality. It is one of the four essential pillars of Advaita Vedanta philosophy, used to guide the seeker toward final enlightenment.

232. (A) Chapter XVI
The sixteenth chapter of the Bhagavad Gita is titled Daivasura-Sampad-Vibhaga Yoga. This chapter provides a detailed analysis of the qualities that define the divine (Daiva) and demoniacal (Asura) natures within human beings. It serves as an ethical guide, encouraging the practitioner to cultivate virtues like fearlessness and purity while avoiding negative traits like pride and anger. Understanding this distinction is vital for spiritual growth, as the divine qualities lead to liberation while the demoniacal ones cause further bondage in the material cycle of birth and death.

233. (C) Ashtanga Yoga of Patanjali
The eight limbs of meditation described in Yoga Vasishtha are a variation of the classical Ashtanga Yoga system formulated by Patanjali. While both systems share common elements like Yama, Niyama, and Asana, the Yoga Vasishtha integrates them into its unique philosophical framework of Advaita Vedanta and mental quiescence. This adaptation shows how the practical disciplines of classical yoga were used and reinterpreted across different spiritual traditions to help seekers achieve the necessary mental control and purity for the realization of the ultimate non-dual reality.

234. (A) Annamaya kosha
In the Taittiriya Upanishad's system of the five sheaths, the Annamaya kosha is the grossest layer, representing the physical body that is nourished by food. It is the outermost sheath through which an individual interacts with the material world. While it is the most tangible part of a person, the Upanishad teaches that it is only a covering for the subtler layers of personality. Recognizing the Annamaya kosha as the starting point of the inward journey is essential for the seeker to eventually move toward realizing the Absolute.

235. (A) Both Statement I and Statement II are true.
The Bhagavad Gita provides a detailed classification of food into Sattvic, Rajasic, and

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Tamasic categories, and correctly notes that stale, putrid, and impure food is preferred by those of a Tamasic nature. This teaching emphasizes how dietary choices both reflect and influence an individual's mental state and overall Guna predominance. Therefore, both statements are true, illustrating the text's holistic approach where physical habits like eating are seen as integral parts of the practitioner's spiritual discipline and internal character development for achieving higher realization.

236. (B) Mundaka Upanishad
The Mundaka Upanishad emphasizes that Brahmavidya, the knowledge of the Absolute, must be attained through the practice of Tapas (disciplined austerity) and deep Gurubhakti (devotion to a qualified teacher). It teaches that this supreme knowledge cannot be won by mere intellectual effort but requires a purified mind and the guidance of an enlightened guru. This focus on ethical discipline and the teacher-student relationship highlights the importance of traditional lineage and internal preparation in the pursuit of the highest spiritual truth and permanent liberation.

237. (C) Renunciation of fruits.
The Bhagavad Gita ultimately recommends the path of renouncing the fruits of actions as the most effective means for achieving spiritual perfection. It teaches that while it is nearly impossible for embodied beings to abandon action entirely, one can achieve the spirit of true renunciation by performing their duties without personal attachment or desire for results. This approach, known as Nishkama Karma, transforms every worldly task into a sacred offering, leading the practitioner toward mental purification, inner peace, and final union with the Divine.

238. (D) Prashna Upanishad
The Prashna Upanishad is a significant text that is structured around six specific questions asked by earnest seekers to the renowned sage Pippalada. These questions delve into the fundamental aspects of Vedic philosophy, covering the origin of all living creatures, the nature and functions of the vital life force (Prana), and the various states of human consciousness. The sage's systematic and profound answers provide the seeker with a comprehensive understanding of the relationship between the macrocosm and the microcosm in the spiritual journey.

239. (A) Silence following chant.
In the Mandukya Upanishad, the transcendental fourth state of consciousness, known as Turiya, is associated with the silence that follows the chanting of the three syllables of Om. This silence represents the non-dual and eternal reality that exists beyond the waking, dream, and deep sleep states. While the sounds A, U, and M correspond to the manifested levels of experience, the unmanifested silence is the true nature of the Self. Meditating on this silence helps the practitioner realize the Absolute beyond all conceptualizations.

240. (B) Instructions on Hatha Kriyas.
The Bhagavad Gita is a profound spiritual text that focuses on various definitions of Yoga, the nature of the Self, and the classification of human temperaments and diet based on the Gunas. However, it does not provide detailed instructions on Hatha Kriyas or other technical physical cleansing techniques found in later Hatha Yoga manuals. Instead, it offers a broad philosophical and psychological framework for spiritual life, emphasizing the internal discipline of the mind and the integration of action, knowledge, and devotion.

241. (A) Both A and R are true and R is the correct explanation of A.
Yoga Vasishtha introduces the concept of Jnana Saptabhumika, which consists of seven progressive stages of spiritual knowledge. These stages represent a systematic path of development that begins with the initial aspiration for truth and culminates in the state of a liberated Jivanmukta. Therefore, both the assertion and the reason are true, as the framework serves to guide the seeker through the necessary transformations of the mind and intellect required to achieve the direct and intuitive realization of the underlying Absolute reality.

242. (A) Chapter XII
The twelfth chapter of the Bhagavad Gita is titled Bhakti Yoga and is dedicated to describing the nature and qualities of true devotion. Within this chapter, Lord Krishna explains which type of worship is more accessible for human beings and

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and mind. By understanding that the soul is distinct from its physical and mental vehicles, the seeker gains clarity and detachment. This intellectual discrimination is presented as a crucial step in overcoming delusion and attaining spiritual stability.

278. (B) Equanimity in the face of pleasure and pain.
A person established in steady wisdom remains undisturbed by the fluctuating circumstances of life. They maintain a calm and balanced state of mind whether experiencing pleasure or enduring pain. This equanimity arises from a deep inner realization that transcends the dualities of the external world, allowing them to remain centered in their own true nature at all times.

279. (C) absorbed in the Self.
The stability of a wise person's mind comes from its complete focus on the inner reality rather than external distractions. By withdrawing the mind from sensory cravings and grounding it in the eternal Self, the individual becomes immovable by worldly changes. This internal absorption provides a sense of peace and clarity that remains constant regardless of outward events or challenges.

280. (D) broaden its relevance and scope for different types of people.
By offering diverse paths such as knowledge, action, and devotion, the scripture ensures that spiritual growth is accessible to everyone, regardless of their personality or circumstances. This inclusive approach recognizes that different individuals have different temperaments. Consequently, it provides multiple gateways to the same ultimate truth, making the teachings universally applicable and deeply practical for all seekers.

281. (A) Performing duties without attachment to their results.
The essence of this path is the performance of one's natural and social responsibilities without being driven by the desire for personal reward. By dedicating actions to a higher purpose and remaining neutral toward success or failure, the individual transforms work into a spiritual discipline. This practice purifies the mind and leads toward liberation while staying active in society.

282. (B) Action performed with a desire for specific outcomes.
This refers to actions performed specifically to gain personal benefits, material wealth, or heavenly rewards. Such deeds are motivated by selfish desires and consequently create further karmic bondage. While these actions may lead to temporary success in the world, they keep the individual tied to the cycle of rebirth and prevent the attainment of ultimate spiritual freedom.

283. (B) As the renunciation of selfish desire in action, rather than action itself.
The text shifts the focus from the external abandonment of social life to the internal renunciation of ego and attachment. It teaches that one can be a true renunciate while living in the world, provided their actions are performed selflessly. This modern interpretation allows the practitioner to fulfill their duties without being mentally enslaved by the results of those actions.

284. (A) To control the mind and focus it on the Self.
The systematic practice of meditation aims to bring the wandering mind under control and direct its focus entirely toward the indwelling Self. By subduing the senses and achieving mental stillness, the practitioner can experience a profound union with the ultimate reality. This disciplined approach is a vital tool for gaining inner clarity and overcoming the distractions of the material world.

285. (C) the inner stability characteristic of a Stithaprajna.
Regular and disciplined meditation is described as the primary method for developing the emotional and intellectual poise seen in the ideal sage. It helps the practitioner cultivate a mind that is resilient and unaffected by external pressures. This stability is essential for maintaining peace and performing one's duties effectively, eventually leading to the highest state of spiritual realization.

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286. (D) The man of wisdom (Jnani).
While all devotees who turn toward the divine are praised, the one who possesses wisdom and a deep understanding of the divine nature is held in the highest regard. This devotee's love is based on the realization of oneness, making their devotion

the practitioner's physical well-being, providing the energy necessary for both worldly life and focused spiritual practice.

250. (A) (i), (ii), (iii), (iv) and (v)
All the provided statements correctly identify key concepts from major yogic and Upanishadic texts. Shandilyavidya is a meditation technique from the Chhandogya Upanishad, the Bhagavad Gita extensively details the three Gunas, the Mandukya Upanishad provides the analysis of the four states of consciousness, the Katha Upanishad defines Yoga as the control of the senses, and Yoga Vasishtha lists the four gatekeepers to freedom. These diverse teachings collectively form a comprehensive philosophical and practical framework that has guided spiritual seekers across the various traditions for many centuries.

251. (B) Steadfastness in performing duties without attachment to outcomes.
The concept emphasizes performing one's duties with unwavering dedication while remaining mentally detached from the results. It integrates action with the vision of the divine pervading all existence. This approach allows an individual to participate in the world without being bound by the outcomes, effectively bridging the gap between active engagement and spiritual renunciation.

252. (A) a state of deeper darkness.
This Upanishad warns that exclusive focus on either worldly knowledge or purely transcendental knowledge is incomplete. Worldly rituals without spiritual insight lead to ignorance, while abstract knowledge without action creates a different imbalance. True liberation arises from integrating both paths, ensuring that the seeker transcends death through action and attains immortality through the realization of the ultimate truth.

253. (C) The perception of the one Self in all beings.
This spiritual state involves recognizing the presence of the one Self within all living beings and seeing all beings within that same Self. It represents a shift from individual ego-consciousness to universal oneness. By realizing this profound interconnectedness, an aspirant transcends the sense of separation, which is the root cause of all worldly suffering, delusion, and emotional grief.

254. (D) By realizing the presence of the one Self in everything.
Liberation from psychological suffering and confusion is achieved by perceiving the underlying divine essence in all manifestations. When a person realizes that the same Self resides in everything, the dualities of life cease to cause disturbance. This holistic vision of unity removes the veil of ignorance, leading to a state of perpetual peace where the ego-driven limitations no longer exist.

255. (C) The conflict between a life of action and a life of renunciation.
The philosophical framework addresses the tension between the path of active involvement in worldly duties and the path of total withdrawal. By teaching the performance of actions without attachment, it demonstrates that one can live a fulfilling life of service while maintaining the inner stillness of a renunciate. This synthesis harmonizes outward responsibilities with the pursuit of spiritual liberation.

256. (B) Through intuitive realization.
The text clarifies that the ultimate reality cannot be grasped by the senses or the intellectual mind, as it is the very power that enables them to function. Realization occurs through intuitive insight, where the individual experiences the Self as the ear of the ear and mind of the mind, surpassing the limitations of empirical observation and logical deduction.

257. (D) Brahman is the ultimate source of all power, beyond the ego's grasp.
This narrative highlights that even the powerful celestial beings cannot comprehend the ultimate reality through their own prowess or ego. It serves to illustrate that Brahman is the true source of all energy and strength in the universe. Only by surrendering the ego can one understand that individual abilities are merely expressions of the one supreme, underlying power.

258. (A) The firm control of the senses.
Within this Upanishad, the discipline is described as the steady and firm mastery over the senses. It involves preventing the sensory organs

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The Katha Upanishad features a dialogue between the young seeker Nachiketa and Yama, the god of death, rather than sage Pippalada. Therefore, the first statement is false. However, the second statement is true because the central theme of the Upanishad is indeed the inquiry into the nature of the Self and the mystery of what happens after death. This profound exploration provides the framework for Yama's teachings on the practice of Yoga and the attainment of spiritual immortality through the realization of the Atman.

214. (B) Vyana
Among the five primary forms of life energy, Vyana is described as the all-pervading Prana that is responsible for circulation throughout the entire body. It acts as the integrative force that connects the other pranas and ensures the distribution of energy and nutrients to every limb and organ. By governing the circulatory and nervous systems, Vyana maintains the overall physiological integrity and coordination of the living being. Its balanced flow is essential for physical strength, vitality, and the smooth operation of all bodily movements.

215. (D) Jiva and Supreme Self.
The Mundaka Upanishad uses a famous analogy of two birds perched on the same tree to represent the relationship between the individual soul (Jiva) and the Supreme Self (Paramatman). While one bird (the Jiva) eats the fruits of the tree and experiences pleasure and pain, the other bird (the Supreme Self) merely watches as a silent witness. When the Jiva finally recognizes the presence of the other bird, it is liberated from its sorrow and realizes its own divine and eternal nature.

216. (A) Commentary on Brahma Sutras.
Yoga Vasishtha is an independent and expansive philosophical work presented as a dialogue between Sage Vasishtha and Rama, and it is not a commentary on the Brahma Sutras. It is well-known for explaining the concepts of Adhis and Vyadhis, outlining the seven stages of knowledge called Jnana Bhumikas, and offering a profound Advaitic perspective through numerous allegorical stories. While it shares non-dualistic themes with the Brahma Sutras, its structural form and literary style are entirely distinct from the traditional commentary format.

217. (C) Attachment/fear/anger.
The Bhagavad Gita describes a Stithaprajna, or a person of steady wisdom, as someone who is completely free from the negative influences of attachment, fear, and anger. These three emotions are considered major obstacles to mental clarity and spiritual peace. By mastering their senses and internalizing their consciousness, the Stithaprajna maintains perfect equanimity regardless of external circumstances. This state of emotional freedom allows the individual to act with wisdom and compassion, remaining perpetually established in the realization of the eternal and unchanging nature of the Self.

218. (A) Self-inquiry and Vairagya.
According to Yoga Vasishtha, the impediments to Yoga can be effectively overcome through the persistent practice of self-inquiry (Vichara) and the cultivation of dispassion (Vairagya). Self-inquiry helps the seeker to constantly question the reality of the ego and the world, while dispassion reduces the pull of worldly desires and attachments. Together, these two disciplines purify the mind and strengthen the practitioner's focus on the Absolute. By consistently applying these methods, the individual can remove the mental distractions that hinder spiritual realization and final liberation.

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219. (D) Yajnavalkya to Maitreyi.
The emphasis on Jnana Yoga in the Brihadaranyaka Upanishad is best illustrated through the profound teachings of the sage Yajnavalkya to his wife Maitreyi. In their dialogue, Yajnavalkya explains that the Self is the ultimate source of all value and that everything is dear only for the sake of the Self. He provides a deep philosophical foundation for realizing the non-dual reality of Brahman, teaching that the knowledge of the Atman is the only way to attain immortality and transcend the limitations of worldly existence.

220. (B) P-3, Q-1, R-2, S-4
The chapters of the Bhagavad Gita are systematically organized around specific spiritual topics. Chapter III is primarily dedicated to the path of Karma Yoga. Chapter XII focuses on the nature and practice of Bhakti Yoga. The sixteenth chapter, Daivasura-Sampad-Vibhaga Yoga, analyzes divine and demoniacal qualities.

is beyond time, space, and the dualities of the phenomenal world.

268. (A) The Atma.
The cosmological view presented here identifies the Self as the original and only reality existing before the manifestation of the universe. This Atma willed the creation of the various worlds and then entered into them as the indwelling spirit. This teaching emphasizes that the entire cosmos is an expression of the one Self, highlighting the fundamental non-duality of existence.

269. (C) five sheaths or layers.
This theory provides a systematic map of human existence, viewing the individual as consisting of five concentric layers. These sheaths range from the gross physical body to the subtle layers of energy, mind, and intellect, ending with the innermost sheath of bliss. This framework helps the practitioner peel back these layers to eventually discover the true Atman at the core.

270. (D) Vijnanamaya kosha.
The intellectual sheath is identified as the layer of wisdom and discernment. It is the faculty that allows for logical reasoning, ethical judgment, and the capacity to distinguish between the permanent and the temporary. Situated deeper than the emotional mind, this sheath is a vital instrument for a seeker to navigate the path toward the realization of the inner Self.

271. (C) the sacred syllable 'Om'.
The text identifies the chanting and meditation on the sacred syllable as a supreme practice. This specific form of meditation is considered the essence of the Vedic hymns and the highest path to spiritual attainment. By focusing on this sound, the practitioner aligns their individual consciousness with the universal rhythm, leading to both material harmony and profound spiritual growth.

272. (B) The individual self is fundamentally identical to the infinite Brahman.
This teaching provides a method for internal meditation where the seeker realizes that the infinite reality is present within their own heart. It emphasizes the absolute identity between the individual soul and the supreme Brahman. The practice guides the mind to see the divine in all things, asserting that the entire universe is an expression of that single, underlying reality.

273. (D) Jnana Yoga.
This Upanishad is a foundational text for the path of knowledge, using rigorous inquiry and dialogue to explore the nature of reality. It focuses on the intellectual and experiential understanding of the Self as the only true existence. Through logical deconstruction of worldly experiences, it leads the aspirant to the realization of their own eternal and unchanging nature.

274. (A) Yajnavalkya.
This renowned sage plays a central role in the philosophical debates, offering profound insights into the nature of the Atman. His teachings explain that the Self is the ultimate subject, the one who sees but is not seen, and hears but is not heard. His dialogues remain some of the most important contributions to the non-dualistic philosophy of the Upanishads.

275. (C) The union of the individual Atman and the supreme Paramatman.
The culmination of spiritual practice is described as the total merging of the individual consciousness with the universal consciousness. This union brings an end to the sense of separation and the resulting cycle of birth and death. Achieving this state results in absolute freedom, eternal peace, and immortality, as the seeker realizes their true identity as the supreme reality.

276. (A) The eternal and indestructible nature of the self.
In the Bhagavad Gita, this term describes the essential nature of the soul, which remains unaffected by physical changes or death. It is the permanent reality that exists within the changing body. Understanding this indestructible essence allows the seeker to overcome the fear of mortality and recognize their connection to the eternal, providing a foundation for all further spiritual development.

277. (D) the intellectual discrimination between the real Self and the unreal world.
This path involves using the intellect to differentiate between the eternal Self and the temporary aspects of existence, such as the body

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outlines the characteristics of a devotee who is most dear to Him. This section emphasizes virtues like compassion, equanimity, and contentment, providing a practical guide for practitioners to develop a sincere and selfless relationship with the Divine as a means of achieving spiritual liberation.

243. (C) Shiksha Valli
The ethical instructions "Speak the truth. Practice virtue. Do not neglect your studies" are part of the famous convocation address found at the end of the Shiksha Valli in the Taittiriya Upanishad. This section serves as a practical guide for students finishing their education and preparing to enter the world as responsible adults. It emphasizes the importance of integrating moral values and continued learning into the duties of daily life, ensuring that the student maintains their integrity and remains focused on their spiritual development.

244. (A) P-3, Q-1, R-4, S-2
Key spiritual concepts are often definitively linked to their original Vedic or post-Vedic sources. The Ishavasyopanishad introduces the concept of Karmanishta, or the performance of selfless action. The Katha Upanishad uses the powerful chariot analogy to explain the relationship between the Self and the body. The Bhagavad Gita elaborates on the state of the Stithaprajna, while Yoga Vasishtha provides a sophisticated discussion on Adhis and Vyadhis. Understanding these matchings is crucial for a precise study of the specialized focus and unique contributions of each major yogic text.

245. (C) Santosha
Santosha, or contentment, is identified as one of the four essential 'Dwarpaals' or gatekeepers to the state of spiritual freedom in Yoga Vasishtha. It refers to the internal virtue of being satisfied with whatever one has, which effectively calms the mind's constant craving for more worldly objects. By cultivating Santosha along with tranquility, inquiry, and the company of the wise, a seeker develops the necessary mental stability to overcome the delusions of the world and successfully enter into the higher realms of realization and peace.

246. (B) Mundaka Upanishad
The Mundaka Upanishad distinguishes between two types of knowledge: Para Vidya (higher) and Apara Vidya (lower). Para Vidya is the spiritual knowledge through which the eternal and imperishable Self is realized, while Apara Vidya encompasses the study of the Vedas and worldly sciences. This distinction is central to the text's teaching that direct spiritual experience is superior to mere intellectual or scriptural learning. By pursuing Para Vidya, the seeker transcends the temporary world of names and forms to achieve the ultimate goal of final liberation.

247. (D) Inner renunciation of motive.
In the Bhagavad Gita, the concept of Samnyasa is redefined as an internal state of being rather than an external status. It is best understood as the inner renunciation of personal motives and the attachment to the results of one's actions. Lord Krishna teaches that a true renunciate is not one who stops working, but one who performs their duties as a selfless offering to the Divine. This mental renunciation allows the practitioner to remain fully active in society while being spiritually free and liberated.

248. (A) Vital energy
In the Taittiriya Upanishad's system of the five sheaths, the Pranamaya Kosha is the layer associated with the vital energy, or Prana, that animates the physical body. It consists of the five primary life forces that govern physiological processes like breathing, digestion, and circulation. This sheath is subtler than the physical body and acts as the link between the material frame and the mental and intellectual layers of the personality. Understanding the Pranamaya Kosha is essential for recognizing how life energy sustains existence.

249. (C) Samana
Samana is the specific form of Prana responsible for the assimilation and distribution of food throughout the body, functioning primarily in the navel region. It ensures that nutrients are properly absorbed and that the digestive fire remains balanced. By maintaining the physiological harmony between the upward-moving and downward-moving energies, Samana plays a critical role in the maintenance of health and vitality. Its correct operation is essential for

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constant and selfless. Such a soul is considered to be the very heart of the supreme reality.

287. (C) Being compassionate and free from malice.
A true seeker of the divine path is characterized by a heart full of compassion and a mind free from hatred toward any living being. They possess an even-minded attitude toward all experiences, remaining balanced in both joy and sorrow. These ethical and emotional qualities demonstrate that the individual has transcended the ego and is truly dear to God.

288. (B) Sattva, Rajas, and Tamas.
The philosophy of nature describes three fundamental qualities that influence all aspects of the manifest world. These are harmony and purity, passion and activity, and inertia or darkness. Every individual is a combination of these forces, and their mental state, behavior, and spiritual inclination are determined by which of these three qualities is currently dominant in their nature.

289. (D) Union with the divine.
The path of devotion is designed to bridge the gap between the individual and the supreme through love and surrender. The ultimate success in this yoga is the experiential realization of being one with the divine. This union brings an end to the sense of separate existence, resulting in eternal peace, absolute bliss, and the final goal of liberation.

290. (A) They influence one's faith, actions, and devotion.
These three qualities are not just abstract concepts but active forces that shape an individual's entire life, including their beliefs, actions, and even the way they practice devotion. By understanding how these gunas operate, a seeker can consciously cultivate the quality of purity to rise above the lower influences of passion and lethargy, eventually transcending them all.

291. (C) Tamasic.
When an individual's nature is dominated by darkness and ignorance, their faith is directed toward lower entities like spirits or ghosts. This type of belief is often driven by fear or a desire for control through obscure means. Such faith keeps the person trapped in confusion and does not lead to higher spiritual development or genuine inner peace.

292. (A) Sattvic food, to promote health and tranquility.
For those on the spiritual path, a diet that is fresh, pure, and naturally nourishing is highly recommended. Such food supports the clarity of the mind and the health of the body, creating an internal environment conducive to meditation and study. By promoting tranquility and vitality, this type of nutrition helps the aspirant maintain the focus needed for spiritual growth.

293. (D) the qualities of divine and demonic natures in human beings.
This chapter provides a detailed analysis of the ethical traits that define human character. It contrasts noble, divine qualities that lead toward freedom with negative, demonic qualities that lead toward bondage. This comparison serves as a guide for self-reflection, helping the aspirant to identify and cultivate the virtues necessary for progress on the path toward spiritual liberation.

294. (B) Fearlessness.
Among the various noble qualities listed, the absence of fear is considered a primary divine trait. It arises from a deep-seated conviction in the eternal nature of the soul and trust in the divine order. This courage allows the seeker to remain steadfast on the spiritual path, unaffected by external threats or the uncertainties of life in the material world.

295. (C) The theory of the three Gunas (Sattva, Rajas, Tamas).
The classification of various aspects of life, such as faith, food, and temperament, is based on the underlying presence of harmony, passion, or inertia. This framework explains the diversity of human behavior and choices. By recognizing which quality is dominant, an individual can make conscious changes to align their life more closely with the path of purity and wisdom.

296. (D) Adhis (mental afflictions) are considered the root cause of Vyadhis (physical diseases).
The text presents an early understanding of psychosomatic medicine, suggesting that most physical diseases originate from psychological disturbances. When the mind is clouded by ignorance and emotional turmoil, it disrupts the

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Statement II: This knowledge is said to free one from all fetters and the cycle of birth and death.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

9. What is the prescribed sequence of pranayama in the Swetaswataropanishad for purifying the nadis?
(A) First exhale, then inhale, then hold.
(B) First hold, then inhale, then exhale.
(C) Gentle inhalation, retention, and gentle exhalation.
(D) The text does not specify a sequence, only its importance.

10. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogakundali Upanishad emphasizes the siddhi of pranayama for spiritual progress.
Reason (R): The mastery over prana is considered a direct means to control the mind and awaken Kundalini.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. According to the Yogakundali Upanishad, what are the primary types of Pranayama discussed for achieving siddhi?
(A) Ujjayi and Bhastrika.
(B) Nadi Shodhana and Sheetali.
(C) Anulom Vilom and Kapalbhati.
(D) Sahita and Kevala.

12. Which of the following is described in the Yogakundali Upanishad as a method for attaining Pranayama Siddhi?
(A) Consuming specific herbs and rare minerals for vitality.
(B) Practicing Mitahara (moderate diet) and purification of nadis.
(C) Chanting mantras dedicated specifically to the god of wind.
(D) Performing complex physical austerities and bodily penance.

13. What is the ultimate means of Self-realization proposed by the Yogakundali Upanishad?
(A) The path of selfless action (Karma Yoga).
(B) The intellectual analysis of scriptures (Jnana Yoga).
(C) The awakening of Kundalini through the practice of yoga and pranayama.
(D) Devotional worship of a personal deity (Bhakti Yoga).

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14. Identify the incorrect statement regarding the Yogachudamadi Upanishad.
(A) It describes a comprehensive six-limbed path of yoga practice.
(B) It details the specific sequence in which the limbs should be practiced.
(C) It explains the results or fruits of practicing each of the six limbs.
(D) It equates its six limbs with the eight limbs of Patanjali's Ashtanga Yoga.

15. Consider the following statements about the six limbs of yoga in the Yogachudamadi Upanishad:
(i) The text provides a detailed description of six specific angas.
(ii) The sequence of the limbs is considered crucial for success.
(iii) The results of each limb contribute progressively to the final goal.
(iv) The six limbs are Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
Which of the above statements are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

16. What is the first limb of Shadangyoga as per the Yogachudamadi Upanishad?
(A) Pranayama
(B) Asana
(C) Dhyana
(D) Pratyahara

17. According to the Trishikhibrahmanopanishad, what does Karmayoga primarily involve?
(A) Renouncing all worldly actions and activities for total seclusion.
(B) Performing actions without attachment to

CHAPTER 03

Yoga Texts II: Yoga Upanishads

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1. According to the Swetaswataropanishad, what is a primary characteristic of a suitable place for Dhyana?
(A) It should be close to a bustling city.
(B) It should be protected from the wind and pleasing to the mind.
(C) It should be at a high altitude for better air quality.
(D) It should be underground to avoid distractions.

2. In the context of the Swetaswataropanishad, which physical state is recommended for the practitioner before starting Dhyanyoga?
(A) Holding the body, head, and neck erect and motionless.
(B) Lying down in a comfortable supine position.
(C) Continuously moving the body to maintain energy flow.
(D) Sitting in any posture without specific alignment.

3. Identify the correct statement regarding the importance of Dhyanyoga as per the Swetaswataropanishad.
(A) Dhyanyoga is primarily practiced for physical fitness and flexibility.
(B) It is a specific method used to achieve material wealth and power.
(C) Through Dhyanyoga, one realizes the self-luminous God hidden in all beings.
(D) Dhyanyoga is considered less important than ritualistic external worship.

4. Which of the following is NOT listed as a prior symptom of Yogasiddhi in the Swetaswataropanishad?
(A) Lightness and healthiness of the body.
(B) Manifestation of a beautiful voice.
(C) A clear complexion and steadiness of mind.
(D) Gaining the ability to levitate at will.

5. Match the concepts from Swetaswataropanishad in List I with their descriptions in List II.
List I: (Concept)
P. Suitable place for Dhyana
Q. Posture for Dhyana
R. Prior Symptom of Siddhi
S. Goal of Dhyanyoga
List II: (Description)
1. Lightness of body
2. Realization of God
3. Level, pure, free from pebbles
4. Body, head, and neck erect
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

6. What does the Swetaswataropanishad identify as the 'Tattvajna' or the knowledge of reality?
(A) Understanding the elemental composition of the physical universe.
(B) Knowing the self (Atman) to be one with the ultimate reality (Brahman).
(C) Mastering the techniques of various yogic postures and cleansing.
(D) Acquiring extensive knowledge of all ancient scriptural traditions.

7. According to the Swetaswataropanishad, what is the fundamental nature of God?
(A) A personal deity who resides in a specific heaven and governs destiny.
(B) A powerful force that can be controlled through the performance of rituals.
(C) An abstract conceptual idea with no real existence in the spiritual world.
(D) The one, hidden in all beings, the all-pervading inner Self of all.

8. Given below are two statements:
Statement I: The Swetaswataropanishad states that liberation is attained by knowing God as the cause, the lord of the senses.

awakening of Saraswati.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iv), and (v)
(C) (ii), (iii), and (v) only
(D) All (i), (ii), (iii), (iv), and (v)

46. What is the result of Pratyahara according to the Yogachudamadi Upanishad?
(A) Perfect health and a strong body.
(B) The ability to withdraw the senses from their objects at will.
(C) The attainment of supernatural powers.
(D) The complete cessation of breath.

47. Consider the following descriptions from the Trishikhibrahmanopanishad:
(i) The definition of Karma Yoga as selfless action.
(ii) The definition of Jnana Yoga as the path of knowledge.
(iii) A detailed breakdown of the eight limbs of yoga.
(iv) The supremacy of Bhakti Yoga over all other paths.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

48. Identify the correct pair as per the Yogatattva Upanishad.
(A) Hathyoga - Dissolution of the mind.
(B) Rajayoga - Attainment of siddhis and liberation.
(C) Layayoga - Chanting of mantras.
(D) Mantrayoga - Practice of difficult postures.

49. What is Dincharya as mentioned in the Yogatattva Upanishad?
(A) The specific time of day for meditation.
(B) The prescribed daily routine for a yoga practitioner.
(C) A particular type of breathing exercise.
(D) A list of prohibited foods.

50. Match the Limb of Shadangyoga from Dhyanbindoopanishad in List I with its characteristic in List II.
List I: (Limb)
P. Asana
Q. Pranayama
R. Pratyahara
S. Tarka
List II: (Characteristic)
1. Contemplation that is not contrary to scriptures
2. Control of the life-force
3. Steadiness and comfort in posture
4. Withdrawal of the senses
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

51. The description of the "various limbs of Omkar" is a central theme of which Upanishad?
(A) Yogatattva Upanishad
(B) Dhyanbindoopanishad
(C) Nadabindoopanishad
(D) Yogarajopnishad

52. In the Nadabindoopanishad, what happens when the mind attains the state of Manolaya?
(A) It becomes more active and generates more thoughts.
(B) It merges with the Self, and the yogi experiences supreme bliss.
(C) It falls into a state of unconsciousness.
(D) It starts perceiving external objects more vividly.

53. Consider the following statements concerning the Yogarajopnishad:
(i) It describes four main types of yoga: Mantra, Laya, Hatha, and Raja.
(ii) It is unique in its description of nine distinct chakras.
(iii) It outlines specific procedures for Dhyana focused on these chakras.
(iv) It details the results or benefits of meditating on each chakra.
(v) It exclusively focuses on Rajayoga, ignoring the other three paths.
Which of the above statement(s) is/are accurate?
(A) (i), (ii), and (v)
(B) (ii), (iii), and (iv)
(C) (i), (ii), (iii), and (iv)
(D) All of the above

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their fruits or rewards.
(C) Focusing solely on intellectual pursuits and the study of scriptures.
(D) Practicing various physical postures to maintain health and vigor.

18. The Trishikhibrahmanopanishad provides a description of which major paths of yoga?
(A) Ashtangayoga, Karmayoga, and Jnanayoga.
(B) Mantrayoga and Layayoga only.
(C) Only Hatha yoga and its practices.
(D) Bhaktiyoga and Rajayoga exclusively.

19. In the context of the Trishikhibrahmanopanishad, how is Jnanayoga defined?
(A) The path of intense devotion and surrender to a personal god.
(B) The path of rigorous physical discipline and sensory organ control.
(C) The path of knowledge through which one realizes the identity of Jiva and Brahman.
(D) The path of controlling the vital life force or prana through breath exercises.

20. Arrange the following limbs of yoga in the correct sequence as they generally appear in an Ashtangayoga system, such as the one described in the Trishikhibrahmanopanishad.
1. Dhyana
2. Asana
3. Yama
4. Pratyahara
(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 2, 4, 1
(D) 1, 2, 3, 4

21. The Yogatattva Upanishad categorizes yoga into which four main types?
(A) Jnana, Karma, Bhakti, Dhyana
(B) Ashtanga, Kriya, Kundalini, Swara
(C) Mantra, Laya, Hatha, Raja
(D) Yama, Niyama, Asana, Pranayama

22. What kind of diet is recommended for a yoga practitioner in the Yogatattva Upanishad?
(A) A heavy diet to provide energy for practice.
(B) A moderate, light, and nutritious diet (Mitahara).
(C) A diet consisting only of fruits and nuts.
(D) No specific diet is mentioned, only practice matters.

23. According to the Yogatattva Upanishad, what is the initial stage of Mantrayoga practice?
(A) Silent repetition of a mantra.
(B) Writing the mantra repeatedly.
(C) Meditating on the form of the deity associated with the mantra.
(D) Chanting a mantra aloud with devotion for a long period.

24. Which yoga type, according to Yogatattva Upanishad, involves the dissolution of the mind?
(A) Layayoga
(B) Mantrayoga
(C) Hathyoga
(D) Rajayoga

25. Consider the following primary symptoms of yoga siddhis as per the Yogatattva Upanishad:
(i) Freedom from disease.
(ii) Ability to hear distant sounds.
(iii) Lightness of the body.
(iv) Control over the elements.
(v) Pleasant body odor.
Which of the above statements is/are correct as primary symptoms explicitly mentioned?
(A) (i), (ii), and (iv)
(B) (ii), (iii), and (v)
(C) (i), (iii), and (v)
(D) (iii), (iv), and (v)

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26. What precaution is advised in the Yogatattva Upanishad for a practitioner who has begun to experience yoga siddhis?
(A) To hide them carefully and not get attached to them.
(B) To display them publicly to inspire others.
(C) To use them for personal gain and influence.
(D) To cease the yoga practice immediately.

27. The Dhyanbindoopanishad primarily emphasizes the importance of which yoga?
(A) Karmayoga
(B) Bhaktiyoga
(C) Hathyoga
(D) Dhyanayoga

28. How is the nature of Pranav (Om) described in the Dhyanbindoopanishad?

chakras.

63. Which of the following is NOT one of the nine chakras mentioned in the Yogarajopnishad?
(A) Brahmarandhra Chakra
(B) Vyoma Chakra
(C) Akasha Chakra
(D) Patala Chakra

64. Given below are two statements concerning the Swetaswataropanishad:
Statement I: The Swetaswataropanishad describes God as the one who presides over all causes and is endowed with all qualities.
Statement II: The text denies the existence of any divine power, promoting atheism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

65. Consider the following symptoms of Yogasiddhi (perfection in yoga) listed in the Swetaswataropanishad:
(i) Lightness of body
(ii) A golden-hued complexion
(iii) Absence of disease
(iv) A pleasant odor from the body
Which of the above statement(s) is/are correct as prior symptoms?
(A) (i) and (ii) only
(B) (i), (iii), and (iv) only
(C) (ii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

66. What is the ultimate goal of the Nadanusandhan sadhana prescribed in the Nadabindoopanishad?
(A) To develop clairaudience (the ability to hear subtle sounds).
(B) To achieve Manolaya, the dissolution of the mind.
(C) To communicate with celestial beings through sound.
(D) To improve one's musical abilities.

67. In the context of Yogakundali Upanishad, 'Sahita Kumbhaka' is a type of pranayama that is:
(A) Performed without any effort or conscious control.
(B) Only performed after attaining Kevala siddhi.
(C) Practiced with conscious inhalation (puraka) and exhalation (rechaka).
(D) A technique involving only internal retention.

68. The Yogachudamadi Upanishad's six limbs are specifically designed to lead the practitioner towards what result?
(A) Physical immortality.
(B) The union of the individual soul with the supreme soul.
(C) Gaining social status and respect.
(D) Mastery over the natural elements.

69. In the Trishikhibrahmanopanishad, the description of Karmayoga is directed towards whom?
(A) Only for householders engaged in worldly duties.
(B) Only for ascetics living in seclusion.
(C) For all individuals seeking spiritual progress, regardless of their station in life.
(D) For kings and rulers to govern justly.

70. Consider the following statements about the stages of yoga practice in the Yogatattva Upanishad:
(i) It describes four stages for each of the four main yogas.
(ii) The initial stage (Arambha) is marked by the first signs of inner changes.
(iii) The Ghata stage involves the union of Prana and Apana.
(iv) The Parichaya stage leads to steadiness of mind.
(v) The final Nishpatti stage signifies the attainment of liberation.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (ii), (iii), and (iv) only
(C) (ii), (iii), (iv), and (v) only
(D) All of the above

71. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Dhyanbindoopanishad posits that Pranav (Om) is the bow, the Atman is the arrow, and Brahman is the target.
Reason (R): This metaphor emphasizes that the

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(B) Sound of human speech.
(C) Sound like the tinkling of bells.
(D) Sound like the hum of a bee.

37. What is the state of Manolaya as described in the Nadabindoopanishad?
(A) A state of constant mental agitation and confusion regarding reality.
(B) A heightened state of sensory awareness and perception of the world.
(C) The state of deep, dreamless sleep experienced by all living beings.
(D) The dissolution or absorption of the mind into the inner sound (Nada).

38. The Yogarajopnishad provides descriptions of which four yogas, similar to the Yogatattva Upanishad?
(A) Mantra, Laya, Hatha, Raja
(B) Jnana, Karma, Bhakti, Dhyana
(C) Kriya, Kundalini, Swara, Samaya
(D) Tantra, Yantra, Mantra, Darshana

39. How many chakras are specifically enumerated and described in the Yogarajopnishad?
(A) Six chakras
(B) Seven chakras
(C) Nine chakras
(D) Eight chakras

40. Consider the following statements about the procedures of Dhyana in the Yogarajopnishad:
(i) It provides specific techniques for meditation.
(ii) It focuses meditation on the nine chakras.
(iii) It describes the results obtained from meditating on each chakra.
(iv) It claims Dhyana is only for advanced ascetics.
Which of the above statement(s) is/are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

41. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In the Swetaswataropanishad, the practitioner is advised to draw the senses into the heart during Dhyana.
Reason (R): This act of Pratyahara is a preliminary step to quiet the mind and direct it inward, away from external objects.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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42. What is the significance of Pranayama as explained in the Swetaswataropanishad?
(A) It is a breathing exercise for improving lung capacity.
(B) It helps to make the mind steady and one-pointed for meditation.
(C) It is a ritual to appease the gods.
(D) It is primarily for generating body heat in cold climates.

43. Which analogy is used in the Swetaswataropanishad to describe the process of realizing God through Dhyanayoga?
(A) Like a spider weaving and then withdrawing its web into its body.
(B) Like finding a hidden gem inside a rock through careful physical labor.
(C) Like obtaining fire by rubbing two pieces of wood (aranis) together.
(D) Like churning milk or curd to produce butter through constant effort.

44. As per the Swetaswataropanishad, attainment of liberation is the result of:
(A) Performing one hundred horse sacrifices.
(B) Visiting all the prescribed pilgrimage sites.
(C) Gaining mastery over all physical postures.
(D) Knowing the true nature of God, the cause of the universe.

45. Consider the following descriptions related to the Yogakundali Upanishad:
(i) It explains two types of Pranayama: Sahita and Kevala.
(ii) Sahita pranayama is practiced until Kevala is attained.
(iii) Kevala pranayama is the ability to retain breath at will.
(iv) The text warns against the practice of Pranayama without a proper guru.
(v) The siddhi of Pranayama leads to the

flow of energy in the body, eventually leading to physical illness. Therefore, the cure for physical ailments often requires addressing the underlying mental and spiritual causes.

297. (A) Tapas (austerity).
To enter the realm of liberation, the text suggests four specific gatekeepers that must be befriended. These include peace of mind, the practice of self-inquiry, a sense of contentment with what one has, and the company of wise individuals. Practices like physical austerity, while useful in other contexts, are not listed among these four essential prerequisites for spiritual freedom.

298. (B) The seven progressive stages of knowledge leading to liberation.
This concept outlines seven progressive levels of spiritual evolution that a seeker moves through on the path of knowledge. Starting from the initial desire for truth, the journey moves through inquiry, thinning of the mind, and attainment of purity, eventually culminating in the highest state of liberation. This map provides a clear structure for understanding one's own spiritual progress.

299. (B) The development of Satvaguna.
The development of a pure and clear state of mind is seen as an essential requirement for any meaningful spiritual work. This quality allows the individual to perceive the truth without distortion and provides the mental strength needed to progress through the stages of knowledge. Cultivating this purity is a constant theme throughout the dialogue as the foundation for enlightenment.

300. (A) The path of knowledge (Jnana Yoga).
This profound text emphasizes that liberation is ultimately achieved through the removal of ignorance by the light of knowledge. It teaches that the world is a manifestation of the mind and that realizing the true nature of consciousness is the only way to attain permanent freedom. Therefore, rigorous self-inquiry and the acquisition of spiritual wisdom are the primary focuses of this teaching.

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54. The concept of 'Tattvajna' in the Swetaswataropanishad is best described as:
(A) The knowledge of the five elements (pancha tattvas).
(B) The philosophical knowledge of ultimate reality.
(C) The practical knowledge of yogic techniques.
(D) The memorization of scriptural verses.

55. Arrange the following yogas in the order they are typically presented as progressive stages in texts like the Yogatattva Upanishad.
1. Hathyoga
2. Mantrayoga
3. Rajayoga
4. Layayoga
(A) 2, 4, 1, 3
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 4, 2, 1, 3

56. According to the Yogakundali Upanishad, the siddhi (perfection) of Pranayama is obstructed by what?
(A) Lack of a proper diet.
(B) Irregular practice.
(C) Impurities in the nadis.
(D) All of the above.

57. Identify the incorrect statement concerning the sequence of the six limbs in the Yogachudamadi Upanishad.
(A) The sequence is considered binding for effective practice.
(B) Dharana precedes Dhyana in the sequence.
(C) The text suggests the sequence can be altered based on preference.
(D) Asana and Pranayama form the foundation for later limbs.

58. The Trishikhibrahmanopanishad's description of Ashtangayoga is notable because it integrates it with which other paths?
(A) Tantra and Mantra yoga.
(B) Karma yoga and Jnana yoga.
(C) Bhakti yoga and Laya yoga.
(D) Only Hatha yoga.

59. Match the Upanishad in List I with the number of yoga limbs or chakras it specifies in List II.
List I: (Upanishad)
P. Yogachudamadi Upanishad
Q. Yogarajopnishad
R. Trishikhibrahmanopanishad
S. Dhyanbindoopanishad
List II: (Specifications)
1. Eight Limbs (Ashtangayoga)
2. Nine Chakras
3. Six Limbs (Shadangyoga)
4. Six Limbs (Shadangyoga)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

60. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogatattva Upanishad strongly advises a practitioner not to become attached to the siddhis that arise from yoga practice.
Reason (R): Attachment to siddhis creates new vasanas (impressions) and becomes a significant obstacle to the ultimate goal of moksha (liberation).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

61. What is the primary technique of Pranav meditation as described in the Dhyanbindoopanishad?
(A) Meditating on the form of the deity Ganesha, who represents Pranav.
(B) Writing the symbol 'Om' repeatedly.
(C) Singing hymns that contain the word 'Om'.
(D) Focusing on the sound of 'Om' and contemplating its meaning as Brahman.

62. The Hansa Vidya of the Nadabindoopanishad involves the awareness of what?
(A) The flow of prana in the Ida and Pingala nadis.
(B) The sound 'So-ham' naturally occurring with each inhalation and exhalation.
(C) The subtle movements of the swan, which is considered a sacred bird.
(D) The different colors perceived in the

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(A) As a simple sound with no deeper meaning for the spiritual practitioner.
(B) As a bow, with the Atman as the arrow and Brahman as the target.
(C) As a celestial chariot used by the gods to travel through the heavens.
(D) As a mystical weapon used to defeat demons and overcome external obstacles.

29. Consider the following components of Shadangyoga as mentioned in the Dhyanbindoopanishad:
(i) Asana
(ii) Pranayama
(iii) Pratyahara
(iv) Tarka
(v) Samadhi
Which of the above statement(s) is/are part of its description?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iii), and (iv), and (v)
(C) (ii), (iii), and (iv) only
(D) The text mentions Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

30. Match the Upanishad in List I with its core teaching in List II.
List I: (Upanishad)
P. Yogatattva Upanishad
Q. Dhyanbindoopanishad
R. Swetaswataropanishad
S. Yogakundali Upanishad
List II: (Core Teaching)
1. Importance of Dhyanayoga and Pranav meditation
2. Four types of yoga: Mantra, Laya, Hatha, Raja
3. Awakening of Kundalini through Pranayama
4. Nature of God and attainment of liberation
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

31. According to the Dhyanbindoopanishad, how is Atmadarshan (Self-realization) achieved?
(A) Through Nadanusandhan (absorption in the inner sound) and steady meditation.
(B) Through pilgrimage to various holy sites and sacred rivers across the land.
(C) Through strict physical fasting and rigorous penance in mountain caves.
(D) Through intellectual debates on philosophy and the nature of the universe.

32. The Nadabindoopanishad is well-known for its detailed explanation of which Vidya?
(A) Atma Vidya
(B) Hansa Vidya
(C) Brahma Vidya
(D) Sri Vidya

33. How many matras of Omkar are described in the Nadabindoopanishad?
(A) 3
(B) 7
(C) 12
(D) 10

34. Given below are two statements regarding the Nadabindoopanishad:
Statement I: The Nadabindoopanishad associates the 12 matras of Omkar with the movement of Prana.
Statement II: The text claims that meditating on these matras yields specific results for the practitioner.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

35. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogachudamadi Upanishad presents a sequential path of six limbs for yoga.
Reason (R): The text posits that mastery of a preceding limb is foundational for the successful practice of the subsequent limb.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which of the following is NOT a type of nada (inner sound) described in the Nadabindoopanishad?
(A) Sound like a thunderclap.

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concentrated mind (Atman), propelled by the practice of Om meditation, can pierce through illusion to merge with the ultimate reality (Brahman).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

72. What is the result of meditating on the twelfth matra of Omkar, as per the Nadabindoopanishad?
(A) The attainment of a strong physical body.
(B) The attainment of the state of Shiva, or supreme consciousness.
(C) The ability to travel to different celestial realms.
(D) The fulfillment of all worldly desires.

73. The procedures of Dhyana described in the Yogarajopnishad are primarily focused on:
(A) Visualizing external deities.
(B) Observing the flow of thoughts without judgment.
(C) Repeating a given mantra mentally.
(D) Concentrating on the nine internal energy centers (chakras).

74. A practitioner finds a cave that is level, clean, and has a pleasant, calming sound of water nearby. According to the Swetaswataropanishad, this place is considered suitable for Dhyana because it is:
(A) Secret and difficult for others to find.
(B) Full of positive spiritual vibrations.
(C) Conducive to the mind and not distracting to the senses.
(D) Traditionally used by ancient sages.

75. Match the yogic practice in List I with the Upanishad that prominently features it in List II.
List I: (Practice)
P. Hansavidya
Q. Nine Chakra Dhyana
R. Four stages of yoga (Arambha, etc.)
S. Karmayoga and Jnanayoga description
List II: (Upanishad)
1. Yogatattva Upanishad
2. Trishikhibrahmanopanishad
3. Nadabindoopanishad
4. Yogarajopnishad
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

76. The Yogakundali Upanishad suggests that self-realization is achieved through a combination of:
(A) Jnana (knowledge) and Karma (action) only.
(B) Practice of Asanas and adherence to Yama.
(C) Mastery of Pranayama and the awakening of Kundalini.
(D) Devotion to Lord Shiva and chanting his name.

77. Consider the following results of successfully practicing the six limbs of yoga in the Yogachudamadi Upanishad:
(i) Attainment of Siddhis.
(ii) Freedom from all diseases and sorrows.
(iii) Realization of the ultimate truth.
(iv) Control over the minds of others.
Which of the above statement(s) is/are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

78. The Trishikhibrahmanopanishad's description of Jnanayoga emphasizes the realization of which mahavakya's essence?
(A) Prajnanam Brahma (Consciousness is Brahman)
(B) Ayam Atma Brahma (This Self is Brahman)
(C) Tat Tvam Asi (That Thou Art)
(D) Aham Brahmasmi (I am Brahman)

79. The Yogatattva Upanishad places Hathyoga as a step in its four-fold system. What is the primary purpose of Hathyoga in this context?
(A) To prepare the body and nadis for the higher practices of Rajayoga.
(B) To achieve liberation directly through physical postures.
(C) To develop muscular strength and physical beauty.
(D) It is an optional practice for those interested in physical culture.

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80. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Nadabindoopanishad describes a progression of inner sounds (nadas) heard during meditation.
Reason (R): The subtler the sound, the more the mind is absorbed, and the final stage is the soundless state of Parambrahma.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. In the Dhyanbindoopanishad, Atmadarshan through Nadanusandhan implies:
(A) Seeing the self through rigorous intellectual analysis.
(B) Perceiving the self's true nature by focusing on the inner mystical sounds.
(C) Realizing the self by serving humanity selflessly.
(D) Gaining a vision of the self through the grace of a deity.

82. The application of the 12 matras of Omkar with the Pranas, as described in the Nadabindoopanishad, is a technique for:
(A) Systematically withdrawing the mind and prana from the body to attain higher states.
(B) Healing specific physical ailments and diseases within the gross physical body.
(C) Gaining mystical control over other living beings and the external environment.
(D) Predicting future events and understanding the hidden secrets of the universe.

83. Consider the following concepts discussed within the Yogarajopnishad:
(i) A nine-chakra system.
(ii) Procedures for Dhyana.
(iii) The results of meditation.
(iv) Four main categories of yoga.
(v) The importance of a vegetarian diet.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v) only
(B) (i), (ii), (iii), and (iv) only
(C) (ii), (iii), and (v) only
(D) All of the above

84. What is the importance of maintaining an erect posture (body, head, and neck aligned) during Dhyana, as per Swetaswataropanishad?
(A) It allows for maximum comfort and relaxation.
(B) It facilitates the unobstructed upward flow of Prana.
(C) It is a sign of respect to the deity of meditation.
(D) It prevents the practitioner from falling asleep.

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85. Consider the following techniques for God-realization mentioned in the Swetaswataropanishad:
(i) Knowing Him through devotion and meditation.
(ii) Understanding Him as the indwelling Self of all.
(iii) Performing elaborate fire sacrifices to please Him.
(iv) Realizing Him as the ultimate cause and controller of the universe.
Which of the above is NOT mentioned as a technique?
(A) (i) and (ii)
(B) (iii) only
(C) (iv) only
(D) (i), (ii), and (iv) are techniques, (iii) is not.

86. What is the nature of 'Kevala Kumbhaka' in the Yogakundali Upanishad?
(A) A breathing technique with a fixed count for inhalation and exhalation.
(B) The spontaneous cessation of breath without any effort of inhalation or exhalation.
(C) A forceful breathing practice to generate heat.
(D) The act of breathing through alternate nostrils.

87. Which limb of yoga is described as 'Tarka' in the Shadangyoga of the Dhyanbindoopanishad?
(A) Engaging in logical reasoning and argumentation to defeat the opponents.
(B) Achieving complete silence of the mind through the cessation of thoughts.
(C) The dedicated practice of physical postures to strengthen the body.
(D) Unwavering contemplation that aligns with the truths of the scriptures.

88. The Trishikhibrahmanopanishad explains that the path of Jnana Yoga leads to liberation by:
(A) Destroying the ignorance that separates the individual self (Jiva) from the universal Self (Brahman).
(B) Accumulating good karma through righteous actions.
(C) Pleasing a personal deity through devotion.
(D) Awakening the Kundalini energy at the base of the spine.

89. Match the Yogic term in List I with its definition or related concept in List II.
List I: (Term)
P. Manolaya
Q. Tattvajna
R. Mitahara
S. Kevala Kumbhaka
List II: (Definition/Concept)
1. Knowledge of the ultimate Reality
2. Spontaneous cessation of breath
3. Dissolution of the mind
4. Moderate diet
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

90. Arrange the following stages of inner sound (Nada) from the Nadabindoopanishad in their order of appearance, from gross to subtle.
1. Sound of a bell
2. Sound of a flute
3. Sound of the ocean's roar
4. Sound of a bee humming
(A) 3, 1, 4, 2
(B) 1, 3, 2, 4
(C) 3, 4, 1, 2
(D) 4, 1, 3, 2

91. The primary symptom of "Arambha avastha" (initial stage) in the Yogatattva Upanishad is:
(A) The body becomes divine and lustrous.
(B) The yogi attains the power of levitation.
(C) The practitioner feels an inner joy and enthusiasm for practice.
(D) The complete dissolution of the mind.

92. What is the result of Dhyana on the Anahata Chakra as per the Yogarajopnishad's descriptions?
(A) Gaining control over the element of water.
(B) Attaining eloquence and mastery over speech.
(C) Experiencing divine love and the ability to fulfill desires.
(D) Achieving liberation from the cycle of birth and death.

93. The Dhyanbindoopanishad gives importance to Nadanusandhan as a means for:
(A) Achieving Atmadarshan (Self-realization).
(B) Attaining physical health.
(C) Gaining worldly success.
(D) Developing psychic powers.

94. What distinguishes the Shadangyoga of the Yogachudamadi Upanishad from Patanjali's Ashtangayoga?
(A) It includes Yama and Niyama.
(B) It places Samadhi before Dhyana.
(C) It has only four limbs instead of six.
(D) It omits Yama and Niyama.

95. Consider the following techniques for God-realization mentioned in the Swetaswataropanishad:
(i) Realizing God as the supreme Lord residing in one's own heart.
(ii) Practicing devotion (bhakti) with a pure heart.
(iii) Understanding God as the sole creator, sustainer, and dissolver of the universe.
(iv) Gaining knowledge through the grace of a Guru.
(v) Performing animal sacrifices to appease God.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (ii), (iii), and (iv)
(C) (i), (ii), (iii), and (iv)
(D) All of the above

96. "One should practice Pranayama with a controlled mind." This instruction from the Yogakundali Upanishad implies that:
(A) Pranayama and mental focus are interdependent.
(B) Only those with a naturally calm mind can practice Pranayama.
(C) Pranayama is a purely physical exercise.
(D) The mind has no role in the practice of

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Pranayama.

97. What is the significance of the sequence of the six limbs in the Yogachudamadi Upanishad?
(A) It is an arbitrary arrangement with no practical importance.
(B) It is a sequence to be memorized for philosophical debates.
(C) The sequence can be reversed for faster results.
(D) It represents a graded path where each limb prepares the practitioner for the next.

98. The Trishikhibrahmanopanishad's integrated approach suggests that for a Jnani (one on the path of knowledge):
(A) Karma and Ashtanga yoga are unnecessary distractions.
(B) All actions (Karma) become a form of worship and yoga practice becomes effortless.
(C) One must first perfect Karma yoga for twelve years before attempting Jnana yoga.
(D) Ashtanga yoga is only for those who are physically oriented.

99. In the context of the Yogatattva Upanishad, Layayoga is described as the absorption of the mind while:
(A) Chanting a sacred formula.
(B) Performing a physical posture.
(C) Walking, standing, sleeping, or eating.
(D) Listening to philosophical discourses.

100. Match the concept in List I with the stage of yoga from Yogatattva Upanishad in List II.
List I: (Concept)
P. Yogi sees the trinity and feels the union of prana/apana.
Q. The body becomes divine and lustrous.
R. Yogi attains the final state of liberation (Jivanmukta).
S. Yogi masters the elements and is free from afflictions.
List II: (Stage)
1. Arambha Avastha
2. Ghata Avastha
3. Parichaya Avastha
4. Nishpatti Avastha
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

101. Consider the following statements regarding the teachings on Pranayama in the Swetaswataropanishad:
(i) It should be practiced in a clean and level place.
(ii) It involves restraining the breath after exhalation and inhalation.
(iii) It is compared to controlling unruly horses.
(iv) Its main purpose is to make the mind fit for Dhyana.
Which of the above statements are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iv) only
(D) All (i), (ii), (iii), and (iv)

102. The concept of 'Hansavidya' in Nadabindoopanishad is a form of meditation on:
(A) The physical form of a swan.
(B) The sacred syllable 'Hamsa'.
(C) The natural breath mantra 'So-ham'.
(D) The story of Nala and Damayanti, which features a swan.

103. Which Upanishad describes a system of nine chakras, going beyond the more common systems of six or seven?
(A) Dhyanbindoopanishad
(B) Yogakundali Upanishad
(C) Nadabindoopanishad
(D) Yogarajopnishad

104. Given below are two statements regarding the Dhyanbindoopanishad:
Statement I: The Dhyanbindoopanishad teaches Shadangyoga, which includes Asana, Pranayama, and Tarka.
Statement II: Tarka in this context refers to logical argumentation to defeat philosophical opponents.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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105. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Trishikhibrahmanopanishad describes Karmayoga, Jnanayoga, and Ashtangayoga.
Reason (R): The Upanishad presents these paths as mutually exclusive, requiring a practitioner to choose only one.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. In the Nadabindoopanishad, the various limbs of Omkar are likened to:
(A) The limbs of a bird, where the bird is the self.
(B) The different parts of a chariot.
(C) The steps of a ladder leading to Brahman.
(D) The branches of the world-tree.

107. Arrange the following limbs from a typical Shadangyoga system (as found in Yogachudamadi or Dhyanbindu) in their correct order.
1. Dhyana
2. Asana
3. Pratyahara
4. Dharana
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 4, 1
(D) 2, 3, 1, 4

108. The Yogatattva Upanishad advocates for a specific 'Dincharya' or daily routine because:
(A) It pleases the gods and brings good fortune.
(B) It helps create a disciplined and conducive lifestyle for spiritual practice.
(C) It is a social requirement for all members of the community.
(D) It guarantees the immediate attainment of siddhis.

109. What is the ultimate state achieved through Nadanusandhan sadhana, according to Nadabindoopanishad?
(A) The ability to compose divine music.
(B) A state where the mind dissolves (Manolaya) and merges with the soundless reality.
(C) The power to hear sounds from other dimensions.
(D) Perfect physical health and longevity.

110. Consider the following essential means for achieving Pranayama Siddhi in the Yogakundali Upanishad:
(i) Practicing Mitahara (moderate diet).
(ii) Awakening of Kundalini.
(iii) Purification of the Nadis.
(iv) Adherence to Yama and Niyama.
Which of the above statement(s) is/are correct?
(A) (i) and (iii) only
(B) (ii) and (iv) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

111. What is the importance of Yogasiddhis as per the Swetaswataropanishad?
(A) They are the final goal of all yogic practice.
(B) They should be used to gain followers and build institutions.
(C) They are illusions created by the mind and should be ignored completely.
(D) They are signs of progress on the path but not the goal itself.

112. The nature of God in the Swetaswataropanishad is described as:
(A) Transcendent only, existing beyond the world.
(B) Immanent only, existing within the world.
(C) Both immanent and transcendent, the one ruler of all.
(D) An impersonal force with no consciousness.

113. Which of the following Upanishads explicitly discuss a six-limbed (Shadanga) yoga?
(i) Yogakundali Upanishad
(ii) Dhyanbindoopanishad
(iii) Yogachudamadi Upanishad
(iv) Swetaswataropanishad
(v) Trishikhibrahmanopanishad
Which of the above statement(s) is/are correct?
(A) (i) and (iii)
(B) (ii) and (iii)
(C) (ii), (iii), and (v)
(D) (i), (iv), and (v)

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132. The "nature of Pranav" as described in Dhyanbindoopanishad includes all of the following EXCEPT:
(A) It is the bow for shooting the arrow of Atman.
(B) It is a means for crossing the ocean of samsara.
(C) It is synonymous with the ultimate reality, Brahman.
(D) It is a sound to be used only for external, ritualistic chanting.

133. The nature of nadanusandhan sadhana in Nadabindoopanishad is best described as:
(A) A practice of listening to external music to calm the agitated mind.
(B) An analytical and scientific study of the physics of external sound.
(C) An inward-focused meditation to perceive and merge with subtle inner sounds.
(D) A vocal practice to strengthen the throat chakra through specific chanting.

134. Which yoga, according to Yogatattva and Yogarajopnishad, is considered the 'royal' path that integrates and culminates the others?
(A) Mantrayoga
(B) Layayoga
(C) Hathyoga
(D) Rajayoga

135. Consider the following primary techniques for the realization of God according to the Swetaswataropanishad:
(i) The practice of Dhyanayoga.
(ii) The cultivation of devotion (Bhakti).
(iii) The pursuit of Tattvajna (knowledge of reality).
(iv) The complete abandonment of all worldly duties.
Which of the above statements are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

136. What is the main purpose of describing the six limbs of yoga, their results, and sequence in the Yogachudamadi Upanishad?
(A) To provide a systematic and graded path for the seeker to achieve union with the divine.
(B) To create a new system of yoga different from all others.
(C) To emphasize the importance of physical postures above all else.
(D) To give a historical account of how yoga developed.

137. Consider the following aspects of a yogi's life discussed in the Yogatattva Upanishad:
(i) Four types of yoga and their stages.
(ii) Prescriptions regarding diet.
(iii) A recommended daily routine (Dincharya).
(iv) Precautions related to the appearance of siddhis.
(v) The best locations for building ashrams.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iii), and (iv) only
(C) (ii), (iii), and (iv), and (v) only
(D) All of the above

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138. In the Dhyanbindoopanishad, what is the relationship between Pranav meditation and Shadangyoga?
(A) They are two separate, unrelated paths to liberation.
(B) Pranav meditation is a central part of the Dhyana limb within Shadangyoga.
(C) Shadangyoga is considered a preliminary practice for Pranav meditation.
(D) The text describes Pranav meditation but not Shadangyoga.

139. A yogi starts hearing sounds like a conch and then a bell during his meditation. According to the Nadabindoopanishad, this signifies:
(A) An auditory hallucination requiring medical attention.
(B) The yogi is progressing on the path of Nadanusandhan.
(C) The presence of celestial beings nearby.
(D) The yogi has reached the final stage of Manolaya.

140. Consider the following statements representing the teachings of the Yogarajopnishad:
(i) It synthesizes the teachings of Mantra, Laya, Hatha, and Rajayoga.
(ii) It presents a unique system based on nine major chakras.
(iii) Dhyana is prescribed as a method to activate

123. The Trishikhibrahmanopanishad explains Karmayoga as:
(A) The performance of Vedic rituals to gain merit.
(B) The complete renunciation of all action.
(C) The dedication of all actions and their fruits to God.
(D) The practice of specific actions to develop psychic powers.

124. A student of yoga learns about four types of yoga: Mantrayoga, Layayoga, Hathyoga, and Rajayoga, and their respective stages. Which Upanishad is the likely source of this teaching?
(A) Swetaswataropanishad
(B) Yogatattva Upanishad
(C) Nadabindoopanishad
(D) Trishikhibrahmanopanishad

125. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogatattva Upanishad lists primary symptoms of yoga siddhi, such as lightness of body and clarity of complexion.
Reason (R): These symptoms are the ultimate goal of yoga, and once they appear, the practice is complete.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

126. The Dhyanbindoopanishad emphasizes Atmadarshan (self-realization) through what primary method?
(A) Hatha Yoga postures
(B) Karma Yoga activities
(C) Bhakti Yoga chanting
(D) Nadanusandhan

127. The Hansavidya of the Nadabindoopanishad is a practice centered on:
(A) The mythical swan that can separate milk from water.
(B) The spontaneous sound of the breath, 'So' upon inhalation and 'Ham' upon exhalation.
(C) The visualization of a white swan in the heart space.
(D) The study of the migratory patterns of swans.

128. According to the Yogarajopnishad, the purpose of meditating on the nine chakras is to:
(A) Awaken specific psychic powers and progressively realize higher states of consciousness.
(B) Improve the health of the physical organs associated with each chakra.
(C) Fulfill worldly desires related to wealth and relationships.
(D) Simply train the mind to focus on one point.

129. How does the Swetaswataropanishad describe the attainment of liberation?
(A) As a reward granted by God after death.
(B) As a state achieved through accumulating wealth for charity.
(C) The direct result of knowing the true, divine nature of the Self, which ends all bondage.
(D) As an automatic process after a certain number of births.

130. Arrange the following concepts from the Yogakundali Upanishad in a logical sequence of practice.
1. Attainment of Kevala Kumbhaka
2. Purification of Nadis
3. Awakening of Kundalini
4. Practice of Sahita Kumbhaka
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 2, 3, 4
(D) 2, 3, 4, 1

131. Consider the following statements concerning the teachings on Jnanayoga in the Trishikhibrahmanopanishad:
(i) It is the path of intellectual knowledge.
(ii) It involves the realization of 'Aham Brahmasmi'.
(iii) It is considered superior to Karmayoga.
(iv) It leads to the destruction of ignorance (avidya).
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iv) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

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(B) Arogyam
(C) Ankhon me prakash
(D) Varna prasadam

148. The Yogakundali Upanishad is divided into chapters that primarily deal with:
(A) The nature of Brahman and Atman.
(B) The techniques of Pranayama and the awakening of Kundalini.
(C) The rules of social conduct for a yogi.
(D) The philosophical differences between various schools of thought.

149. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogachudamadi Upanishad omits Yama and Niyama from its six-limbed yoga.
Reason (R): The text assumes that a seeker aspiring for such high practices would have already cultivated the ethical foundation of Yama and Niyama.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

150. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogarajopnishad discusses nine chakras.
Reason (R): This indicates that the yogic tradition had varying systems of classifying and understanding the subtle energy centers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. What precaution does the Yogatattva Upanishad give regarding the symptoms of yoga siddhi?
(A) One must display them to attract more disciples.
(B) One should not be tempted or distracted by them.
(C) One must use them to earn a livelihood.
(D) One should stop the practice once siddhis appear.

152. In the Dhyanbindoopanishad, the technique of Pranav meditation involves focusing the mind on Om until:
(A) One falls into a deep state of meditation-induced sleep.
(B) The mind transcends the sound and merges into the soundless Brahman.
(C) One begins to hear the sound of the syllable Om externally.
(D) One can visualize the shape of the Om symbol perfectly in the heart.

153. The state of Manolaya in the Nadabindoopanishad is the direct result of which sadhana?
(A) Asana practice
(B) Nadanusandhan
(C) Karma Yoga
(D) Study of scriptures

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154. What is the most unique feature of the Yogarajopnishad?
(A) Its description of Mantrayoga.
(B) Its description of Layayoga.
(C) Its description of nine chakras.
(D) Its description of Rajayoga.

155. Arrange the following Upanishads based on their primary focus, moving from a general philosophical text to one focused on specific yogic techniques.
1. Yogakundali Upanishad (Pranayama)
2. Swetaswataropanishad (Dhyana/Philosophy)
3. Nadabindoopanishad (Nada/Om)
4. Yogarajopnishad (Nine Chakras)

(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 4, 3, 2, 1
(D) 2, 3, 1, 4

156. The Swetaswataropanishad provides a vivid metaphor for controlling the mind and senses during pranayama. What is it?
(A) A charioteer controlling yoked, unruly horses.
(B) A boatman navigating a stormy sea.
(C) A shepherd guiding his flock.

and experience these chakras.
(iv) Each chakra meditation is associated with a specific result.
(v) It is primarily a philosophical text with no practical instructions.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (ii), (iii), and (iv)
(C) (i), (ii), (iii), and (iv)
(D) All of the above

141. The Swetaswataropanishad emphasizes that Pranayama performed in a balanced manner:
(A) Leads to the development of immense physical strength.
(B) Cures all diseases and removes fatigue from the body.
(C) Rids the mind of distractions, like controlling yoked, unruly horses.
(D) Allows the practitioner to hold their breath for several hours.

142. Identify the correct pair regarding the means of self-realization as per the Yogakundali Upanishad.
(A) Path of Jnana - Realization through intellectual analysis.
(B) Path of Bhakti - Realization through emotional devotion.
(C) Path of Pranayama Siddhi - Realization through mastery of prana and Kundalini awakening.
(D) Path of Karma - Realization through selfless action in the world.

143. Match the Upanishadic description in List I with the corresponding term in List II.
List I: (Description)
P. A place which is level, pure, and pleasing to the mind
Q. The yoga of dissolution of mind while walking or standing
R. Spontaneous retention of breath without effort
S. Realization of the Self through absorption in inner sound
List II: (Term)
1. Layayoga
2. Kevala Kumbhaka
3. Atmadarshan through Nadanusandhan
4. Suitable place for Dhyana
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

144. The description of Ashtangayoga, Karmayoga, and Jnanayoga in a single text, the Trishikhibrahmanopanishad, suggests what about the yogic tradition?
(A) These paths are contradictory and cannot be practiced together.
(B) The tradition recognizes multiple, complementary paths to the same goal.
(C) Only one of these paths is truly effective.
(D) These paths were historically in competition with each other.

145. Match the stage of yoga from Yogatattva Upanishad in List I with its primary characteristic in List II.
List I: (Stage)
P. Arambha Avastha
Q. Ghata Avastha
R. Parichaya Avastha
S. Nishpatti Avastha
List II: (Characteristic)
1. Prana enters the Sushumna; steadiness is achieved.
2. Yogi becomes a Jivanmukta, destroying all karma.
3. The body becomes divine and free from ailments.
4. Prana and Apana, Manas and Prana, Jivatma and Paramatma unite.
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

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146. Which Upanishad describes the various limbs of Omkar by comparing them to the body parts of a bird?
(A) Dhyanbindoopanishad
(B) Yogachudamadi Upanishad
(C) Nadabindoopanishad
(D) Swetaswataropanishad

147. What is the first sign of Yogasiddhi mentioned in the Swetaswataropanishad, often translated as 'lightness'?
(A) Laghutvam

114. In the Yogatattva Upanishad, the practice of Mantrayoga primarily involves:
(A) Intellectual understanding of mantras.
(B) The use of mantras to perform magical feats.
(C) Writing mantras on sacred leaves.
(D) The lengthy and devotional repetition of a mantra.

115. Consider the following statements regarding the results of meditating on the 12 matras of Omkar in the Nadabindoopanishad:
(i) Each matra is associated with a specific pranic movement.
(ii) Meditating on the first matra grants worldly desires.
(iii) Meditating on the final matra leads to the state of Brahman.
(iv) The results are purely psychological and have no spiritual significance.
(v) This practice is a core part of Hansavidya.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii), (iv), and (v) only
(D) All of the above

116. A yogi, as per the Yogarajopnishad, meditates on the Brahma Chakra (Brahmarandhra). What would be the expected result of this practice?
(A) Gaining control over the element of air.
(B) Attaining mastery over all the senses.
(C) Achieving Samadhi and liberation from rebirth.
(D) Developing a powerful and commanding voice.

117. What does the term 'Tattvajna' in the Swetaswataropanishad signify?
(A) The knowledge of the five elements.
(B) The knowledge of the true Self and its identity with Brahman.
(C) The study of the different philosophical schools.
(D) The scientific knowledge of the material world.

118. Which of the following is the most appropriate description of Layayoga from the Yogatattva Upanishad?
(A) The yoga of physical postures and breath control.
(B) The yoga of devotion and worship.
(C) The yoga of dissolving the mind in the absolute, at all times.
(D) The yoga of chanting and repeating sacred sounds.

119. Match the primary concept in List I with the Upanishad that details it in List II.
List I: (Concept)
P. Description of nine chakras
Q. 12 matras of Omkar
R. Prior symptoms of Yogasiddhis
S. Sahita and Kevala Pranayama
List II: (Upanishad)
1. Nadabindoopanishad
2. Yogakundali Upanishad
3. Yogarajopnishad
4. Swetaswataropanishad
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

120. Which of the following is NOT a characteristic of a suitable place for Dhyana according to Swetaswataropanishad?
(A) Level and pure.
(B) Free from pebbles, fire, and gravel.
(C) Pleasing to the mind by its sounds and sights.
(D) Located on a high, windy mountain top.

121. The means of self-realization in the Yogakundali Upanishad centers on the practice of:
(A) Intellectual inquiry and debate.
(B) Unwavering devotion to a personal god.
(C) Pranayama for the purification of nadis and awakening of Kundalini.
(D) Selfless service to society.

122. Given below are two statements regarding the Yogachudamadi Upanishad:
Statement I: The Yogachudamadi Upanishad details a Shadangyoga.
Statement II: The sequence of these six limbs is Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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(D) A king commanding his army.

157. According to the Yogakundali Upanishad, what is the prerequisite for the awakening of Kundalini Shakti?
(A) Pilgrimage to 12 Jyotirlingas.
(B) The purification of all 72,000 nadis.
(C) The mastery of 84 lakh asanas.
(D) A vow of complete silence for 12 years.

158. The results of the six limbs of yoga, as per the Yogachudamadi Upanishad, are:
(A) Cumulative and progressive.
(B) Independent of each other.
(C) Only achievable by ascetics.
(D) Primarily for physical well-being.

159. The Trishikhibrahmanopanishad's description of Ashtangayoga is significant for its integration with:
(A) Ritualistic worship.
(B) The paths of selfless action and supreme knowledge.
(C) Tantric practices.
(D) The four stages of life (ashramas).

160. Consider the following stages of yoga practice:
(i) Arambha (Beginning)
(ii) Ghata (Jar/Vessel)
(iii) Parichaya (Intimate Knowledge)
(iv) Samyama (Integration)
(v) Nishpatti (Perfection/Consummation)
Which of the following stages are NOT part of the system described in the Yogatattva Upanishad?
(A) (iv) only
(B) (i) and (v) only
(C) (ii) and (iv)
(D) (v) only

161. Consider the following topics:
(i) Mantrayoga
(ii) Layayoga
(iii) Diet and Dincharya for a yogi
(iv) Precautions against attachment to siddhis
Which Upanishad explicitly discusses these?
(A) Yogakundali Upanishad
(B) Dhyanbindoopanishad
(C) Yogatattva Upanishad
(D) Trishikhibrahmanopanishad

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162. In the Dhyanbindoopanishad, what are the six limbs (Shadangyoga) it describes?
(A) Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.
(B) Asana, Pranabandha, Pratyahara, Dharana, Dhyana, Samadhi.
(C) Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana.
(D) The text mentions Shadangyoga but does not list the specific limbs.

163. The twelve matras of Omkar in the Nadabindoopanishad are associated with:
(A) The twelve signs of the zodiac.
(B) The twelve major nerve ganglia in the body.
(C) The successive withdrawal of prana, leading to higher states.
(D) The twelve primary disciples of a great master.

164. What is the primary method of Dhyana taught in the Yogarajopnishad?
(A) Concentrating on the tip of the nose.
(B) Observing the breath without control.
(C) Visualizing and concentrating on the nine chakras.
(D) Mentally chanting a given mantra.

165. Match the yoga type in List I with its core principle as per Yogatattva and Yogarajopnishad in List II.
List I: (Yoga Type)
P. Mantrayoga
Q. Layayoga
R. Hathyoga
S. Rajayoga
List II: (Core Principle)
1. Preparing the physical body through asana, etc.
2. The royal path of meditation and Samadhi.
3. Absorption/dissolution of the mind.
4. Repetition of sacred syllables.
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

166. A student reads, "Just as fire, though latent in the rubbing-sticks, is not seen till the sticks are rubbed, so is the Atman." This analogy for Dhyanayoga is from which text?

(C) (ii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

240. The inclusion of Karmayoga and Jnanayoga in the Trishikhibrahmanopanishad alongside Ashtangayoga implies:
(A) A holistic approach to spiritual life, integrating action, knowledge, and practice.
(B) That Ashtangayoga is insufficient on its own.
(C) A rejection of older Vedic paths.
(D) That only Brahmins can practice these yogas.

241. What is the primary method for self-realization according to the Dhyanbindoopanishad?
(A) Through Atmadarshan achieved via Nadanusandhan and meditation.
(B) Through selfless service to humanity and social welfare.
(C) Through unwavering devotion to a specific chosen teacher.
(D) Through the practice of complex and difficult asanas.

242. The nature of God described in the Swetaswataropanishad can be characterized as:
(A) Monotheistic and Monistic.
(B) Polytheistic.
(C) Atheistic.
(D) Agnostic.

243. The "prior symptoms of Yogasiddhis" in Swetaswataropanishad are important because they:
(A) Signal the end of the yogic path.
(B) Provide encouragement and confirm the practitioner is on the right track.
(C) Are powers to be used for helping others.
(D) Are dangerous and indicate a problem in the practice.

244. The two main types of Pranayama discussed in the Yogakundali Upanishad are:
(A) Bhastrika and Kapalbhati.
(B) Nadi Shodhana and Ujjayi.
(C) Sheetali and Sheetkari.
(D) Sahita and Kevala.

245. Consider the following concepts:
(i) Mantrayoga
(ii) Layayoga
(iii) Hathayoga
(iv) Rajayoga
(v) Nine Chakras
Which of the above statement(s) is/are uniquely highlighted in the Yogarajopnishad in comparison to the Yogatattva Upanishad?
(A) (i), (ii), and (iii), and (iv) only
(B) (v) only
(C) (iv) and (v) only
(D) None of the above

246. Which Upanishad provides a detailed description of the six limbs of yoga (Shadangyoga), their results, and their proper sequence?
(A) Yogatattva Upanishad.
(B) Yogachudamadi Upanishad.
(C) Yogakundali Upanishad.
(D) Trishikhibrahmanopanishad.

247. The description of 'Dincharya' in the Yogatattva Upanishad refers to:
(A) A specific mantra to be chanted daily.
(B) The prescribed daily conduct and routine for a yogi.
(C) A special diet to be followed once a month.
(D) The history of yoga practice.

248. The state of 'Manolaya' described in the Nadabindoopanishad is:
(A) The generation of new thoughts.
(B) A state of deep, dreamless sleep.
(C) The logical analysis of a problem.
(D) The complete absorption and dissolution of the mind.

249. Which of the following pairs is incorrectly matched?
(A) Swetaswataropanishad - Tattvajna
(B) Yogakundali Upanishad - Pranayama Siddhi
(C) Trishikhibrahmanopanishad - Nine Chakras
(D) Yogatattva Upanishad - Four stages of Yoga

250. The ultimate result of the Dhyana procedures on the nine chakras, as taught in the Yogarajopnishad, is:
(A) Temporary psychic experiences.
(B) Physical health and longevity.
(C) The ability to perform miracles.
(D) The attainment of Samadhi and liberation.

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2. Layayoga
3. Hathyoga
4. Mantrayoga

(A) 4, 3, 2, 1
(B) 1, 2, 3, 4
(C) 3, 4, 1, 2
(D) 4, 2, 3, 1

176. Which Upanishad integrates the description of Ashtanga Yoga with Karma Yoga and Jnana Yoga?
(A) Yogachudamadi Upanishad
(B) Trishikhibrahmanopanishad
(C) Yogatattva Upanishad
(D) Dhyanbindoopanishad

177. The Dhyanbindoopanishad's emphasis on the nature of Pranav (Om) connects it to which older, major Upanishad?
(A) Isha Upanishad
(B) Kena Upanishad
(C) Katha Upanishad
(D) Mandukya Upanishad

178. In the Nadabindoopanishad's Hansavidya, the breath is identified with the mantra 'So-ham'. What do 'So' and 'Ham' represent?
(A) 'So' represents inhalation and 'Ham' represents exhalation.
(B) 'So' represents Shiva and 'Ham' represents Shakti.
(C) 'So' represents the sun and 'Ham' represents the moon.
(D) 'So' represents the question "Who?" and 'Ham' represents "I am".

179. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Nadabindoopanishad details twelve matras of Omkar and the results of meditating on them.
Reason (R): This practice is a method of systematically withdrawing consciousness from the physical body and lower states to attain the highest state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

180. Consider the following statements representing the teachings of the Yogatattva Upanishad:
(i) It outlines four distinct types of yoga.
(ii) It describes four successive stages of yogic attainment.
(iii) It provides practical advice on diet and daily routine.
(iv) It warns against the misuse of or attachment to yogic powers.
Which of the above statements are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

181. What is the result of Dhyana according to the Yogarajopnishad?
(A) It leads to the attainment of the specific fruits associated with each of the nine chakras.
(B) It only improves concentration without any other specific result.
(C) It grants physical immortality.
(D) It allows one to control the minds of others.

182. A practitioner is advised to sit in a place "pleasing to the eye and mind, not contrary to the heart." This instruction for selecting a meditation spot is from which Upanishad?
(A) Yogatattva Upanishad
(B) Yogakundali Upanishad
(C) Swetaswataropanishad
(D) Dhyanbindoopanishad

183. The ultimate aim of the techniques described in the Yogakundali Upanishad is:
(A) To achieve perfect physical health.
(B) To gain psychic powers for worldly influence.
(C) To achieve self-realization through the union of Prana and Apana, and awakening Kundalini.
(D) To defeat philosophical opponents in debate.

184. The significance of the sequence of the six limbs in the Yogachudamadi Upanishad is important for:
(A) Creating a structured and progressive path to self-realization.

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(A) Yogakundali Upanishad
(B) Swetaswataropanishad
(C) Nadabindoopanishad
(D) Yogatattva Upanishad

167. Consider the following statements about the Yoga Upanishads:
(i) Swetaswataropanishad discusses Dhyanayoga and the nature of God.
(ii) Yogatattva Upanishad classifies yoga into four types: Mantra, Laya, Hatha, and Raja.
(iii) Yogarajopnishad is unique for its description of nine chakras.
(iv) Nadabindoopanishad explains Hansavidya and the 12 matras of Omkar.
(v) Trishikhibrahmanopanishad focuses exclusively on Hatha Yoga.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), and (iii), and (iv) only
(C) (ii), (iii), and (iv), and (v) only
(D) All of the above

168. Identify the incorrect statement regarding the Yogakundali Upanishad.
(A) Pranayama Siddhi - Primary goal.
(B) Sahita Kumbhaka - A type of pranayama.
(C) Mitahara - A recommended practice.
(D) Nine Chakras - A central topic of description.

169. What is the significance of 'Tarka' in the Shadangyoga of the Dhyanbindoopanishad?
(A) It is the limb of logical debate to win arguments.
(B) It is a form of contemplation that does not contradict scriptural authority.
(C) It is the withdrawal of the senses from their objects.
(D) It is another name for Samadhi.

170. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Dhyanbindoopanishad describes a Shadangyoga (six-limbed yoga).
Reason (R): This system is identical to that of the Yogachudamadi Upanishad, including the same limbs in the same sequence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

171. The experience of 'Manolaya' or the dissolution of the mind, as per Nadabindoopanishad, is the pinnacle of:
(A) Asana practice
(B) Nadanusandhan Sadhana
(C) Scriptural study
(D) Ethical living

172. The sequence of pranayama in Swetaswataropanishad is important because:
(A) It generates maximum psychic heat.
(B) It purifies the nadis and makes the mind steady for meditation.
(C) It fulfills a ritualistic requirement.
(D) It is the fastest way to achieve levitation.

173. Match the symptom of Yogasiddhi as per Swetaswataropanishad in List I with its Sanskrit term in List II.
List I: (Symptom)
P. Lightness of body
Q. Healthiness/Absence of disease
R. Clearness of complexion
S. Non-craving/Absence of greed
List II: (Sanskrit Term)
1. Arogyam
2. Aloluptvam
3. Varna-prasadam
4. Laghutvam
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-3, S-4

174. Which type of Pranayama in the Yogakundali Upanishad is said to be "with beeja" (with seed) and "without beeja" (without seed)?
(A) Sahita
(B) Kevala
(C) Ujjayi
(D) Bhastrika

175. Arrange the four yogas from the Yogatattva Upanishad in their typical hierarchical order of practice, from the most external to the most internal.
1. Rajayoga

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(C) Mitahara and Nadi Shuddhi
(D) Bhakti and Jnana

194. In the context of the Yogachudamadi Upanishad, what is the ultimate result of perfecting the six limbs of yoga?
(A) Attaining a long and healthy life.
(B) Gaining respect and fame in society.
(C) The acquisition of various supernatural powers (siddhis).
(D) The state of Samadhi or union with the Absolute.

195. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Trishikhibrahmanopanishad gives descriptions of Karmayoga and Jnanayoga.
Reason (R): This suggests an understanding that spiritual liberation can be approached through different, yet complementary, orientations such as action and knowledge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

196. The diet and Dincharya recommended in the Yogatattva Upanishad are for the purpose of:
(A) Adhering to strict social customs and cultural traditions.
(B) Creating a body and mind that are most conducive to yogic practice.
(C) Gaining massive physical strength for athletic competition and trials.
(D) Punishing the physical body to destroy all previous karmic seeds.

197. Match the number of limbs/chakras in List I with the Upanishad that describes them in List II.
List I: (Limbs/Chakras)
P. Six Limbs
Q. Eight Limbs
R. Nine Chakras
S. Four Yogas
List II: (Upanishad)
1. Trishikhibrahmanopanishad
2. Yogarajopnishad
3. Yogatattva Upanishad
4. Yogachudamadi Upanishad
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

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198. What is the nature of the Shadangyoga described in the Dhyanbindoopanishad?
(A) A six-limbed path that omits Yama and Niyama.
(B) A six-limbed path that includes Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
(C) A path identical to Patanjali's Ashtangayoga.
(D) A path that replaces Asana with Tarka.

199. What is the significance of the 12 matras of Omkar in the Nadabindoopanishad?
(A) They correspond to the 12 months of the year.
(B) Each matra grants a specific worldly desire.
(C) Meditating on them in sequence is a method for gradual withdrawal of consciousness.
(D) They are musical notes for chanting Om.

200. Consider the following yogic paths represented in the synthesis of the Yogarajopnishad:
(i) Mantrayoga
(ii) Layayoga
(iii) Hathyoga
(iv) Bhaktiyoga
(v) Rajayoga
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iv)
(B) (i), (ii), and (iii), and (v)
(C) (ii), (iii), and (iv), and (v)
(D) All of the above

201. The concept of God in the Swetaswataropanishad is that of a single, all-pervading deity who is:
(A) Residing in a distant heaven, separate from creation.
(B) The cause of bondage and liberation.
(C) A non-conscious, impersonal force.
(D) One among many other powerful gods.

202. What is the most important technique for God-realization mentioned in the Swetaswataropanishad?
(A) Dhyanayoga

(i) The importance of Dhyanayoga.
(ii) The nature and meditation techniques of Pranav (Om).
(iii) A six-limbed yoga path (Shadangyoga).
(iv) The method of Atmadarshan through Nadanusandhan.
(v) The detailed anatomical description of the nine chakras.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (i), (ii), (iii), and (iv)
(C) (ii), (iii), and (v)
(D) All of the above

222. The term 'Hansa' in Hansavidya from Nadabindoopanishad refers to:
(A) A sacred bird.
(B) The individual soul (Jiva) identified with the outgoing and incoming breath.
(C) A great realized master.
(D) A specific type of mantra.

223. What is the ultimate purpose of describing the results of applying Pranas to the 12 matras of Omkar in the Nadabindoopanishad?
(A) To provide a technique for healing diseases.
(B) To show a path for attaining specific psychic powers.
(C) To guide the practitioner in the gradual withdrawal of consciousness for liberation.
(D) To create a complex ritual for daily worship.

224. The Yogarajopnishad is distinct from other yoga upanishads in its detailed exposition of:
(A) Ashtanga Yoga
(B) Karma Yoga
(C) Nine Chakras
(D) Bhakti Yoga

225. Consider the following Upanishads:
(i) Yogatattva Upanishad
(ii) Yogakundali Upanishad
(iii) Yogarajopnishad
(iv) Dhyanbindoopanishad
(v) Swetaswataropanishad
Which of the above explicitly discuss the four yogas: Mantra, Laya, Hatha, and Raja?
(A) (i) and (ii)
(B) (i) and (iii)
(C) (ii) and (iv)
(D) (iv) and (v)

226. What is the final stage of Nadanusandhan sadhana, as per the Nadabindoopanishad?
(A) The mind becomes silent and dissolves, leading to Manolaya.
(B) The practitioner can hear the music of the celestial spheres.
(C) The practitioner develops a very powerful voice.
(D) The practitioner becomes an expert in music theory.

227. Match the Sanskrit term in List I with its English equivalent or description in List II.
List I: (Term)
P. Tattvajna
Q. Manolaya
R. Dincharya
S. Mitahara
List II: (Description)
1. Moderate Diet
2. Daily Routine
3. Dissolution of the Mind
4. Knowledge of Reality
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

228. The Swetaswataropanishad states that by knowing God (Deva), one is freed from all fetters. This knowing refers to:
(A) A mere intellectual assent to God's existence.
(B) A direct, intuitive realization of God's nature and one's identity with it.
(C) Memorizing all the names of God.
(D) Building a temple in God's honor.

229. "Where the mind goes, the Prana follows." This principle is fundamental to the siddhi methods described in which Upanishad?
(A) Swetaswataropanishad
(B) Yogakundali Upanishad
(C) Trishikhibrahmanopanishad
(D) Yogachudamadi Upanishad

230. The description of Ashtangayoga in Trishikhibrahmanopanishad serves to show that:
(A) It is the only valid path to liberation.
(B) It is a practical method that complements the paths of action (Karma) and knowledge

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211. According to Swetaswataropanishad, what is the immediate benefit of practicing Pranayama before Dhyana?
(A) It induces a state of deep sleep.
(B) It enhances physical strength.
(C) It makes the mind fit for concentration.
(D) It awakens psychic powers instantly.

212. Which of the following is NOT one of the six limbs of yoga described in the Yogachudamadi Upanishad?
(A) Asana
(B) Pranayama
(C) Niyama
(D) Dhyana

213. A yogi who performs all their duties without any desire for the results is practicing which path, according to the Trishikhibrahmanopanishad?
(A) Jnanayoga
(B) Ashtangayoga
(C) Rajayoga
(D) Karmayoga

214. What is the nature of Nadanusandhan sadhana as per the Nadabindoopanishad?
(A) A physical practice involving sound production.
(B) A meditative practice of listening to the inner, subtle sounds.
(C) An intellectual study of the philosophy of sound.
(D) A devotional practice of singing hymns.

215. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogatattva Upanishad and Yogarajopnishad both mention four types of yoga: Mantrayoga, Layayoga, Hathyoga, and Rajayoga.
Reason (R): This shared classification suggests a common doctrinal source or mutual influence between these two Yoga Upanishads.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. What is the ultimate state that results from the procedures of Dhyana in the Yogarajopnishad?
(A) The attainment of specific siddhis related to each chakra and eventual liberation.
(B) The development of a perfectly healthy physical body.
(C) The ability to debate and win philosophical arguments.
(D) The accumulation of good karma for a better next life.

217. The Swetaswataropanishad describes God as "the one God, hidden in all beings, all-pervading." This points to a philosophy of:
(A) Dualism between the self and the deity.
(B) Pluralism of many distinct entities.
(C) Atheism or the denial of a godhead.
(D) Monism or the unity of all existence.

218. According to the Yogakundali Upanishad, the practice of Sahita Pranayama should be continued until the practitioner achieves what?
(A) The ability to hold the breath for 5 minutes.
(B) The state of Kevala Kumbhaka.
(C) A vision of their personal deity.
(D) The mastery of all 84 asanas.

219. Identify the incorrect statement regarding the Shadangyoga of the Yogachudamadi Upanishad.
(A) It provides a sequential path for the yogi.
(B) It includes Asana and Pranayama as foundational limbs.
(C) It states that Yama and Niyama are the most important limbs.
(D) It describes the results of practicing each limb.

220. Consider the following topics covered in the Yogatattva Upanishad:
(i) Four types and stages of Yoga
(ii) Prescribed diet and daily routine
(iii) Primary symptoms of yogic perfection
(iv) Necessary precautions for a practitioner
Which of the above statement(s) is/are correct?
(A) (i) and (iii) only
(B) (i), (ii), and (iv) only
(C) (ii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

221. Consider the following yogic concepts discussed in the Dhyanbindoopanishad:

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(B) Ritualistic sacrifice
(C) Austere penance
(D) Philosophical debate

203. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Several Yoga Upanishads, such as Yogachudamadi and Dhyanbindu, describe a six-limbed (Shadanga) yoga.
Reason (R): These six-limbed systems typically omit Yama and Niyama, focusing on the more internal and technical aspects of yoga practice beginning with Asana.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

204. The Yogakundali Upanishad explains that there are two causes for the mind's fluctuations. They are:
(A) Diet and exercise.
(B) Knowledge and ignorance.
(C) Friends and enemies.
(D) Vasanas and Prana.

205. Consider the following statements representing the scope of the Trishikhibrahmanopanishad:
(i) It provides a detailed account of Ashtangayoga.
(ii) It explains the path of selfless action, Karmayoga.
(iii) It defines the path of knowledge, Jnanayoga.
(iv) It focuses on the realization of "Aham Brahmasmi".
(v) It is primarily a text on devotional worship of Lord Brahma.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iii), and (iv)
(C) (i), (iii), and (v)
(D) All of the above

206. In the Yogatattva Upanishad, what is the defining characteristic of the Ghata Avastha?
(A) The body becomes free of all diseases.
(B) The yogi is able to hear distant sounds.
(C) The Prana and Apana unite and enter the Sushumna.
(D) The yogi achieves the state of a Jivanmukta.

207. "Pranav is the bow, Atman is the arrow, and Brahman is the target." This famous analogy for meditation is found in which Upanishad?
(A) Nadabindoopanishad
(B) Yogarajopnishad
(C) Swetaswataropanishad
(D) Dhyanbindoopanishad

208. The different types of nadas described in the Nadabindoopanishad, such as the sound of a bell, flute, or bee, represent:
(A) The progression of the mind's absorption from gross to subtle states.
(B) Different levels of mental distraction.
(C) The sounds of different deities approaching the meditator.
(D) Random auditory phenomena with no spiritual meaning.

209. Arrange the four Avasthas (stages) from the Yogatattva Upanishad in their correct chronological order.
1. Nishpatti
2. Ghata
3. Arambha
4. Parichaya
(A) 3, 2, 4, 1
(B) 1, 2, 3, 4
(C) 3, 4, 2, 1
(D) 2, 3, 1, 4

210. Match the central theme in List I with the relevant Upanishad in List II.
List I: (Theme)
P. Fourfold classification of Yoga (Mantra, Laya, etc.)
Q. Dhyanayoga and the nature of God
R. Nadanusandhan sadhana and Manolaya
S. Nine-chakra system of meditation
List II: (Upanishad)
1. Swetaswataropanishad
2. Yogarajopnishad
3. Nadabindoopanishad
4. Yogatattva Upanishad
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

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(Jnana).
(C) It is an outdated system that has been replaced.
(D) It is primarily for achieving physical fitness.

231. The primary symptoms of yoga siddhi in the Yogatattva Upanishad serve as:
(A) Encouraging milestones that indicate the practice is proceeding correctly.
(B) The ultimate goal of the practice.
(C) Powers to be displayed to the public.
(D) Signs that the practitioner should stop their sadhana.

232. What is the central theme of the Dhyanbindoopanishad?
(A) The rules of conduct for a householder yogi.
(B) The importance and techniques of meditation, especially on Pranav.
(C) The philosophical debate between different schools.
(D) The detailed description of Hatha Yoga kriyas.

233. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Swetaswataropanishad recommends a specific kind of location for Dhyanayoga practice.
Reason (R): An environment that is quiet, clean, and pleasing to the senses reduces external distractions, thereby helping the mind to turn inward.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

234. In the Yogarajopnishad, the nine chakras are entry points for:
(A) Disease and suffering within the gross physical body.
(B) External spirits attempting to possess the practitioner.
(C) Different types of food which are to be digested.
(D) Meditative focus to attain specific results and higher consciousness.

235. The attainment of liberation, according to Swetaswataropanishad, is synonymous with:
(A) Going to heaven after death.
(B) Gaining infinite power over the material world.
(C) The cessation of the cycle of birth and death (samsara) through knowledge.
(D) Becoming a king or a powerful leader.

236. The description of the six limbs of yoga in the Yogachudamadi Upanishad is best understood as a:
(A) Historical curiosity.
(B) Philosophical argument.
(C) Practical, step-by-step guide for sadhana.
(D) Set of rules for monks only.

237. The Yogatattva Upanishad's division of yoga into Mantra, Laya, Hatha, and Raja represents:
(A) Four conflicting and competing schools of yoga.
(B) A graded hierarchy of practices from gross to subtle.
(C) Four yogas to be practiced on four different days of the week.
(D) Different names for the same practice.

238. A practitioner experiences a sense of bodily lightness, mental clarity, and a pleasant body odor. According to the Yogatattva Upanishad, these are:
(A) Primary symptoms that yoga practice is becoming successful.
(B) Signs of a serious illness.
(C) The final goal of yoga, after which one can stop practicing.
(D) Illusions created by the ego to distract the practitioner.

239. Consider the following key teachings:
(i) The practice of Hansavidya.
(ii) A description of the twelve matras of Omkar.
(iii) A description of the types of inner sounds (nadas).
(iv) The nature of Nadanusandhan sadhana and the state of Manolaya.
Which of the above are correct as per the Nadabindoopanishad?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only

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(B) Maintaining the secrecy of the teachings.
(C) Historical and traditional reasons only.
(D) Making the practice more difficult and selective.

185. Consider the following aspects of the synthetic approach in the Trishikhibrahmanopanishad:
(i) The eight limbs of Ashtanga yoga.
(ii) The path of selfless action (Karmayoga).
(iii) The path of knowledge (Jnanayoga).
(iv) The specific techniques of Hatha yoga kriyas.
(v) The detailed worship of the deity Trishikhi Brahmana.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), and (iii), and (iv)
(C) (i), (ii), and (v)
(D) All of the above

186. The concept of four stages of yoga—Arambha, Ghata, Parichaya, Nishpatti—is a specific teaching of which Upanishad?
(A) Yogarajopnishad
(B) Nadabindoopanishad
(C) Yogatattva Upanishad
(D) Swetaswataropanishad

187. What does the Dhyanbindoopanishad state is the "arrow" in the analogy of Pranav meditation?
(A) The body
(B) The mind
(C) The Atman (Self)
(D) The intellect

188. Which of the following is NOT one of the initial, gross sounds (nadas) heard in Nadanusandhan, according to Nadabindoopanishad?
(A) Sound of the ocean
(B) Sound of clouds (thunder)
(C) Sound of a waterfall
(D) Sound of silence

189. According to the Yogarajopnishad, how many chakras are there in the human body?
(A) 8
(B) 7
(C) 6
(D) 9

190. Match the description in List I with the correct Upanishad in List II.
List I: (Description)
P. Describes Dhyanayoga in a cave, free from wind and pebbles
Q. Describes Shadangyoga that omits Yama and Niyama
R. Describes Ashtangayoga alongside Karmayoga and Jnanayoga
S. Describes Mantrayoga, Layayoga, Hathyoga, Rajayoga
List II: (Upanishad)
1. Yogachudamadi Upanishad
2. Trishikhibrahmanopanishad
3. Yogatattva Upanishad
4. Swetaswataropanishad
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

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191. Consider the following prior symptoms of Yogasiddhi described in the Swetaswataropanishad:
(i) Lightness and healthiness of the body.
(ii) A clear and bright complexion.
(iii) A beautiful and melodious voice.
(iv) A pleasant scent emanating from the body.
(v) The ability to become invisible at will.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (i), (ii), (iii), and (iv)
(C) (ii), (iii), and (v)
(D) All of the above

192. Which of the following best defines Tattvajna as per the Swetaswataropanishad?
(A) The knowledge of yogic anatomy and physiology.
(B) The direct realization of the ultimate Truth or Reality.
(C) The knowledge of the five great elemental forces.
(D) The intellectual mastery of philosophical doctrines.

193. The Yogakundali Upanishad states that Pranayama Siddhi is achieved through two means. What are they?
(A) Asana and Dhyana
(B) Yama and Niyama

Direction : Please read the following source carefully.

The Swetaswataropanishad, particularly in its second chapter, provides a foundational exposition on Dhyanayoga, emphasizing its profound importance in the journey toward spiritual insight. The text meticulously outlines the prerequisites for a successful meditative practice, highlighting the necessity of selecting a suitable place for Dhyana. Such a location must be conducive to deep concentration, characterized by purity, levelness, and freedom from disturbances like harsh sounds or wind, thereby facilitating mental tranquility. The Upanishad also details the proper sequence of pranayama, presenting it not merely as a breathing exercise but as a vital technique for calming the mind and preparing the vital energies for the higher states of yoga. The importance of this sequenced practice is underscored by its role in bringing about the prior symptoms of Yogasiddhis. These preliminary signs, such as lightness of body, health, and a clear complexion, are indicators of correct practice and purification of the nadis. However, these Yogasiddhis are not the ultimate goal but rather milestones. Their true importance lies in confirming that the practitioner is on the correct path toward the ultimate attainment of Tattvajna, the direct and intuitive knowledge of the ultimate reality, which is the final aim of Dhyanayoga.

Based on the above source, attempt the following five questions.

251. According to the source, what is the ultimate aim of the practices described in Chapter II of the Swetaswataropanishad?
(A) The attainment of various Yogasiddhis
(B) The realization of Tattvajna
(C) The achievement of perfect physical health
(D) The mastery of the sequence of pranayama

252. Which of the following best describes the characteristics of a 'suitable place for Dhyana' as mentioned in the source?
(A) A place that is tranquil, level, and free from external disturbances
(B) A location that is elevated, windy, and visually stimulating
(C) An area that is socially vibrant and filled with natural sounds
(D) A site that is austere, rugged, and challenging to the senses

253. What is the primary function of the 'prior symptoms of Yogasiddhis' as explained in the paragraph?
(A) To serve as the final objective of all yogic practice
(B) To grant the practitioner supernatural powers for worldly use
(C) To act as confirmatory milestones on the path to Tattvajna
(D) To demonstrate the superiority of Dhyanayoga over other paths

254. The source suggests a sequential relationship between which of the following elements?
(A) Tattvajna leading to pranayama
(B) Yogasiddhis leading to the selection of a place
(C) A suitable place leading directly to Tattvajna
(D) Sequenced pranayama leading to symptoms of Yogasiddhis

255. Based on the paragraph, the importance of pranayama in the context of Dhyanayoga is primarily due to its role in:
(A) guaranteeing the immediate attainment of Tattvajna.
(B) developing physical strength and bodily lightness exclusively.
(C) preparing the mind and vital energies for higher yogic states.
(D) creating disturbances to test the practitioner's concentration.

Direction : Please read the following source carefully.

The sixth chapter of the Swetaswataropanishad shifts its focus to the metaphysical and soteriological dimensions of the yogic path, centering on the ultimate principle. It elucidates the nature of God, portraying this ultimate reality as the one, hidden, all-pervading, and inner self of all beings, who presides over all actions and resides in all creatures. This divine principle is described as the witness, the knower, the sole one, and devoid of qualities, yet the master of them. The Upanishad then prescribes specific techniques for the realization of this singular divine nature. These methods are not merely intellectual exercises but are deeply rooted in the yogic disciplines of self-

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269. The exposition in the Yogachudamadi Upanishad can be best described as a triad of which three elements?
(A) Mantra, Yantra, and Tantra
(B) Body, Mind, and Spirit
(C) Description, Sequence, and Results
(D) Teacher, Student, and Text

270. What can be inferred about the nature of the path presented in the Yogachudamadi Upanishad?
(A) It is an unstructured and spontaneous process.
(B) It is a purely intellectual and theoretical pursuit.
(C) It is a path that discards the need for practice.
(D) It is a systematic and progressive methodology.

Direction : Please read the following source carefully.

The Trishikhibrahmanopanishad is distinguished by its syncretic and comprehensive approach to the path of liberation, integrating multiple streams of yogic thought into a unified whole. The text provides a thorough description of Ashtanga Yoga, detailing the eight limbs that constitute the classical Raja Yoga path, from ethical precepts to the final state of absorption. This demonstrates a deep engagement with the structured, meditative tradition. However, the Upanishad's scope extends significantly beyond this single framework. It also gives a detailed account of Karmayoga, the path of selfless action, explaining how actions can be performed without attachment to their fruits, thereby serving as a means of purification and spiritual progress. Complementing these two, the text further elaborates on Jnanayoga, the path of knowledge, which emphasizes inquiry and discernment as the direct means to realize the nature of the Self and its identity with Brahman. By presenting detailed descriptions of Ashtanga Yoga, Karmayoga, and Jnanayoga, the Trishikhibrahmanopanishad offers a holistic and multifaceted vision of sadhana, acknowledging that the ultimate goal can be approached through the integration of disciplined meditation, detached action, and profound wisdom.

Based on the above source, attempt the following five questions.

271. Which three major yogic paths are described in the Trishikhibrahmanopanishad, according to the source?
(A) Hatha, Laya, and Mantra Yoga
(B) Bhakti, Karma, and Raja Yoga
(C) Ashtanga, Karma, and Jnana Yoga
(D) Shadanga, Dhyana, and Nada Yoga

272. The source describes the approach of the Trishikhibrahmanopanishad as:
(A) focused exclusively on the path of knowledge.
(B) syncretic and comprehensive in its integration of yogic paths.
(C) partial to the path of selfless action over meditation.
(D) dismissive of the eight limbs of classical yoga.

273. According to the paragraph, how does Karmayoga function as a spiritual path?
(A) By encouraging the practitioner to seek the fruits of their actions
(B) By renouncing all forms of physical and mental action
(C) By focusing action solely on ritualistic worship
(D) By performing actions without attachment to their outcomes

274. The description of Ashtanga Yoga in this Upanishad covers:
(A) a detailed account of all eight limbs of the classical path.
(B) only the first two limbs of Yama and Niyama.
(C) a critique of the classical eight-limbed system.
(D) a modified version with only six limbs.

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275. What can be inferred about the philosophy of the Trishikhibrahmanopanishad from the paragraph?
(A) It advocates for one single, exclusive path to liberation.
(B) It considers Jnanayoga to be inferior to the other paths.
(C) It presents a multifaceted approach integrating action, meditation, and knowledge.
(D) It prioritizes physical postures over ethical principles and wisdom.

(A) The study of different philosophical schools
(B) The practice of devotional chanting and worship
(C) The adherence to a specific moral and ethical code
(D) The mastery of prana as the path to Self-realization

262. The source indicates that the Yogakundali Upanishad provides a classification of which yogic practice?
(A) Asana
(B) Pranayama
(C) Dhyana
(D) Samadhi

263. According to the paragraph, what is the principal purpose of the 'Methods of Pranayama Siddhi'?
(A) To achieve physical longevity and robust health
(B) To develop extraordinary sensory capacities
(C) To awaken Kundalini and guide its upward movement
(D) To gain social recognition as a master of yoga

264. The paragraph suggests that Self-realization is achieved through pranayama because this practice leads to:
(A) the accumulation of vast scriptural knowledge.
(B) the performance of selfless actions in society.
(C) the worship of various deities associated with prana.
(D) the dissolution of mental fluctuations.

265. Based on the source, the Yogakundali Upanishad positions pranayama as:
(A) a means of Self-realization.
(B) a preliminary and optional practice.
(C) a technique solely for physical fitness.
(D) a method equivalent to intellectual study.

Direction : Please read the following source carefully.

The Yogachudamadi Upanishad is distinct in its presentation of a specific yogic framework known as Shadanga Yoga, or the six-limbed path of yoga. This text provides a comprehensive description of these six limbs, outlining their individual characteristics and functions within a cohesive system. Crucially, the Upanishad emphasizes not only the components but also their correct sequence, implying a structured, hierarchical progression where mastery of a preceding limb is essential for the effective practice of the next. This sequential ordering is fundamental to the methodology of the text. Furthermore, the Upanishad meticulously details the results that manifest from the dedicated practice of each of the six limbs. This cause-and-effect relationship is a key feature, as it provides the practitioner with clear benchmarks for progress and a deep understanding of the transformative power inherent in each stage of the path. The entire exposition revolves around this triad of elements: the precise description of the six limbs, their inviolable sequence, and the specific results that arise from their practice, thus presenting a complete and systematic sadhana for spiritual ascent.

Based on the above source, attempt the following five questions.

266. The Yogachudamadi Upanishad is primarily concerned with the description of which yogic system?
(A) The four-fold yoga of the Yogatattva Upanishad
(B) The six-limbed yoga, or Shadanga Yoga
(C) The eight-limbed yoga of Patanjali
(D) The seven stages of Jnana

267. According to the source, what aspect of the six limbs is considered fundamental to the methodology of the Upanishad?
(A) Their flexible and interchangeable order
(B) Their prescribed and structured sequence
(C) Their exclusive focus on physical postures
(D) Their application only in a group setting

268. The paragraph highlights that the Upanishad details a clear relationship between the practice of the limbs and what other element?
(A) The specific results that manifest from them
(B) The practitioner's social standing
(C) The time of day they are practiced
(D) The philosophical school of the practitioner

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control and meditation, which purify the mind and allow for the perception of this immanent and transcendent reality. The culmination of this process, achieved through the application of these prescribed techniques and the grace of the divine, is the attainment of liberation. This liberation, or moksha, is understood as the cessation of all sorrow, the transcendence of the cycle of birth and death, and the ultimate union with the divine, thereby fulfilling the highest purpose of human existence as envisioned by the text.

Based on the above source, attempt the following five questions.

256. How is the nature of God characterized in the sixth chapter of the Swetaswataropanishad, according to the source?
(A) As a distant and uninvolved creator with many qualities
(B) As a singular, all-pervading inner self and witness in all beings
(C) As a multiplicity of deities, each governing a specific action
(D) As a principle that is tangible and strictly bound by qualities

257. The techniques for realization mentioned in the source are primarily based on which of the following?
(A) Ritualistic worship and external offerings
(B) Intellectual debate and philosophical inquiry alone
(C) The accumulation of good karma through social action
(D) Yogic self-control and meditative practices

258. What is described as the ultimate outcome of successfully applying the prescribed techniques for realization?
(A) The attainment of liberation from sorrow and rebirth
(B) The acquisition of divine qualities for oneself
(C) The ability to preside over the actions of others
(D) The intellectual understanding of divine nature

259. The source implies that the 'attainment of liberation' is a state defined by:
(A) a temporary release from worldly duties.
(B) the enhancement of one's individual ego.
(C) the permanent cessation of suffering and union with God.
(D) a cognitive grasp of theological doctrines.

260. According to the paragraph, the realization of God is contingent upon:
(A) the performance of yogic disciplines and the reception of divine grace.
(B) a complete withdrawal from all worldly activities and relationships.
(C) the exclusive study of sacred texts without any form of practice.
(D) the mastery of presiding over the actions of all other beings.

Direction : Please read the following source carefully.

The Yogakundali Upanishad offers a specialized treatise focused predominantly on the mastery of vital energy as the principal avenue to higher consciousness. It provides a detailed exposition on the methods for attaining Pranayama Siddhi, or perfection in the control of prana. These methods are presented as systematic and potent, designed to awaken the dormant Kundalini energy and guide it upward through the central energy channel. The text does not offer a monolithic approach but instead delineates various types of Pranayama, suggesting a sophisticated classification that may include practices like Sahita and Kevala Kumbhaka, each with specific procedural nuances and intended effects on the pranic body. The Upanishad firmly posits these advanced pranayamic techniques as the primary means of Self-realization. By achieving complete mastery over the breath and, by extension, the mind, the practitioner dissolves mental fluctuations and removes the veils obscuring the true nature of the Self. Therefore, the entire framework of the Yogakundali Upanishad is built upon the premise that the path to spiritual liberation is paved with the disciplined and knowledgeable practice of pranayama, leading from pranic stability to mental stillness and ultimately to the realization of the Atman.

Based on the above source, attempt the following five questions.

261. What is the central theme of the Yogakundali Upanishad as described in the paragraph?

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Direction : Please read the following source carefully.

The Yogatattva Upanishad presents a panoramic and structured curriculum of yoga, classifying the discipline into four principal categories: Mantra, Laya, Hatha, and Raja Yoga. The text uniquely elaborates on the progressive stages inherent within each of these paths, suggesting a graded journey toward mastery. This implies that a practitioner advances through distinct levels of proficiency and subtlety in their chosen discipline. Complementing these esoteric practices, the Upanishad grounds the sadhaka in practical, day-to-day conduct by providing explicit guidance on diet and Dincharya (daily routine). This emphasis on lifestyle underscores the belief that a regulated and pure life is the necessary foundation for higher yogic attainment. Furthermore, the text addresses the experiential dimension of practice by describing the primary symptoms of Yoga Siddhis. These signs are presented as initial indicators of progress, confirming the efficacy of one's practice. Crucially, the Upanishad also enumerates specific precautions that must be taken. This inclusion of warnings highlights a mature understanding of the potent forces that can be awakened through yoga and the necessity of a cautious, well-guided approach to prevent potential pitfalls, ensuring a safe and balanced spiritual evolution.

Based on the above source, attempt the following five questions.

276. Which four main categories of yoga are detailed in the Yogatattva Upanishad?
(A) Mantra, Laya, Hatha, and Raja Yoga
(B) Karma, Jnana, Bhakti, and Dhyana Yoga
(C) Ashtanga, Shadanga, Saptanga, and Navanga Yoga
(D) Yantra, Tantra, Nada, and Bindu Yoga

277. What foundational aspect of a practitioner's life does the Yogatattva Upanishad provide guidance on?
(A) Philosophical debate and intellectual discourse
(B) Social hierarchies and community leadership
(C) Financial management and worldly success
(D) Prescribed diet and a structured daily routine

278. According to the source, what is the significance of the 'primary symptoms of yoga siddhis'?
(A) They are the ultimate goal of all yogic practices.
(B) They are initial indicators confirming that the practice is effective.
(C) They are illusions that must be immediately discarded.
(D) They are powers to be used for influencing others.

279. The inclusion of 'precautions' in the Yogatattva Upanishad implies that yogic practice:
(A) is inherently safe and requires no specific guidance.
(B) is a simple activity with no significant effects.
(C) involves potent energies and requires a cautious approach.
(D) should only be undertaken after renouncing the world.

280. A unique feature of the Yogatattva Upanishad's treatment of the four yogas, as mentioned in the source, is its elaboration on:
(A) their historical origins.
(B) their relative superiority.
(C) their rejection by other schools.
(D) their respective stages of progression.

Direction : Please read the following source carefully.

The Dhyanbindoopanishad champions the path of meditation, asserting the supreme importance of Dhyanayoga in the quest for Self-realization. A central element of its teaching is the profound exploration of Pranav, the sacred syllable Om. The text delves into the fundamental nature of Pranav, treating it not just as a sound but as the sonic embodiment of ultimate reality. Building on this philosophical foundation, the Upanishad prescribes specific techniques of Pranav meditation, guiding the practitioner in how to utilize this sacred syllable as a tool for concentration and spiritual absorption. The structural framework for practice mentioned within this text is Shadangyoga, or six-limbed yoga, which provides a systematic context for the practice of meditation. The ultimate aim articulated by the Upanishad is Atmadarshan, the direct perception of the Self. The specific

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results, which are deeply intertwined with its unique model of the subtle body comprising nine chakras. The procedures of Dhyana described are not abstract but are presented as a targeted practice, likely involving systematic concentration upon these nine energetic centers. This approach suggests that meditation is a journey through the different strata of consciousness, with each chakra representing a specific plane of experience and potential. The Upanishad elaborates that the results of Dhyana are not uniform; rather, they are directly correlated with the specific chakra that serves as the focal point of the meditation. This implies that meditating on one chakra might yield specific siddhis or states of awareness, while focusing on another would lead to different outcomes. This chakra-centric meditation is positioned as a culminating practice that synthesizes the preparatory work accomplished through Mantrayoga, Layayoga, and Hathayoga. These foundational paths prepare the body and mind, enabling the practitioner to effectively engage in the higher practice of Dhyana, which ultimately flowers into Rajayoga, the state of royal union and supreme self-mastery.

Based on the above source, attempt the following five questions.

296. According to the source, the 'results of Dhyana' in the Yogarajopnishad are correlated with:
(A) the time of day the meditation is performed.
(B) the number of years one has been practicing.
(C) the lineage of the guru providing instruction.
(D) the specific chakra being meditated upon.

297. The paragraph suggests that the procedures of Dhyana described in the text likely involve:
(A) systematic concentration on the nine chakras.
(B) abstract philosophical contemplation.
(C) devotional singing and chanting exclusively.
(D) rigorous physical and breathing exercises only.

298. How are Mantrayoga, Layayoga, and Hathayoga positioned in relation to Dhyana in the Yogarajopnishad?
(A) As alternative paths that are completely separate from Dhyana
(B) As preparatory paths that enable the effective practice of Dhyana
(C) As advanced practices to be performed only after mastering Dhyana
(D) As outdated methods that are replaced by Dhyana

299. The practice of Dhyana as described in the Yogarajopnishad is said to ultimately culminate in which state?
(A) Hathayoga Siddhi
(B) Rajayoga
(C) Karmayoga
(D) Manolaya

300. What can be inferred about the path of meditation in the Yogarajopnishad from the source?
(A) It is a structured journey through different levels of consciousness linked to chakras.
(B) It is a uniform practice with the same outcome for everyone.
(C) It is a practice independent of the practitioner's physical or energetic state.
(D) It is considered less important than the practice of Mantra and Laya yoga.

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288. The source explains that the Nadabindoopanishad links the application of the 12 matras of Omkar with specific results related to:
(A) ethical conduct.
(B) the Pranas.
(C) intellectual understanding.
(D) physical postures.

289. The concept of 'Hansavidya' is mentioned in the context of describing:
(A) the ethical rules of a practitioner.
(B) the different types of physical asanas.
(C) the ideal diet for a yogi.
(D) the various limbs and matras of Omkar.

290. Based on the paragraph, what is the nature of Nadanusandhan sadhana?
(A) A systematic meditation on a progression of inner sounds
(B) A meditation on a deity's visual form
(C) A philosophical inquiry into the nature of reality
(D) A practice of selfless action in the community

Direction : Please read the following source carefully.

The Yogarajopanishad, whose title suggests it is the 'king among yoga Upanishads,' is notable for its integrated presentation of the four major paths of yoga: Mantrayoga, Layayoga, Hathayoga, and Rajayoga. This synthetic approach indicates that it views these paths not as mutually exclusive but as components of a complete system of spiritual development. A distinctive feature of this text is its exposition on the subtle body, where it provides a description of nine chakras. This represents a variation from the more commonly cited system of seven chakras, suggesting a unique cartography of the psycho-energetic centers within the human constitution. This framework of nine chakras is not merely a theoretical construct; it is intrinsically linked to the practical disciplines outlined in the Upanishad. The text further elaborates on the specific procedures of Dhyana (meditation), detailing how meditative practice should be conducted. Finally, it connects these procedures to their outcomes by describing the results of Dhyana, implying that different meditative techniques, possibly focused on the nine chakras, lead to distinct experiential and spiritual attainments, all of which culminate in the perfection of Rajayoga.

Based on the above source, attempt the following five questions.

291. A distinctive feature of the Yogarajopanishad's description of the subtle body is its reference to:
(A) five pranas.
(B) seven dhatus.
(C) nine chakras.
(D) three gunas.

292. Which four paths of yoga are presented as an integrated system within the Yogarajopanishad?
(A) Mantrayoga, Layayoga, Hathayoga, and Rajayoga
(B) Ashtanga, Shadanga, Saptanga, and Karmayoga
(C) Jnana, Bhakti, Kriya, and Swara Yoga
(D) Dhyanayoga, Nadayoga, Layayoga, and Bhaktiyoga

293. The source suggests that the title 'Yogaraja' (king of yoga) might be due to the Upanishad's:
(A) extreme difficulty and esoteric nature.
(B) historical status as the oldest Upanishad.
(C) focus on a single, simplified technique.
(D) integrated and comprehensive presentation of yoga paths.

294. According to the paragraph, the Yogarajopanishad provides details on which two aspects of Dhyana?
(A) The historical origins and the list of masters
(B) The procedures of practice and the results attained
(C) The controversies surrounding it and its refutation
(D) The commercial value and its social impact

295. The text implies a practical connection between the procedures of Dhyana and which other element described in the Upanishad?
(A) The four Vedas
(B) The rules of social conduct
(C) The system of nine chakras
(D) The practice of Mantrayoga only

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Direction : Please read the following source carefully.

The practical core of the Yogarajopnishad lies in its detailed exposition of Dhyana and its

methodology prescribed to achieve this exalted state is Nadanusandhan, the practice of listening to and merging with the subtle inner sounds that arise during deep meditation. Thus, the text presents a cohesive path where the practice of Nadanusandhan, supported by the framework of Shadangyoga and often initiated through Pranav meditation, leads directly to Atmadarshan.

Based on the above source, attempt the following five questions.

281. According to the Dhyanbindoopanishad, what is the primary methodology for achieving Atmadarshan?
(A) The practice of Nadanusandhan
(B) The performance of elaborate fire rituals
(C) The rigorous study of logical philosophy
(D) The engagement in selfless community service

282. The source states that the Dhyanbindoopanishad places supreme importance on which path of yoga?
(A) Karmayoga
(B) Dhyanayoga
(C) Bhaktiyoga
(D) Hathayoga

283. Which structural framework of yoga is mentioned in the paragraph as being part of the Dhyanbindoopanishad's teachings?
(A) Ashtangayoga (eight-limbed yoga)
(B) Shadangyoga (six-limbed yoga)
(C) The four-fold yoga of Mantra, Laya, Hatha, Raja
(D) The five-fold path of the Panini system

284. How does the Dhyanbindoopanishad view Pranav (Om), according to the source?
(A) As a sonic representation of ultimate reality
(B) As a preliminary chant with no deeper meaning
(C) As one of many equivalent syllables for meditation
(D) As a historical artifact of a past tradition

285. The teachings in the Dhyanbindoopanishad create a cohesive path that connects Pranav meditation and Nadanusandhan with the ultimate goal of:
(A) achieving physical immortality.
(B) gaining mastery over the elements.
(C) realizing the direct perception of the Self.
(D) attaining social prestige and honor.

Direction : Please read the following source carefully.

The Nadabindoopanishad provides a highly detailed and technical exploration of Omkar and the practice of Nadanusandhan. It introduces the concept of Hansavidya, a specific science related to the breath and mantra, and uses it to give a description of the various limbs or components of Omkar itself. The text presents a unique and intricate analysis of Om, breaking it down into 12 matras, or subtle phonetic units. Crucially, it associates specific results with the application of each of these 12 matras in conjunction with the Pranas, thereby linking subtle sound vibration directly with physiological and energetic effects. The Upanishad further classifies the different types of nadas, or inner sounds, that a practitioner may hear, providing a map for the inner acoustic journey. The nature of Nadanusandhan sadhana is thus defined as a systematic meditation upon this progression of inner sounds, from the grosser to the more subtle. The culmination of this intense practice is the attainment of the state of Manolaya, the complete dissolution or absorption of the mind into the object of meditation, the nada. This state represents the pinnacle of the practice, where individual consciousness merges with the universal sound.

Based on the above source, attempt the following five questions.

286. According to the Nadabindoopanishad as described in the source, Omkar is analyzed into how many matras?
(A) Four
(B) Eight
(C) Sixteen
(D) Twelve

287. What is the ultimate state achieved through the practice of Nadanusandhan sadhana as per the paragraph?
(A) Yogasiddhi
(B) Atmadarshan
(C) Manolaya
(D) Tattvajnana

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ANSWERS

1. (B) It should be protected from the wind and pleasing to the mind.
The Swetaswataropanishad emphasizes creating an environment conducive to deep concentration. A suitable meditation spot must be level, pure, and free from pebbles, fire, or sand. Crucially, the location should protect the practitioner from strong winds and possess a naturally pleasing quality for the mind. Such a setting prevents sensory distractions, allowing the seeker to focus inwardly and achieve higher states of spiritual realization effectively.

2. (A) Holding the body, head, and neck erect and motionless.
Proper physical alignment is a fundamental prerequisite for successful meditation according to traditional Vedic texts. The practitioner is instructed to maintain the torso, neck, and head in a straight, vertical line. This specific posture facilitates the unobstructed upward flow of vital energy through subtle channels. By remaining motionless and stable, the physical body ceases to be a distraction, enabling the mind to transcend external awareness.

3. (C) Through Dhyanyoga, one realizes the self-luminous God hidden in all beings.
The Swetaswataropanishad highlights the profound spiritual significance of Dhyanyoga as a transformative practice. It is described as the primary method for revealing the divine presence that resides within every living entity. This meditation process allows the seeker to transcend material limitations and experience the self-luminous reality of the supreme being. Achieving this realization is considered the ultimate goal, leading to the destruction of ignorance.

4. (D) Gaining the ability to levitate at will.
In the early stages of successful yoga practice, specific physiological and psychological changes manifest as indicators of progress. These prior symptoms include a sense of physical lightness, improved health, a clear complexion, and a beautiful voice. While these signs confirm the practitioner is advancing correctly toward higher states, supernatural abilities like levitation are not listed among these preliminary indicators of elementary mastery in this Upanishad.

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5. (A) P-3, Q-4, R-1, S-2
The text systematically outlines various requirements for spiritual discipline. The ideal location for meditation must be level and pure. For actual practice, the physical body requires an erect posture where the head and neck are aligned. Success in these disciplines leads to physical lightness, signaling initial mastery. Ultimately, the entire yogic journey is directed toward the supreme goal of realizing the divine presence within.

6. (B) Knowing the self (Atman) to be one with the ultimate reality (Brahman).
Knowledge of reality represents the highest form of philosophical understanding in the Upanishadic tradition. This realization involves transcending the perceived duality between the individual soul and the absolute. When a seeker attains this wisdom, they understand that their true inner essence is identical to the universal consciousness. This profound unity is the core teaching of the text, serving as the definitive path to spiritual liberation.

7. (D) The one, hidden in all beings, the all-pervading inner Self of all.
The divine nature is characterized as an all-encompassing presence that exists beyond external forms and rituals. This supreme reality is described as being subtly concealed within the heart of every creature. As the indwelling witness and the internal controller of all existence, God is both transcendent and immanent. Realizing this all-pervading unity allows the practitioner to overcome the cycle of birth and death.

8. (A) Both Statement I and Statement II are true.
Attainment of liberation is fundamentally linked to the realization of the supreme being as the ultimate source of existence. The text explains that God governs the senses and the material world. By obtaining this divine knowledge, an

individual is effectively released from all karmic bonds and worldly limitations. This spiritual breakthrough terminates the repetitive cycle of reincarnation, providing the seeker with eternal peace and freedom.

9. (C) Gentle inhalation, retention, and gentle exhalation.
The purification of the energy channels requires a disciplined and gentle approach to breath control. This specific sequence involves a steady intake of breath followed by its purposeful retention within the body. Finally, the breath is released in a controlled and soft manner. This rhythmic practice calms the nervous system and prepares the practitioner's mind for deep meditation by removing subtle impurities from the body.

10. (A) Both A and R are true and R is the correct explanation of A.
Mastery over the vital life force is essential for spiritual advancement in the yogic tradition. By controlling the breath through specific techniques, the practitioner gains direct influence over the fluctuations of the mind. This internal stability is necessary for the awakening of the dormant Kundalini energy. Therefore, the perfection of breathing exercises serves as a foundational step for reaching the highest states of meditative absorption.

11. (D) Sahita and Kevala.
The text categorizes breath control into two distinct but related forms to guide the practitioner toward perfection. The first type involves conscious effort and specific ratios of inhalation and exhalation. The second type is a more advanced state where the breath naturally and spontaneously becomes suspended without external effort. Transitioning through these stages is vital for achieving the ultimate goals of yoga and spiritual mastery.

12. (B) Practicing Mitahara (moderate diet) and purification of nadis.
Achieving success in yoga requires a holistic approach that combines physical discipline with internal cleansing. Moderation in food consumption ensures the body remains light and the mind stays alert during practice. Simultaneously, specific techniques are employed to clear the subtle energy channels from blockages. These combined efforts create the necessary internal environment for the life force to move freely, eventually leading to higher yogic achievements.

13. (C) The awakening of Kundalini through the practice of yoga and pranayama.
The primary methodology for spiritual realization involves activating the latent energy located at the base of the spine. This awakening is accomplished through a rigorous combination of physical postures and advanced breath control techniques. As this energy ascends through the central channel, it purifies the consciousness of the seeker. This process culminates in the direct experience of the self, surpassing intellectual study or action.

14. (D) It equates its six limbs with the eight limbs of Patanjali's Ashtanga Yoga.
The text focuses on a specialized six-fold path rather than the more common eight-fold system. While it shares some terminology with other traditions, it maintains a unique structural identity by omitting certain external ethical constraints in its primary list. This specific focus on six limbs is designed to provide a more concentrated approach to internal meditative techniques. It does not claim identity with different systems.

15. (B) (i), (ii), and (iii) only
The specialized yogic system described in the text details six specific components that must be followed in a particular order. This sequence is not arbitrary; each stage builds upon the stability and clarity achieved in the previous one. By following this progressive structure, the practitioner moves from physical preparation to deep mental absorption. This systematic development is crucial for attaining the final spiritual objective described within the Upanishadic teachings.

16. (B) Asana.
Physical stability serves as the necessary foundation for all subsequent internal practices in this six-limbed system. By mastering specific postures, the practitioner achieves a steady body and a calm nervous system. This initial limb ensures that the physical form does not become a distraction during the more subtle stages of breath control and meditation. Without

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this physical grounding, the higher spiritual disciplines cannot be effectively maintained.

17. (B) Performing actions without attachment to their fruits or rewards.
The path of action involves a psychological shift in how one approaches daily duties and responsibilities. Rather than being motivated by personal gain or specific outcomes, the individual focuses on the performance of the act itself as an offering. This detachment from results prevents the accumulation of new karmic impressions. By maintaining this mental equanimity, worldly activities are transformed into a potent means for spiritual purification.

18. (A) Ashtangayoga, Karmayoga, and Jnanayoga.
The text provides a comprehensive overview of three major spiritual disciplines designed to suit different temperaments. These include the disciplined eight-fold path of technical yoga, the selfless performance of duties, and the philosophical inquiry into the nature of reality. By describing these distinct yet complementary paths, the Upanishad offers a holistic framework for seekers to achieve the ultimate goal of life through various means.

19. (C) The path of knowledge through which one realizes the identity of Jiva and Brahman.
Spiritual wisdom involves the direct realization of the fundamental unity between the individual soul and the absolute reality. This path requires intense self-inquiry and the systematic removal of ignorance regarding one's true nature. When the illusion of separation is destroyed, the seeker understands that their essence is identical to the universal consciousness. This intellectual and experiential breakthrough is the core objective of the path of knowledge.

20. (A) 3, 2, 4, 1
The traditional progression of yoga moves from external ethical foundations to internal meditative states. The process begins with moral restraints that steady the practitioner's character. Once internal stability is established through physical postures, the focus shifts to withdrawing the senses from external objects. This inward orientation eventually culminates in deep meditation. This logical sequence ensures that the mind is sufficiently prepared to handle higher levels of spiritual intensity.

21. (C) Mantra, Laya, Hatha, Raja.
The text identifies four distinct methodologies for achieving spiritual success, catering to various levels of practitioners. These include the repetition of sacred sounds, the dissolution of the mind, rigorous physical and energetic disciplines, and the supreme path of meditation. While each approach has unique techniques, they are often presented as a progressive system where one stage prepares the seeker for the complexities of the next path.

22. (B) A moderate, light, and nutritious diet (Mitahara).
Nutritional discipline is considered vital for maintaining the physical and mental clarity required for yogic practices. The practitioner is advised to consume food in moderation, ensuring that the stomach is never completely full. This approach prevents lethargy and digestive issues that could hinder meditation. By choosing wholesome and light nourishment, the seeker sustains the necessary energy levels for rigorous discipline without creating excess bodily toxins or mental agitation.

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23. (D) Chanting a mantra aloud with devotion for a long period.
The initial phase of sound-based yoga involves the audible repetition of a sacred formula. This vocal practice helps to focus the wandering mind and establishes a rhythmic connection between the practitioner and the divine vibration. By performing this chanting with sincere devotion over an extended duration, the seeker purifies their speech and mental faculties. This gross level of practice eventually leads to more subtle, internal forms of meditation.

24. (A) Layayoga.
This specific form of yoga focuses on the total absorption of the individual consciousness into the absolute. Through dedicated practice, the practitioner seeks to dissolve the fluctuations of the mind, leading to a state of profound stillness. This dissolution allows the seeker to transcend the ego and experience the underlying reality. It is often described as a state where the mind merges

41. (A) Both A and R are true and R is the correct explanation of A.
Directing the senses inward is a critical preliminary step in the process of deep meditation. By withdrawing awareness from external objects and centering it within the heart, the practitioner effectively reduces mental agitation. This internal focus creates the necessary stillness for the mind to contemplate the divine essence. The Upanishad teaches that this systematic withdrawal is essential for transitioning from mundane perception to the realization of the subtlest spiritual truths.

42. (B) It helps to make the mind steady and one-pointed for meditation.
Regulation of the breath is a foundational practice designed to influence the practitioner's mental state. According to the text, the fluctuations of the mind are closely linked to the movement of the life force. By calming and controlling the breath, the seeker can effectively still the wandering mind. This stability is required to achieve the one-pointed concentration necessary for deep meditation and the eventual realization of the supreme being.

43. (C) Like obtaining fire by rubbing two pieces of wood (aranis) together.
The realization of the divine presence within the self is compared to the ancient method of generating fire. Although fire is latent within the wood, it only manifests through the effort of friction. Similarly, the supreme soul is present in every being but remains hidden until revealed through the consistent and disciplined practice of meditation. This analogy emphasizes that spiritual enlightenment requires dedicated personal effort and the focused application of yogic techniques.

44. (D) Knowing the true nature of God, the cause of the universe.
True freedom from the material world is attained only through the direct experiential knowledge of the supreme reality. The text asserts that God is the ultimate source and controller of all existence. When a seeker realizes this divine truth, they are released from the bonds of ignorance and the cycle of reincarnation. This profound understanding surpasses external rituals or physical mastery, serving as the definitive requirement for reaching the final state.

45. (A) (i), (ii), and (iii) only.
The text outlines a specific progression for mastering the life force through two primary types of breath retention. The first involves conscious control and preparation, while the second is a spontaneous state achieved through consistent practice. The ultimate goal is to reach the ability to suspend the breath at will, which indicates total mastery over the prana. These stages are fundamental for the practitioner seeking spiritual success and internal energetic balance.

46. (B) The ability to withdraw the senses from their objects at will.
Success in the fifth limb of this system results in the practitioner gaining complete control over their sensory perceptions. Normally, the senses are naturally drawn toward external objects, creating mental distractions. Through this practice, the yogi learns to pull their attention inward, much like a tortoise withdrawing its limbs. This internal focus is necessary to prepare the mind for the even deeper stages of concentration and sustained meditation that follow.

47. (B) (i), (ii), and (iii) only.
The text offers a detailed and integrated framework for spiritual development. It defines the path of action as selfless service performed without desire for rewards. Simultaneously, it describes the path of knowledge as the realization of one's true divine identity. To support these paths, it provides a comprehensive breakdown of the eight traditional limbs of yoga. This multifaceted approach ensures that the seeker can advance through physical, mental, and philosophical disciplines.

48. (B) Rajayoga - Attainment of siddhis and liberation.
Among the various paths described, the royal path of meditation is highlighted as the supreme method for reaching the final spiritual goal. This practice involves advanced levels of concentration and absorption that lead to the acquisition of extraordinary powers and, ultimately, total freedom from the material world. While other forms of yoga serve as preparation, this path is

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33. (C) 12.
The sacred syllable is analyzed through a detailed breakdown into specific phonetic and spiritual components. These twelve measures represent progressive stages of consciousness and energy withdrawal. Meditating on each of these parts allows the practitioner to systematically ascend through different levels of reality. This detailed structure provides a precise roadmap for the yogi to move from the gross audible sound to the subtlest states of unmanifest absolute consciousness.

34. (A) Both Statement I and Statement II are true.
The text establishes a direct correlation between the subtle components of the sacred sound and the movement of the vital life force. Each specific measure of the mantra is linked to a particular pranic activity within the body. Furthermore, the Upanishad asserts that dedicated meditation on these individual components brings about distinct spiritual and material rewards. This integrated approach ensures that the practitioner's energetic and mental states are harmonized perfectly.

35. (A) Both A and R are true and R is the correct explanation of A.
The six-limbed path is presented as a logical and cumulative progression of spiritual development. Success in the initial stages, such as physical postures and breath control, provides the necessary stability for more advanced internal practices like sense withdrawal and meditation. Each limb serves as a building block, ensuring the practitioner is adequately prepared for the intensity of the subsequent stage. This hierarchical structure is essential for achieving the final goal.

36. (B) Sound of human speech.
During deep meditation, the practitioner begins to perceive various internal vibrations that are not audible to the physical ears. These mystical sounds often resemble natural phenomena like the roaring of the ocean, the tinkling of bells, or the gentle hum of a bee. However, mundane external noises or ordinary human voices are not part of this subtle internal progression. These sacred nadas indicate the mind's increasing absorption into the transcendental reality.

37. (D) The state of dissolution or absorption of the mind into the inner sound (Nada).
This heightened state of consciousness occurs when the mind becomes completely focused on the subtle internal vibrations heard during meditation. As the focus intensifies, the individual thoughts and the sense of ego begin to dissolve into the sound itself. Eventually, the mind merges with the source of the vibration, leading to a state of profound stillness and peace. This process is the primary method for achieving ultimate spiritual union.

38. (A) Mantra, Laya, Hatha, Raja.
The text recognizes a standardized four-fold classification of yoga that provides different methods for spiritual attainment. This system includes the use of sacred sounds, the practice of mental dissolution, physical and energetic mastery, and the final royal path of meditation. By presenting these four categories, the Upanishad acknowledges the diverse temperaments of practitioners while offering a structured framework that eventually leads to the same ultimate goal of liberation.

39. (C) Nine chakras.
This specific text provides a unique anatomical and energetic map of the subtle body by identifying a higher number of energy centers than many other traditions. These nine focal points are described as vital stations where the life force and consciousness interact. The practitioner is taught to concentrate on each center in a specific order to activate its corresponding powers and achieve higher states of realization. This detailed system is a distinguishing feature.

40. (C) (i), (ii), and (iii) only.
The instructions for meditation in this Upanishad are highly systematic and practical. They include specific techniques for focusing the mind on the distinct energy centers located within the subtle body. Furthermore, the text details the particular spiritual or physical benefits that are gained from successfully meditating on each of these centers. This structured approach makes the practice accessible and provides clear indicators of progress for the dedicated seeker throughout their journey.

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achievement within this system. Reaching this subtlest point of the sound allows the practitioner to transcend all material limitations and merge with the ultimate source of all existence. This state is characterized by absolute awareness and divine peace, often identified with the highest deity. It signifies the end of the spiritual journey and the attainment of eternal liberation from all bonds.

73. (D) Concentrating on the nine internal energy centers (chakras).
The meditation techniques taught in this specific text revolve around the systematic focus on various subtle energy hubs within the body. By directing the mind to these nine distinct locations, the practitioner seeks to activate their latent spiritual potential. This internal concentration is preferred over external visualizations or rituals. Each center serves as a gateway to higher levels of awareness, and the structured procedures provide a clear path for the seeker to follow during their meditative practice.

74. (C) Conducive to the mind and not distracting to the senses.
A suitable place for deep meditation is defined by its ability to help the practitioner's mind remain calm and inward-focused. An environment that is clean, level, and filled with pleasant natural sounds prevents the senses from being pulled toward external disturbances. This lack of distraction is essential for steadying the fluctuations of the mind. When the surroundings are harmonious, the seeker can more easily transition into the deep internal states required for successful spiritual realization.

75. (B) P-3, Q-4, R-1, S-2.
Different Yoga Upanishads are associated with specific technical teachings. One text provides a unique nine-chakra system for meditation, while another focuses on the science of the breath and internal sounds. A third text describes the four successive stages of spiritual attainment, from the beginning to the state of perfection. Finally, a separate Upanishad integrates the paths of action and knowledge with the traditional limbs of yoga. These varied focuses offer different tools for seekers.

76. (C) Mastery of Pranayama and the awakening of Kundalini.
The path to achieving the highest spiritual goal in this text involves a sophisticated combination of breath control and energetic awakening. By mastering the vital life force, the practitioner is able to clear the subtle channels and activate the dormant power at the base of the spine. As this energy rises, it transforms the seeker's consciousness. This technical approach is considered the most effective way to reach the state of self-realization and ultimate spiritual freedom.

77. (C) (i), (ii), and (iii) only.
The successful practice of the six-fold path brings about several profound transformations. These include the manifestation of extraordinary abilities, the total removal of physical ailments and mental suffering, and the direct realization of ultimate spiritual truth. These results show that the practice influences all levels of the human being, from the physical body to the deepest layers of consciousness. While these benefits are significant, the primary focus remains the attainment of the highest spiritual reality.

78. (D) Aham Brahmasmi (I am Brahman).
The path of knowledge in this text culminates in the direct experiential realization of one's absolute identity with the universal reality. This profound spiritual breakthrough involves transcending the ego-based sense of a separate self. When the seeker understands that their essence is identical to the supreme consciousness, all ignorance is destroyed. This specific realization of unity is the core message of the Upanishadic teachings and is considered the ultimate truth that leads to total liberation.

79. (A) To prepare the body and nadis for the higher practices of Rajayoga.
Physical and energetic disciplines serve a specific preparatory purpose within the broader four-fold system. By performing postures and cleansing the subtle channels, the practitioner creates a stable and healthy foundation. This internal purification is necessary because the more advanced stages of meditation require a high degree of physical and nervous system strength. Once the body and energy are balanced, the seeker can safely and

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considered the most direct route to achieving the highest states of human potential.

49. (B) The prescribed daily routine for a yoga practitioner.
Establishing a disciplined lifestyle is essential for anyone pursuing serious yogic goals. The text outlines a specific daily schedule that includes regular times for practice, cleansing, and other spiritual activities. This structured routine helps to minimize distractions and ensures that the practitioner remains focused on their internal development throughout the day. By following this guidance, the seeker creates a stable environment that is highly conducive to long-term spiritual growth.

50. (B) P-3, Q-2, R-4, S-1.
The six limbs of this specialized system are defined by unique characteristics that guide the practitioner. Physical postures are marked by stability and ease, providing a firm base for the control of the life force through breath exercises. The process continues with the systematic withdrawal of the senses from external stimuli. Finally, a form of contemplative reasoning that remains consistent with sacred scriptures is employed to sharpen the intellect for deeper meditation.

51. (C) Nadabindoopanishad.
A central theme of this text is the detailed exploration of the different components and spiritual meanings of the sacred syllable. It explains how each measure of the sound corresponds to specific states of consciousness and energetic activities. This analysis provides the practitioner with a precise method for using the sound as a vehicle for meditation. This focus on the subtle measures of the sound makes the text a key resource for sound-based yoga.

52. (B) It merges with the Self, and the yogi experiences supreme bliss.
When the fluctuations of the mind are completely stilled through absorption in the inner sound, a profound transformation occurs. The individual consciousness ceases its external activity and dissolves into its original source, the true self. In this state of total mental quietude, the practitioner experiences an overwhelming sense of divine happiness and peace. This union represents the ultimate achievement of the meditation process, transcending all mundane suffering and sensory experiences.

53. (C) (i), (ii), (iii), and (iv).
This text provides an exceptionally detailed and unique system for spiritual practice. It categorizes yoga into four main types and introduces a specialized structure based on nine primary energy centers. The Upanishad offers clear instructions for meditating on these centers and specifies the particular results that the practitioner can expect to achieve from each. This comprehensive approach combines theoretical classification with practical, result-oriented techniques for attaining higher states of consciousness and spiritual realization.

54. (B) The philosophical knowledge of ultimate reality.
This term refers to the direct realization and profound understanding of the fundamental truth of existence. It goes beyond mere intellectual study or the learning of physical techniques. This wisdom involves knowing the true nature of the self and its identity with the supreme absolute. Attaining this knowledge is considered the final breakthrough in the spiritual journey, as it removes the darkness of ignorance that causes worldly bondage and suffering.

55. (A) 2, 4, 1, 3.
The traditional hierarchy of these four paths moves from external sound-based practices to the highest states of mental absorption. The journey begins with the repetition of sacred mantras to focus the mind. This is followed by the practice of mental dissolution and then the rigorous physical and energetic disciplines of the body. Finally, the practitioner reaches the supreme royal path, which integrates all previous efforts into the final stage of meditative perfection and liberation.

56. (D) All of the above.
Success in mastering the vital life force is hindered by several internal and external factors. An improper or excessive diet can cause physical lethargy, while an inconsistent practice prevents the necessary buildup of energy. Furthermore, blockages in the subtle energy channels stop the free flow of prana. To achieve perfection, the practitioner must address all these issues by

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into its source, resulting in spiritual liberation and bliss.

25. (C) (i), (iii), and (v)
As the practitioner advances in their discipline, specific physical indicators manifest as signs of success. These explicitly mentioned symptoms include the total absence of bodily disease, a noticeable sense of lightness in the limbs, and the development of a naturally sweet fragrance from the body. These signs confirm that the internal energy is flowing correctly and that the physical form is being purified by the power of the practice.

26. (A) To hide them carefully and not get attached to them.
When extraordinary abilities emerge during the course of spiritual practice, the seeker is warned against public display or personal pride. These powers can become significant distractions or obstacles to the ultimate goal of liberation if they are used for worldly gain or ego gratification. By keeping these experiences private and remaining unattached, the practitioner ensures that their focus remains on the final objective of realizing the absolute reality.

27. (D) Dhyanayoga.
The primary focus of this text is the cultivation of deep meditative absorption as the most effective means of spiritual realization. It provides detailed instructions on various techniques to steady the mind and direct it toward the divine essence. By emphasizing the practice of meditation, the Upanishad guides the seeker away from external rituals toward an internal experience of the self, which is considered the highest form of yoga.

28. (B) As a bow, with the Atman as the arrow and Brahman as the target.
A powerful metaphor is used to describe the process of meditation on the sacred syllable. The sound serves as the instrument that propels the individual soul toward the absolute reality. Just as an arrow must be shot with total concentration to hit the mark, the seeker must focus their entire being on the divine source. This integration of the self with the target represents the successful culmination of spiritual practice.

29. (D) The text mentions Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.
The Upanishad describes a comprehensive six-limbed system designed to lead the practitioner through progressive stages of internal development. It starts with physical postures to steady the body, followed by breath control and the withdrawal of the senses. The later stages involve focusing the mind, sustained meditation, and finally reaching the state of total absorption. This structured approach ensures a balanced and systematic path toward the realization of ultimate spiritual truths.

30. (B) P-2, Q-1, R-4, S-3
Various Yoga Upanishads emphasize different aspects of the spiritual journey. One text categorizes yoga into four types, including Hatha and Raja. Another focuses on the profound importance of meditation and the sacred sound. A separate philosophical text explores the nature of God and the path to freedom. Finally, specific instructions are given regarding the energetic awakening of Kundalini through breath mastery. Each text provides unique insights for the seeker.

31. (A) Through Nadanusandhan (absorption in the inner sound) and steady meditation.
The realization of the true self is achieved by focusing on the subtle internal vibrations that manifest during deep silence. By listening to these mystical sounds, the practitioner's mind becomes progressively absorbed and still. This internal journey, supported by consistent meditative practice, eventually reveals the divine essence residing within the heart. This method is considered a direct and powerful way to transcend material awareness and reach the state of self-realization.

32. (B) Hansa Vidya.
The text provides a detailed exposition of a specialized knowledge system centered on the symbolic representation of the breath. This wisdom involves understanding the rhythmic flow of inhalation and exhalation as a continuous spiritual affirmation. By mastering this science, the practitioner aligns their individual consciousness with the universal life force. This practice is essential for transcending the physical body and achieving higher states of awareness as described in this specific Upanishad.

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promoting atheism, the Upanishad is deeply rooted in the belief that realizing this divine power is the only way to attain liberation. It emphasizes that the universe is not accidental but is ruled by an intelligent creator.

65. (B) (i), (iii), and (iv) only.
In the early stages of successful yogic discipline, several specific physiological indicators confirm the practitioner's progress. These include a sense of lightness in the physical body, a complete absence of disease, and the development of a naturally pleasant fragrance from the skin. While a clear and bright complexion is also mentioned elsewhere, the specific prior symptoms listed in this section emphasize these tangible signs of internal purification. These indicators show that the energy channels are becoming clear.

66. (B) To achieve Manolaya, the dissolution of the mind.
The ultimate goal of focusing on internal mystical sounds is to reach a state where the individual mind becomes completely still. As the practitioner becomes absorbed in the subtle vibrations, the ego and the stream of constant thoughts begin to fade. Eventually, the mind merges into the silence of the absolute, resulting in a total dissolution of limited consciousness. This state is considered the pinnacle of spiritual achievement, leading to the direct experience of eternal peace.

67. (C) Practiced with conscious inhalation (puraka) and exhalation (rechaka).
This form of breath control is characterized by the intentional regulation of the breathing cycle. It involves a systematic process of taking in air, holding it for a specific duration, and then releasing it in a controlled manner. This deliberate practice is used to purify the nervous system and steady the mind. It serves as a necessary preparatory stage that leads the practitioner toward the more advanced state of spontaneous and effortless breath suspension.

68. (B) The union of the individual soul with the supreme soul.
The six limbs described in this text are systematically designed to bridge the gap between human consciousness and the absolute reality. By following the sequence of physical, energetic, and mental disciplines, the practitioner gradually removes the barriers of ego and ignorance. The final objective of this entire process is the direct realization of the identity between the self and the divine. This spiritual union is the ultimate achievement that brings an end to all material suffering.

69. (C) For all individuals seeking spiritual progress, regardless of their station in life.
The path of selfless action is presented as a universal discipline that can be practiced by anyone, regardless of their social role or lifestyle. Whether one is a householder with worldly duties or an ascetic in seclusion, the principle remains the same. By performing all actions without attachment to the results and offering them to the divine, any individual can purify their heart. This inclusivity ensures that spiritual growth is accessible to all seekers.

70. (D) All of the above.
The text provides a comprehensive four-stage model of spiritual development. It begins with the initial phase where physical changes manifest. This is followed by a stage of internal union where different energetic forces harmonize. The third stage brings mental stability and deep familiarity with higher states. Finally, the practitioner reaches the stage of perfection, where all karmas are destroyed and total liberation is achieved. This detailed roadmap covers the entire journey from beginning to end.

71. (A) Both A and R are true and R is the correct explanation of A.
The metaphor of the bow and arrow vividly illustrates the focused nature of successful meditation. The sacred sound of Om provides the power and direction needed to propel the individual consciousness. The soul, which must be made sharp and steady through practice, acts as the arrow. When aimed correctly at the target of the absolute, it pierces through the layers of illusion. This imagery emphasizes the need for total concentration and correct methodology in spiritual pursuits.

72. (B) The attainment of the state of Shiva, or supreme consciousness.
Meditating on the final measure of the sacred syllable represents the highest level of spiritual

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maintaining dietary discipline, ensuring regular practice, and performing specific techniques to clear the channels.

57. (C) The text suggests the sequence can be altered based on preference.
The order of the six limbs in this system is considered essential and non-negotiable for achieving the desired spiritual results. Each limb serves as a necessary prerequisite for the one that follows, creating a cumulative effect. Physical stability must precede breath control, which in turn prepares the mind for sense withdrawal and meditation. The text emphasizes that following this specific progression is the only way to ensure safety and effectiveness in the advanced stages.

58. (B) Karma yoga and Jnana yoga.
This text is notable for providing a synthesis of several major spiritual paths. It integrates the technical eight-limbed system of yoga with the path of selfless action and the path of philosophical knowledge. By presenting these together, the Upanishad suggests that a complete spiritual life involves physical discipline, the right attitude toward daily work, and a deep understanding of ultimate reality. this holistic approach ensures that all aspects of human life are transformed.

59. (A) P-3, Q-2, R-1, S-4.
Different Yoga Upanishads provide various structures for practice. One text outlines a six-limbed path focusing on internal techniques. Another introduces a unique system based on nine primary energy centers within the body. A third follows the traditional eight-limbed structure but integrates it with other philosophical paths. Finally, another text also details a six-fold method but emphasizes different meditative aspects. These variations show the diversity of technical approaches within the broader Upanishadic tradition.

60. (A) Both A and R are true and R is the correct explanation of A.
The emergence of extraordinary powers during spiritual practice is viewed as a significant test for the yogi. Getting attached to these abilities creates new mental impressions and desires, which tether the soul to the material world. This attachment acts as a barrier to the final goal of total liberation. Therefore, the text strongly advises practitioners to ignore these powers and remain focused on the ultimate realization of the absolute, avoiding any ego-driven distractions.

61. (D) Focusing on the sound of 'Om' and contemplating its meaning as Brahman.
The primary technique for meditating on the sacred syllable involves more than just vocal repetition. The practitioner must concentrate on the subtle vibration of the sound while simultaneously reflecting on its identity with the absolute reality. This dual focus on sound and meaning helps to steady the mind and pull it away from external distractions. By deepening this contemplation, the seeker eventually transcends the audible sound to experience the silent, all-pervading truth of existence.

62. (B) The sound 'So-ham' naturally occurring with each inhalation and exhalation.
This specialized knowledge involves recognizing that every breath taken is a spontaneous spiritual affirmation. The sound produced during inhalation corresponds to one syllable, while the sound of exhalation corresponds to the other. By becoming aware of this continuous, natural mantra, the practitioner realizes their inherent connection with the divine. This constant mindfulness of the breath serves as a powerful method for steadying the mind and achieving a state of effortless meditative awareness throughout the day.

63. (D) Patala Chakra.
This Upanishad provides a specific list of nine internal energy centers used for meditation. These centers are located at various points within the subtle body, starting from the base of the spine and reaching to the crown of the head. While it includes centers like the one at the fontanelle and other higher vibrational spaces, it does not include regions associated with lower, nether worlds. The focus remains entirely on the ascending pathway of spiritual consciousness.

64. (C) Statement I is true, but Statement II is false.
The text presents a clear theological view, describing a supreme divine being who governs the entire universe and all its processes. This God is endowed with infinite auspicious qualities and is the ultimate source of all causes. Far from

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effectively pursue the subtlest mental practices of the royal path.

80. (A) Both A and R are true and R is the correct explanation of A.
The meditation on internal sounds follows a systematic progression from loud, external-like noises to extremely subtle vibrations. Each stage of sound indicates a deeper level of mental absorption and concentration. As the sounds become more refined, the mind naturally becomes more focused and quiet. This process eventually leads beyond all sound into the absolute silence of the supreme reality. This journey through sound serves as an effective vehicle for reaching the highest spiritual states.

81. (B) Perceiving the self's true nature by focusing on the inner mystical sounds.
Realizing the divine essence within is accomplished by turning the attention toward the subtle internal vibrations that appear during deep meditation. By focusing intensely on these sounds, the practitioner's mind becomes quiet and absorbed. This process strips away the layers of mental noise and ego, eventually revealing the true nature of the self. This internal listening is considered a direct and powerful method for achieving self-realization and experiencing the absolute reality that resides in the heart.

82. (A) Systematically withdrawing the mind and prana from the body to attain higher states.
This specialized technique involves coordinating the measures of the sacred sound with the movement of the vital life force. By meditating on these measures in a specific order, the practitioner learns to consciously pull their energy and awareness away from the physical senses and material world. This systematic withdrawal allows the seeker to ascend through different levels of consciousness. Eventually, this process leads to the highest spiritual state, providing a clear method for attaining ultimate liberation.

83. (B) (i), (ii), (iii), and (iv) only.
This Upanishad provides a comprehensive framework for spiritual practice, covering several key areas. It details a unique nine-chakra system and provides specific procedures for meditation on these centers. Furthermore, it outlines the results that can be expected from such practices and categorizes yoga into four main types. This integrated approach ensures that the practitioner has a clear map of both the subtle body and the various methodologies available for achieving spiritual success and enlightenment.

84. (B) It facilitates the unobstructed upward flow of Prana.
Maintaining a straight and vertical alignment of the body is crucial for effective energetic practice. This posture ensures that the central subtle channel remains open and uncompressed. When the head, neck, and torso are aligned, the vital life force can rise smoothly toward the higher centers of consciousness during meditation. This physical discipline is not merely for comfort but is a technical requirement for allowing the spiritual energy to circulate correctly throughout the subtle body.

85. (B) (iii) only.
The text highlights several methods for realizing the supreme being, including the practice of meditation, the cultivation of devotion, and the realization of God's presence in all beings. These techniques focus on internal transformation and philosophical understanding. However, the performance of elaborate external rituals and fire sacrifices is not presented as a primary means for achieving this ultimate spiritual realization. The emphasis remains on the internal paths of knowledge and meditative absorption rather than external ceremonies.

86. (B) The spontaneous cessation of breath without any effort of inhalation or exhalation.
This advanced state of breath control occurs when the breathing process stops naturally and effortlessly during deep meditation. Unlike other techniques that involve conscious regulation, this suspension is a result of profound mental stillness and energetic balance. When this state is achieved, the practitioner transcends physical awareness and enters a state of high spiritual absorption. This spontaneous retention is considered a mark of significant yogic progress and a key to reaching the ultimate goal of self-realization.

87. (D) Unwavering contemplation that aligns with the truths of the scriptures.

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In this specific six-limbed system, one component involves a refined form of mental activity. Rather than mundane logical debate, it refers to the focused contemplation of spiritual truths as presented in the sacred texts. This practice helps to sharpen the practitioner's understanding and ensures that their meditation is grounded in correct philosophical principles. By aligning their thought process with these higher truths, the seeker prepares the mind for the even deeper stages of absorption and realization.

88. (A) Destroying the ignorance that separates the individual self (Jiva) from the universal Self (Brahman).
The path of knowledge leads to freedom by systematically removing the mental darkness that creates the illusion of duality. Through deep inquiry and realization, the seeker understands that their true essence is not separate from the absolute reality. This destruction of ignorance reveals the underlying unity of all existence. Once the false sense of a separate ego is dissolved, the individual is released from all bonds of material existence and attains the final state of liberation.

89. (A) P-3, Q-1, R-4, S-2.
Various spiritual terms define specific states and practices within the yogic tradition. The dissolution of the mind represents a state of total absorption, while the knowledge of ultimate reality is the final goal of inquiry. Nutritional discipline involves maintaining a moderate diet to support physical and mental clarity. Finally, the spontaneous suspension of the breath indicates a high level of mastery over the vital life force. Understanding these concepts is essential for a systematic approach to yoga.

90. (3, 1, 4, 2) (A) 3, 1, 4, 2.
The progression of internal sounds heard during meditation moves from powerful and vast noises to extremely refined vibrations. The process typically begins with loud sounds resembling the roaring of the ocean or thunder. As the mind becomes more concentrated, the sounds shift toward the tinkling of a bell and then the hum of a bee. Finally, the subtlest vibrations, such as the sound of a flute, are perceived, marking the highest levels of mental absorption and stillness.

91. (A) The body becomes divine and lustrous.
The first stage of spiritual attainment is marked by visible physical changes that indicate internal purification. As the practitioner begins their journey, the body starts to lose its grossness and takes on a healthy, glowing appearance. This transformation confirms that the energetic practices are successfully cleansing the physical and subtle systems. While higher powers and mental dissolution come later, this initial lustrous quality serves as an encouraging sign of progress for the beginning seeker in yoga.

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92. (C) Experiencing divine love and the ability to fulfill desires.
Meditating on the energy center located near the heart brings about a profound expansion of the practitioner's emotional and spiritual awareness. This practice leads to the direct experience of universal love and compassion. Furthermore, the text suggests that successfully focusing on this center grants the power to manifest one's intentions. This stage represents a significant development in the seeker's journey, where internal harmony allows for a more powerful interaction with both the material and spiritual realms.

93. (A) Achieving Atmadarshan (Self-realization).
The practice of listening to internal vibrations is emphasized as a primary method for revealing one's true divine nature. By becoming absorbed in these mystical sounds, the seeker bypasses the distractions of the senses and the intellect. This inward journey leads directly to the core of their being. Realizing the self through this specific auditory path is considered a fast and effective way to transcend material consciousness and achieve the ultimate state of spiritual enlightenment.

94. (D) It omits Yama and Niyama.
This specialized six-limbed system differs from the traditional eight-fold path by focusing primarily on internal and technical disciplines. It begins directly with physical postures, assuming that the ethical foundations are already established or integrated into the practice. By starting with asana, the system provides a more concentrated approach to meditation and breath control. This omission is a key characteristic that distinguishes this particular Upanishadic teaching from other classic models of yoga practice.

95. (C) (i), (ii), (iii), and (iv).
The realization of the supreme being involves a multifaceted approach that includes meditation, devotion, and the understanding of God's role as the creator of the universe. Furthermore, the guidance and grace of a teacher are highlighted as essential for gaining true spiritual knowledge. These combined methods focus on transforming the heart and the intellect. However, the performance of violent acts or sacrifices is excluded, as the path to God-realization is rooted in internal purity and wisdom.

96. (A) Pranayama and mental focus are interdependent.
Traditional teachings suggest that the breath and the mind are closely linked, each influencing the other. Controlling the life force requires a steady and focused mind, while at the same time, regulating the breath helps to calm mental fluctuations. This relationship means that a practitioner cannot succeed in one without attending to the other. By practicing breath control with mental awareness, the seeker creates a feedback loop that leads to greater internal stability and spiritual progress.

97. (D) It represents a graded path where each limb prepares the practitioner for the next.
The specific order of the six components is designed to guide the practitioner through a logical sequence of development. Physical stability achieved through postures provides the necessary foundation for the rigorous practice of breath control. These then enable the withdrawal of the senses and deeper stages of concentration. This hierarchical structure ensures that the practitioner is not overwhelmed and has developed the required internal strength to handle the intensity of each subsequent, more subtle stage.

98. (B) All actions (Karma) become a form of worship and yoga practice becomes effortless.
For an individual established in the path of knowledge, the distinction between mundane life and spiritual practice begins to dissolve. Every daily activity is performed with the awareness of its divine source, turning regular actions into an ongoing spiritual offering. Furthermore, because the mind is already clear and focused on the absolute, the various limbs of yoga are performed naturally and without strain. This integration results in a life of continuous awareness and profound spiritual peace.

99. (C) Walking, standing, sleeping, or eating.
This form of yoga involves the continuous absorption of the mind into the absolute reality, regardless of one's external activities. The practitioner seeks to maintain a state of mental dissolution while performing all daily functions, whether they are active or at rest. This constant focus ensures that the spiritual connection remains unbroken throughout the day. By integrating meditation with everyday life, the seeker transcends the need for formal sessions and achieves a state of perpetual awareness and bliss.

100. (B) P-2, Q-1, R-4, S-3.
The spiritual journey is marked by specific stages of development and their corresponding indicators. The beginning phase is recognized by a divine and glowing physical appearance. As the practitioner advances, they experience internal energetic union and have visions of divine principles. Further progress brings mastery over the elements and freedom from material afflictions. Finally, the journey culminates in the state of perfection, where the individual achieves total liberation from the cycle of birth and death.

101. (D) All (i), (ii), (iii), and (iv).
The practice of breath control must be conducted with precision and the right environment to be effective. It requires a clean, level location and involves a systematic process of inhalation, retention, and exhalation. The text uses the vivid metaphor of a charioteer controlling unruly horses to describe the effort needed to steady the wandering senses. Ultimately, this entire discipline is directed toward making the mind perfectly calm and fit for deep meditative concentration.

102. (C) The natural breath mantra 'So-ham'.
This specialized practice involves becoming aware of the spontaneous sounds created during the breathing process. The sound of inhalation corresponds to one part of the mantra, while the exhalation corresponds to the other. By focusing on this continuous, effortless repetition, the practitioner recognizes the inherent identity

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between the individual soul and the absolute reality. This mindfulness transforms every breath into a meditative act, leading to a profound sense of spiritual unity and peace throughout the day.

103. (D) Yogarajopnishad.
This specific text is unique among the Yoga Upanishads for describing a system that includes nine major energy centers within the subtle body. While many other traditions focus on six or seven chakras, this Upanishad provides a more expanded map for meditation. Each of these nine centers is associated with specific spiritual powers and results. By providing detailed procedures for focusing on this larger number of points, the text offers a distinct and comprehensive path for seekers.

104. (C) Statement I is true, but Statement II is false.
The text outlines a six-limbed system of yoga that includes several key technical components. One of these limbs involves a specific type of contemplative reasoning. However, this practice is not about winning intellectual arguments or defeating opponents. Instead, it refers to the focused meditation on higher spiritual truths that are consistent with sacred scriptures. This correct understanding of the limb is essential for ensuring that the practitioner's mental efforts are properly aligned with spiritual goals.

105. (C) A is true but R is false.
The text provides detailed descriptions of three major spiritual paths: action, knowledge, and the technical limbs of yoga. However, it does not present these as separate or conflicting choices. Instead, they are often viewed as integrated and complementary approaches to the same ultimate goal of liberation. A practitioner might focus more on one path depending on their temperament, but the Upanishad provides a holistic framework where all three can contribute to the seeker's overall progress.

106. (A) The limbs of a bird, where the bird is the self.
A vivid symbolic representation is used to describe the relationship between the individual soul and the sacred sound. The components of the syllable are compared to different parts of a bird, such as its wings and body. This imagery illustrates how the sound serves as a vehicle that allows the soul to fly beyond the material world toward the absolute reality. This metaphor helps the practitioner visualize the transformative power of meditating on the measures of the sound.

107. (A) 2, 3, 4, 1.
The standard progression of this internal path begins with physical postures to achieve bodily stability. This is followed by the withdrawal of the senses from external objects to turn the attention inward. Once the mind is internalized, the practitioner practices concentration to fix the attention on a single point. This eventually leads to the higher state of sustained meditation. This logical sequence ensures a gradual and safe transition from physical awareness to deep mental absorption.

108. (B) It helps create a disciplined and conducive lifestyle for spiritual practice.
Establishing a consistent daily routine is emphasized as a practical necessity for spiritual progress. By following a prescribed schedule for practice, hygiene, and other activities, the practitioner minimizes external chaos and mental distractions. This discipline creates a stable foundation that allows for deeper focus and more effective meditation. The text suggests that a well-ordered life is not just a social duty but a vital technical support for achieving the higher goals of yoga.

109. (B) A state where the mind dissolves (Manolaya) and merges with the soundless reality.
The highest level of sound-based meditation involves moving beyond the perception of internal vibrations into a state of total stillness. As the practitioner becomes fully absorbed in the subtlest sounds, the individual mind and the sense of ego begin to fade away. Eventually, the consciousness merges with the soundless absolute from which everything originates. This dissolution of the limited mind represents the culmination of the practice, leading to the direct experience of eternal liberation and bliss.

110. (A) (i) and (iii) only.
Achieving perfection in the control of the vital life force requires specific foundational practices. The practitioner must maintain a moderate diet to ensure physical lightness and mental clarity. Simultaneously, techniques must be employed to

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clear the subtle energy channels of any blockages. These two requirements are explicitly highlighted as the essential means for succeeding in breath control. Without a clean system and nutritional discipline, the higher states of energetic balance and spiritual awakening cannot be reached.

111. (D) They are signs of progress on the path but not the goal itself.
The emergence of extraordinary powers or physiological changes is seen as evidence that the practitioner is correctly following the yogic path. These signs provide encouragement and confirm that the body and mind are being transformed. However, the text warns that these abilities should not be mistaken for the ultimate objective of yoga, which is the realization of the supreme being. A seeker must acknowledge these signs but remain focused on the final spiritual destination without distraction.

112. (C) Both immanent and transcendent, the one ruler of all.
The supreme being is described as having a dual nature that encompasses all of existence. God resides within the heart of every living creature as the indwelling self, while simultaneously existing beyond the limitations of the material universe as its absolute creator and governor. This understanding of God as both everywhere and beyond everything is central to the text's philosophy. Recognizing this divine unity allows the seeker to understand the true relationship between the self and the universe.

113. (B) (ii) and (iii).
Among the various Yoga Upanishads, two specifically detail a structured six-limbed system. These texts provide instructions for a path that focuses on asana, pranayama, and internal meditative stages. This specific categorization distinguishes them from texts that follow the eight-limbed model or those that focus on other aspects of spiritual life. By identifying these specific Upanishads, seekers can find detailed technical guidance for the internal practices that are essential for achieving higher states of yogic absorption and realization.

114. (D) The lengthy and devotional repetition of a mantra.
This form of yoga centers on the disciplined and sincere chanting of a sacred formula over an extended period. The practitioner uses the power of sound and devotion to focus the mind and purify the consciousness. This vocal and mental repetition creates a rhythmic connection between the individual and the divine vibration. By performing this practice consistently, the seeker effectively stills the wandering thoughts, eventually leading to more subtle states of meditation and spiritual breakthrough as described in the text.

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115. (B) (i), (ii), and (iii) only.
The meditation on the different measures of the sacred sound is a sophisticated practice with specific correlations. Each measure is linked to a particular movement of the vital life force within the body. Furthermore, the text outlines the various spiritual and material results that come from focusing on the initial and final components of the sound. This detailed system provides the practitioner with a clear progression, moving from lower levels of awareness toward the final achievement of ultimate absolute consciousness.

116. (C) Achieving Samadhi and liberation from rebirth.
Concentrating on the highest energy center, located at the crown of the head, is associated with the ultimate stage of spiritual realization. Successfully meditating on this point allows the practitioner to transcend all material limitations and merge with the supreme consciousness. This state of total absorption marks the completion of the spiritual journey and the attainment of freedom from the cycle of reincarnation. This result is considered the pinnacle of the procedures described in this specific nine-chakra system.

117. (B) The knowledge of the true Self and its identity with Brahman.
This term refers to the profound realization that the individual soul is identical to the ultimate absolute reality. It represents the highest form of spiritual wisdom, which goes beyond intellectual understanding or physical mastery. Attaining this realization destroys the ignorance that binds the soul to the material world. When a seeker truly knows this reality, they are released from all suffering and the cycle of birth and death,

148. (B) The techniques of Pranayama and the awakening of Kundalini.
The primary focus of this specialized text is the technical and energetic aspects of yogic practice. It provides detailed instructions on various forms of breath control and the specific methods for activating the dormant spiritual power within the body. By mastering these techniques, the practitioner can transform their consciousness and achieve higher states of awareness. This emphasis on practical energy management distinguishes the Upanishad from more purely philosophical or ethical texts, making it a key manual for serious yogic practitioners.

149. (B) Both A and R are true but R is not the correct explanation of A.
This six-limbed system begins directly with physical postures, omitting the initial ethical restraints found in other models. While it is true that these foundations are important, the text's primary aim is to focus on the more advanced internal and technical practices of yoga. This structural choice highlights a different pedagogical approach, prioritizing the energetic and meditative stages of the path. Each system of yoga has its own unique focus and method for leading the practitioner toward the final goal of realization.

150. (A) Both A and R are true and R is the correct explanation of A.
The inclusion of nine energy centers in this Upanishad, as opposed to the more common six or seven, shows that the yogic tradition was not monolithic. Different schools and texts developed their own systems for mapping the subtle body and its spiritual potentials. These variations allowed for diverse meditative techniques and provided practitioners with different tools for focusing the mind. This diversity reflects the rich and evolving nature of yogic knowledge and practice across various historical and spiritual contexts.

151. (B) One should not be tempted or distracted by them.
The text provides a clear warning that the emergence of extraordinary abilities during spiritual practice can be a significant trap. If a yogi becomes fascinated by these powers or uses them for ego-driven purposes, they will be pulled back into material consciousness. These siddhis are merely landmarks on the way, not the destination itself. By remaining unattached and humble, the practitioner ensures that their focus stays on the ultimate goal of liberation, avoiding the distractions that can hinder spiritual progress.

152. (B) The mind transcends the sound and merges into the soundless Brahman.
The meditation on the sacred syllable follows a path from the audible sound to the silent absolute. By concentrating intensely on the vibrations of the mantra and its deep spiritual meaning, the practitioner's mind becomes increasingly subtle and focused. Eventually, the mind moves beyond the auditory perception and merges with the soundless reality from which the syllable originates. This union represents the successful culmination of the practice, where the individual consciousness achieves its final identity with the universal supreme soul.

153. (B) Nadanusandhan.
The state of mental dissolution is achieved through the disciplined practice of focusing on internal mystical sounds. As the practitioner becomes more absorbed in these vibrations, the constant stream of thoughts naturally subsides. Eventually, the sense of separate self and limited mind dissolves into the source of the sound. This state of profound stillness and peace is the ultimate objective of this sound-based path, leading directly to the experience of the absolute reality and eternal spiritual liberation.

154. (C) Its description of nine chakras.
This specific text is most notable for its detailed and unique map of the subtle body, identifying nine primary energy centers for meditation. While other Upanishads may focus on four types of yoga or general meditative principles, this text provides a specialized and expanded structure for internal focus. Each of these nine centers is associated with specific results and spiritual achievements. This detailed energetic geography is the distinguishing feature that sets this Upanishad apart from other technical manuals of yoga.

155. (A) 2, 1, 3, 4.
The various Yoga Upanishads can be arranged from general philosophical foundations to highly

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and the system is being purified. However, the true objective of yoga is spiritual realization and liberation from the material world. The practitioner is encouraged to acknowledge these symptoms as signs of success but must continue their discipline until the final state of enlightenment and freedom is reached.

126. (D) Nadanusandhan.
The text highlights the practice of focusing on internal mystical sounds as the primary method for experiencing one's true divine nature. By becoming absorbed in these subtle vibrations, the practitioner stills the fluctuations of the mind and transcends external awareness. This inward focus eventually reveals the self that resides in the heart. This sound-based path is presented as a direct and effective way to achieve self-realization and absolute truth, bypassing the complexities of more external or intellectual methodologies.

127. (B) The spontaneous sound of the breath, 'So' upon inhalation and 'Ham' upon exhalation.
This wisdom system identifies the natural breathing process as a continuous spiritual affirmation. Each inhalation creates one sound, while each exhalation creates another, together forming a mantra that means "I am He." By becoming mindful of this rhythmic sound, the practitioner realizes their identity with the absolute reality. This effortless practice turns every breath into a meditative act, allowing the seeker to maintain a state of high spiritual awareness throughout the day and achieve ultimate union.

128. (A) Awaken specific psychic powers and progressively realize higher states of consciousness.
Concentrating on the nine internal energy centers is a systematic method for activating the latent spiritual potential within the subtle body. Each chakra is associated with particular abilities and levels of awareness. By meditating on these centers in sequence, the practitioner gradually ascends through more refined states of being. The goal is not merely physical health but the attainment of higher spiritual experiences and the eventual realization of the absolute. This structured path leads the seeker toward final enlightenment.

129. (C) The direct result of knowing the true, divine nature of the Self, which ends all bondage.
True liberation is achieved only through the experiential knowledge of the supreme being and one's true relationship with it. According to the text, once a seeker realizes the divine reality that governs the universe and resides within the heart, the bonds of ignorance are broken. This profound spiritual breakthrough terminates the repetitive cycle of birth and death. Enlightenment is not a future reward but an immediate consequence of this direct realization, providing eternal peace and freedom from all suffering.

130. (A) 2, 4, 1, 3.
The technical journey of breath control begins with the purification of the subtle energy channels to ensure the free flow of prana. Once the system is clear, the practitioner starts the disciplined practice of regulated inhalation and exhalation. Through consistent effort, this leads to the advanced state where the breath is suspended spontaneously and effortlessly. Finally, this total mastery over the life force provides the necessary energetic condition for the awakening of the dormant spiritual power at the base of the spine.

131. (B) (i), (ii), and (iv) only.
The path of knowledge involves a deep inquiry into the nature of reality and the realization of one's identity with the supreme consciousness. This path leads to the destruction of spiritual ignorance, which is the root cause of all worldly bondage. By directly experiencing the truth of the self as identical to the absolute, the seeker attains liberation. While it requires intellectual sharpness, the ultimate objective is an experiential breakthrough that transcends mere theoretical understanding and results in permanent freedom.

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132. (D) It is a sound to be used only for external, ritualistic chanting.
The sacred syllable is presented as a profound instrument for internal transformation rather than just a vocal ritual. It serves as a symbolic vehicle, like a bow, that propels the soul toward the absolute reality. Furthermore, it is described as a means for crossing the material world and is even identified with the ultimate truth itself. The practitioner is taught to meditate deeply on its subtle measures to transcend mundane

and the state of total union with the absolute. This sequential path ensures that the practitioner is prepared for the deeper stages of realization.

163. (C) The successive withdrawal of prana, leading to higher states.
The twelve measures of the sacred sound are used as a sophisticated tool for managing the vital life force during meditation. By focusing on these components in sequence, the practitioner learns to systematically pull their energy and awareness away from the material world and toward higher levels of consciousness. This graduated withdrawal allows the seeker to transcend the gross physical body and experience the subtlest states of the absolute. This method provides a clear and technical path for achieving spiritual liberation.

164. (C) Visualizing and concentrating on the nine chakras.
The primary meditative method taught in this text involves a systematic focus on the internal energy centers located within the subtle body. By directing the mind to these nine specific points, the practitioner seeks to activate their latent spiritual potential and achieve higher states of realization. This internal concentration is more direct than external rituals or visualizations. Each chakra acts as a vital station where the seeker can experience specific results and eventually reach the final goal of ultimate spiritual union.

165. (B) P-4, Q-3, R-1, S-2.
The four types of yoga are defined by their core principles and methodologies. One focuses on the repetition of sacred sounds to steady the mind, while another emphasizes the dissolution of individual consciousness into the absolute. A third provides the physical and energetic foundation through postures and breath control. Finally, the royal path of meditation integrates these efforts into the ultimate attainment of higher states. Understanding these different approaches allows seekers to choose the method most suitable for their temperament.

166. (B) Swetaswataropanishad.
The metaphor of latent fire is used to explain that the divine presence resides within every being but remains hidden from ordinary perception. Just as effort and friction are required to produce fire from wood, the practice of meditation is necessary to reveal the indwelling soul. This analogy emphasizes that spiritual enlightenment is not a matter of chance but the result of dedicated personal effort and the focused application of technical yogic disciplines designed to uncover the absolute truth.

167. (B) (i), (ii), and (iii), and (iv) only.
The Yoga Upanishads provide a rich and diverse collection of technical and philosophical teachings. One text explores the nature of God and meditation, while another categorizes yoga into four types and four stages. A third provides a unique map of nine internal energy centers, and a fourth focuses on the science of internal sounds and the measures of the sacred syllable. Together, these texts offer a comprehensive guide for practitioners, although they may emphasize different aspects of the journey.

168. (D) Nine Chakras - A central topic of description.
While several technical aspects are covered in this text, the specific system of nine energy centers is not its primary focus. Instead, it emphasizes the importance of breath control, the purification of the channels, and the energetic awakening of the dormant power at the base of the spine. Success in these areas is seen as the primary means for reaching the highest spiritual states. Other texts are better known for their unique and detailed expositions of the nine-chakra map.

169. (B) It is a form of contemplation that does not contradict scriptural authority.
This limb of the six-fold path involves a refined form of mental focus that is aligned with spiritual wisdom. Rather than mundane logical debate, it refers to the deep contemplation of the truths found in sacred scriptures. By using this type of reasoning, the practitioner ensures that their internal efforts are guided by correct understanding and do not stray from the ultimate spiritual goal. This process helps to steady the intellect and prepare the mind for higher levels of meditation.

170. (B) Both A and R are true but R is not the correct explanation of A.
While both of these Upanishads describe a six-limbed system of yoga, they are not identical in their specific details or philosophical emphasis.

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map of the subtle body based on nine primary energy centers. The Upanishad offers clear instructions for meditation on these hubs and details the specific spiritual or material benefits that result from each. This structured and practical approach gives the seeker a comprehensive and result-oriented system for achieving the highest levels of spiritual realization and mastery.

141. (C) Rids the mind of distractions, like controlling yoked, unruly horses.
The disciplined practice of breath control is highlighted as an essential method for calming the sensory organs and the wandering mind. Just as a skilled driver brings powerful horses under control, the yogi uses the breath to restrain the outward-moving senses. This internal stability is necessary for deep concentration. By regulating the life force, the practitioner reduces mental turbulence, creating the perfect environment for the mind to turn inward and focus on the supreme spiritual reality.

142. (C) Path of Pranayama Siddhi - Realization through mastery of prana and Kundalini awakening.
The most effective way to reach the state of self-realization according to this text is through the systematic control of the vital life force. This mastery allows the practitioner to purify the subtle channels and activate the dormant spiritual power at the base of the spine. The ascent of this energy through the central channel leads to profound transformations in consciousness. This technical, energetic path is presented as the primary means for transcending material existence and achieving ultimate spiritual freedom.

143. (A) P-4, Q-1, R-2, S-3.
Various technical terms describe specific components of the yogic journey. A level and pure environment is essential for meditation, while the dissolution of the mind during any activity defines a specific path of absorption. The spontaneous suspension of the breath marks a high level of technical mastery. Finally, focusing on internal vibrations leads to the direct realization of the self. Understanding these concepts helps the practitioner to identify the various tools and states encountered during spiritual practice.

144. (B) The tradition recognizes multiple, complementary paths to the same goal.
The inclusion of various spiritual methodologies within a single text indicates a broad and inclusive understanding of the path to liberation. By describing the technical limbs of yoga alongside the paths of action and knowledge, the Upanishad acknowledges that seekers have different temperaments and needs. These various paths are not seen as conflicting but as integrated ways to purify the self and realize the absolute truth. This synthesis offers a more complete and accessible spiritual framework for everyone.

145. (B) P-3, Q-4, R-1, S-2.
The progression of spiritual attainment moves through four distinct stages, each with its own characteristics. The beginning phase is marked by physical health and a glowing appearance. This is followed by a stage of internal union where different vital forces are harmonized. The third stage brings deep mental stability as the energy enters the central channel. Finally, the seeker reaches the state of perfection, becoming a liberated being who has transcended all karmic bonds and material limitations.

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146. (C) Nadabindoopanishad.
This text is known for its sophisticated use of symbolic imagery to explain the components of the sacred sound. By comparing the measures of the syllable to the parts of a bird, it illustrates how the sound acts as a vehicle for the soul's ascent. This bird metaphor provides the practitioner with a vivid way to understand the energetic and spiritual functions of the mantra. This detailed analysis of the sound makes the Upanishad a unique and essential guide for yoga.

147. (A) Laghutvam.
The first indicator of success in the early stages of yogic practice is a noticeable sense of lightness in the physical body. This sensation confirms that the internal energy is flowing correctly and that the body is being purified of gross obstructions. This physical change is often accompanied by improved health and a clear complexion. While these are just preliminary signs, they provide the practitioner with the necessary confidence to continue their discipline toward the higher stages of spiritual realization.

awareness and achieve a direct experience of the divine essence.

133. (C) An inward-focused meditation to perceive and merge with subtle inner sounds.
This practice involves turning the attention away from the external world to listen to the mystical vibrations that manifest within the silence of deep meditation. The practitioner follows these sounds as they become increasingly refined and subtle. This inward journey helps to still the mind and dissolve the ego. Eventually, the consciousness merges with the soundless source of all vibrations, leading to the highest state of spiritual absorption and liberation from the limitations of the material self.

134. (D) Rajayoga.
This supreme form of yoga is presented as the culmination of all other practices. While paths involving mantras, mental dissolution, and physical discipline are valuable, this royal path of meditation integrates them all into a final, higher state of awareness. It leads the practitioner directly to the state of total absorption and union with the absolute. Because it represents the most direct and complete method for reaching the ultimate spiritual goal, it is considered the most superior path.

135. (C) (i), (ii), and (iii) only.
The realization of the supreme being is achieved through a combination of technical practice, emotional transformation, and philosophical understanding. Meditative yoga stilled the mind, while devotion purifies the heart and connects the seeker with the divine. Additionally, the pursuit of ultimate knowledge helps to destroy spiritual ignorance. Together, these methods provide a holistic approach to enlightenment. However, the text does not advocate for the total abandonment of duties, but rather a transformation of how those duties are approached.

136. (A) To provide a systematic and graded path for the seeker to achieve union with the divine.
The detailed description of the six limbs and their sequence is intended to offer a practical and effective roadmap for spiritual development. By following this structured progression, the practitioner moves from gross physical stability to the most subtle states of mental absorption. Each stage ensures that the seeker is properly prepared for the next, reducing risks and maximizing progress. This systematic approach leads the individual soul toward the ultimate goal of merging with the supreme absolute reality.

137. (B) (i), (ii), and (iii), and (iv) only.
This Upanishad provides a comprehensive guide for the yogic life, covering theoretical, practical, and cautionary aspects. It outlines the types and stages of yoga while offering advice on necessary physical disciplines like diet and daily routine. Additionally, it identifies signs of progress and warns about the potential pitfalls of becoming attached to extraordinary abilities. This multifaceted guidance ensures that the practitioner has all the tools needed to navigate the spiritual path successfully toward the final goal of liberation.

138. (B) Pranav meditation is a central part of the Dhyana limb within Shadangyoga.
In this six-limbed system, the stage of sustained meditation is deeply connected to the contemplation of the sacred syllable. The practitioner uses the sound of Om as the primary focus for the mind during the internal stages of practice. By meditating on the sound and its divine meaning, the seeker fulfills the requirements of the higher limbs. This integration shows that the sacred sound is considered the most effective vehicle for achieving the final states of absorption and realization.

139. (B) The yogi is progressing on the path of Nadanusandhan.
Hearing mystical sounds during meditation is a confirmed sign of internal progress within this sound-based path. These perceptions are not hallucinations but indicators that the mind is becoming more refined and sensitive to subtle vibrations. As the practitioner moves from louder sounds like a conch or bell toward subtler ones, it shows that their concentration is deepening and their awareness is withdrawing from the external world. These sounds serve as landmarks on the internal journey toward the absolute silence.

140. (C) (i), (ii), (iii), and (iv).
This text provides a highly integrated and unique system of yoga. It combines the methodologies of four major paths while introducing an expanded

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specialized technical methods. The journey might begin with a text that explores the nature of God and the principles of meditation. This is followed by detailed instructions on breath control and energetic awakening. Next, the seeker might focus on the science of internal sounds and the sacred syllable. Finally, they reach a text that provides a highly specific map of the subtle body and its energy centers.

156. (A) A charioteer controlling yoked, unruly horses.
This powerful image is used to illustrate the difficulty and the necessary effort in mastering the senses and the wandering mind. Just as a driver must use skill and strength to manage powerful animals, the practitioner must use disciplined breath control to restrain the outward-moving sensory organs. This analogy emphasizes that the mind is naturally wild and requires constant, focused attention through yogic practices to be brought into a state of stillness that is suitable for deep spiritual contemplation.

157. (B) The purification of all 72,000 nadis.
Activating the dormant spiritual energy at the base of the spine requires that the subtle energy system be completely clear of obstructions. The text asserts that there are thousands of channels throughout the body that must be purified through disciplined practice. Once these channels are open, the vital life force can move freely, allowing the Kundalini power to rise through the central channel. This internal cleansing is a necessary prerequisite for the transformation of consciousness and the attainment of higher spiritual states.

158. (A) Cumulative and progressive.
The results achieved from the six limbs of yoga are built upon one another in a logical and hierarchical manner. Each stage provides the stability and refinement necessary for the next, more subtle level of practice. For example, physical stability leads to better breath control, which in turn facilitates the withdrawal of the senses and deeper meditation. This cumulative effect ensures that the practitioner's progress is stable and that they are properly prepared for the final goal of spiritual realization.

159. (B) The paths of selfless action and supreme knowledge.
This text is unique for offering a synthetic approach that combines the technical eight-limbed system of yoga with two other major spiritual methodologies. By integrating physical and mental discipline with the path of service and the path of wisdom, the Upanishad provides a holistic framework for spiritual life. This approach suggests that true realization involves every aspect of a person's existence, from their daily actions to their deepest understanding of reality, ensuring a complete and balanced transformation.

160. (A) (iv) only.
The four-stage model of yogic development focuses on the progression from initial practice to final perfection. It includes the beginning phase, the stage of internal union, the stage of intimate familiarity with subtle states, and the final stage of consummation. While other systems might include a stage of integration or collective practice, this specific four-fold structure is the definitive roadmap provided in this text. These stages provide clear markers for the dedicated practitioner to assess their progress on the path toward liberation.

161. (C) Yogatattva Upanishad.
This text provides a comprehensive guide for the yogic practitioner, covering both technical and lifestyle aspects. It details the different types of yoga and their progressive stages while also offering practical advice on diet and daily conduct. Furthermore, it warns about the dangers of becoming attached to the extraordinary powers that may emerge during practice. By addressing these varied topics, the Upanishad serves as a complete manual for anyone seeking to follow a systematic and safe spiritual path.

162. (A) Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.
The six-limbed system described in this text provides a structured journey from external physical discipline to internal mental absorption. It begins with postures to steady the body and breath control to manage the life force. The process continues with the withdrawal of the senses and the development of concentration. Finally, it culminates in sustained meditation

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achieving the final goal of Upanishadic teaching and spiritual life.

118. (C) The yoga of dissolving the mind in the absolute, at all times.
This form of practice involves the total absorption of the consciousness into the divine source, regardless of external circumstances. The practitioner strives to maintain a state of mental dissolution during every activity, from walking and standing to eating and resting. By constantly merging the mind with the absolute, the seeker transcends the ego and experiences a state of perpetual stillness and bliss. This continuous meditation ensures that the spiritual connection remains unbroken, leading to permanent liberation.

119. (B) P-3, Q-1, R-4, S-2.
Specific technical concepts are associated with different Yoga Upanishads. One text provides a unique map of nine energy centers, while another details the twelve measures of the sacred sound. A third text identifies the physical signs of success on the spiritual path. Finally, specific instructions for conscious and spontaneous breath control are found in another specialized Upanishad. These varied focuses provide a rich collection of tools and guidance for practitioners at different stages of their spiritual journey.

120. (D) Located on a high, windy mountain top.
While a high altitude might seem spiritual, the text explicitly advises against locations where strong winds can disturb the practitioner. A suitable spot must be level and pure, ensuring physical comfort and hygiene. It should also be pleasing to the eye and ear to help the mind turn inward. Strong winds are considered a significant external distraction that can prevent the mind from achieving the stillness required for deep meditation and higher spiritual realization.

121. (C) Pranayama for the purification of nadis and awakening of Kundalini.
The primary method for reaching the state of self-realization in this text involves a technical approach to energy management. By mastering breath control, the practitioner cleanses the subtle channels and activates the dormant spiritual power at the base of the spine. As this energy rises through the central channel, it transforms the seeker's consciousness. This emphasis on pranayama and energetic awakening is considered the most direct and effective route to achieving ultimate spiritual enlightenment and freedom.

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122. (A) Both Statement I and Statement II are true.
The text details a specific six-limbed system that guides the practitioner through progressive stages of development. It begins with physical postures and breath control, which provide the stability for sense withdrawal. The later stages involve concentration, meditation, and finally the state of total absorption. This structured sequence is essential for ensuring that the practitioner moves from external physical awareness to the deepest internal states. Each limb serves as a necessary foundation for the subsequent, more subtle practice.

123. (C) The dedication of all actions and their fruits to God.
The path of action involves performing all duties with a spirit of devotion and detachment. Rather than being motivated by personal desire for success or rewards, the practitioner offers every act as a sacrifice to the divine. This mental attitude prevents the accumulation of karmic impressions and purifies the heart. By turning everyday activities into an offering, the individual can maintain spiritual focus while fully participating in worldly life, leading to gradual inner purification and growth.

124. (B) Yogatattva Upanishad.
This specific text is the source for the classification of yoga into four distinct types and the description of the four successive stages of spiritual attainment. It provides a comprehensive framework that includes Mantrayoga, Layayoga, Hathyoga, and Rajayoga. Furthermore, it details the progression from the initial physical changes to the final state of perfection. This structured approach makes the Upanishad a key resource for practitioners looking for a clear map of the entire spiritual and technical journey of yoga.

125. (C) A is true but R is false.
While physical symptoms like bodily lightness and a clear complexion are positive indicators of yogic progress, they are not the ultimate goal. These signs confirm that the practice is working

Each text provides its own unique approach to the internal path, although they share the same goal of leading the practitioner toward spiritual realization. The fact that they both utilize a six-fold structure shows a common technical tradition, but the individual instructions and descriptions within each Upanishad reflect their specific pedagogical goals and technical focuses.

171. (B) Nadanusandhan Sadhana.
The dissolution of the mind into a state of total stillness is the highest achievement of the practice of listening to internal vibrations. As the practitioner becomes fully absorbed in the subtle mystical sounds heard during meditation, the ego and the stream of constant thoughts fade away. Eventually, the individual consciousness merges with the soundless source of all existence. This state represents the pinnacle of this sound-based path, resulting in the direct experience of eternal peace and spiritual liberation.

172. (B) It purifies the nadis and makes the mind steady for meditation.
The disciplined practice of breath control serves a vital preparatory function. According to the text, the fluctuations of the mind are closely linked to the movement of the life force. By calming and regulating the breath, the practitioner cleanses the subtle energy channels and stilled the nervous system. This internal purification creates the necessary stability and focus required for the mind to enter deep states of meditation and achieve the eventual realization of the supreme being.

173. (B) P-4, Q-1, R-3, S-2.
The initial signs of yogic success are defined by specific physiological and mental changes. These symptoms include a noticeable sense of physical lightness and a state of health that is free from disease. Furthermore, the practitioner experiences a brightening of the complexion and a lack of desire for mundane possessions. These indicators confirm that the internal energy is being balanced and that the seeker is progressing correctly on the spiritual path toward higher states of realization and peace.

174. (A) Sahita.
This form of breath control is characterized by the conscious and intentional regulation of the breathing cycle. It can be practiced using a sacred syllable as a focus or without one. The practice involves a systematic process of taking in air, retaining it, and releasing it. By performing this discipline consistently, the practitioner purifies the system and prepares for the more advanced, spontaneous suspension of the breath. This stage is fundamental for achieving complete mastery over the vital life force.

175. (A) 4, 3, 2, 1.
The hierarchical progression of the four paths moves from external rituals toward the most internal meditative state. The journey begins with the focused repetition of sacred sounds and is followed by the physical and energetic mastery of the body. Next, the practitioner seeks the dissolution of the mind into the absolute. Finally, they reach the supreme royal path, which represents the highest state of mental absorption and union with the divine, integrating all the previous disciplines into one final goal.

176. (B) Trishikhibrahmanopanishad.
This text is unique for offering a synthetic framework that combines the traditional eight limbs of yoga with the paths of selfless service and philosophical wisdom. By describing these complementary methodologies together, the Upanishad provides a holistic approach to spiritual attainment. It suggests that a complete life involve physical discipline, a devotional attitude toward work, and a deep understanding of one's identity with the absolute. This integrated model ensures that all aspects of a person are transformed toward the ultimate goal.

177. (D) Mandukya Upanishad.
The emphasis on the various states of consciousness and the detailed components of the sacred sound connects this Yoga Upanishad to an older, fundamental text of the Vedic tradition. Both explore how the sacred syllable represents different levels of reality and the ultimate absolute truth. By building on these foundational concepts, the Yoga Upanishad provides a more technical and practical methodology for using the sound as a vehicle for meditation. This connection highlights the continuity of spiritual knowledge throughout the tradition.

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236. (C) Practical, step-by-step guide for sadhana.
The detailed description of the six limbs and their sequence is intended to provide a clear and effective manual for technical yogic practice. By following this structured progression, the practitioner is guided through each stage of development, from gross physical stability to the most subtle mental absorption. This systematic approach ensures that the seeker is properly prepared for the intensity of higher spiritual states. It offers a result-oriented roadmap that leads directly toward the ultimate goal of spiritual realization and absolute union.

237. (B) A graded hierarchy of practices from gross to subtle.
The four types of yoga are presented as a progressive system designed to suit practitioners at different levels of development. It begins with sound-based practices and physical mastery, which provide the foundation for mental dissolution and the final royal path of meditation. Each methodology serves as a stepping stone, refining the practitioner's energy and focus. This hierarchical structure ensures a systematic and safe journey toward the highest state of spiritual attainment, integrating all levels of practice into one final goal of liberation.

238. (A) Primary symptoms that yoga practice is becoming successful.
Physical changes like a light body, clear mind, and pleasant fragrance are positive indicators that the internal energy channels are being purified. These symptoms confirm that the practitioner is correctly following the yogic disciplines. While they are not the ultimate goal of yoga, these signs provide encouragement and proof that the transformation is occurring. A dedicated seeker acknowledges these changes as milestones but continues their practice with focus, moving toward the deeper stages of meditation and eventual spiritual realization.

239. (D) All (i), (ii), (iii), and (iv).
This text provides a comprehensive exposition of several key aspects of sound-based yoga. It details the science of the breath as a natural mantra and explains the twelve measures of the sacred syllable. Furthermore, it describes the various internal mystical sounds perceived during deep meditation and the final goal of dissolving the mind into the soundless absolute. Together, these teachings offer a complete technical guide for using sound and vibration as a direct path toward achieving higher states of consciousness and liberation.

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240. (A) A holistic approach to spiritual life, integrating action, knowledge, and practice.
The synthesis of various methodologies within a single framework suggests that a complete spiritual journey involves the whole person. By combining the technical limbs of yoga with the paths of selfless service and philosophical wisdom, the Upanishad provides a balanced and multifaceted model for attainment. Each path addresses a different aspect of human existence, ensuring that the heart, intellect, and physical system are all purified. This integrated approach makes the ultimate goal of liberation more accessible and comprehensive for all seekers.

241. (A) Through Atmadarshan achieved via Nadanusandhan and meditation.
The primary method for experiencing the divine essence within is the focus on internal mystical sounds. By becoming absorbed in these subtle vibrations during deep meditation, the practitioner still the mind and transcends the material self. This inward journey reveals the true nature of the self residing in the heart. This sound-based path is presented as a direct and powerful way to achieve self-realization, offering a technical and experiential methodology that leads the seeker beyond mundane awareness toward ultimate absolute truth.

242. (A) Monotheistic and Monistic.
The theological view of the text centers on a single supreme divine being who is both the absolute creator of the universe and its underlying essence. This God is described as all-pervading and hidden in all beings, indicating a fundamental unity of existence. This understanding combines the belief in one supreme ruler with the philosophical realization of non-duality. Recognizing this divine oneness is central to the text's teachings, as it provides the foundation for destroying spiritual ignorance and achieving final liberation through realization.

243. (B) Provide encouragement and confirm the practitioner is on the right track.

and intellectual aspects of the human being. By practicing these complementary paths, the seeker can achieve a more complete and balanced transformation. This holistic model ensures that spiritual growth is sustained through discipline, service, and understanding.

186. (C) Yogatattva Upanishad.
This specialized text provides the definitive four-stage model for spiritual progress in yoga. It describes the journey from the beginning phase of physical transformation to the intermediate stages of energetic union and deep familiarity with subtle states. Finally, it outlines the state of perfection where total liberation is achieved. This structured roadmap is a unique feature of the Upanishad, offering practitioners clear indicators of their development as they move from gross practices to the highest spiritual realization.

187. (C) The Atman (Self).
In the powerful metaphor of meditation using the sacred sound, the individual soul acts as the projectile. The mantra provides the power and direction needed to propel the consciousness beyond the material world. For the meditation to be successful, the soul must be made sharp and steady through consistent practice. When aimed correctly by the focused mind, this arrow pierces through the layers of ignorance and hits the target of the absolute, resulting in final spiritual union.

188. (D) Sound of silence.
In the initial levels of listening to internal vibrations, the practitioner perceives several distinct and relatively gross sounds. These typically include powerful noises like the roaring of the ocean, the rolling of thunder, or a waterfall. These indicators show that the mind is becoming stilled and sensitive to internal energetic movements. However, the state of total silence represents the final transcendence beyond all sound, which is achieved only after moving through these preliminary, more audible stages of mystical sound perception.

189. (D) 9.
This Upanishad describes a subtle body map that includes nine primary energy hubs for meditation. While many other traditions utilize a system of six or seven, this text provides an expanded structure for internal focus. Each of these centers is a focal point for concentration and is associated with specific spiritual results. By directing the mind through these nine stations, the practitioner systematically activates their latent spiritual potential, moving toward the highest states of consciousness and ultimate union with the absolute.

190. (A) P-4, Q-1, R-2, S-3.
Various Yoga Upanishads are defined by their unique technical focuses. One text describes the ideal environment for meditation in a quiet cave, while another details a six-limbed path that omits initial ethical restraints. A third Upanishad integrates the technical limbs of yoga with the paths of action and knowledge. Finally, another text categorizes yoga into four distinct types. Identifying these specific descriptions allows practitioners to find the particular technical or philosophical guidance they need for their spiritual journey.

191. (B) (i), (ii), (iii), and (iv).
Successful early practice results in several physical and sensory changes that serve as signs of progress. These include a sense of lightness in the body, overall health free from disease, a clear complexion, and a beautiful voice. Furthermore, the development of a naturally pleasant body fragrance is also noted. These indicators confirm that the internal energy channels are being purified and that the seeker is advancing correctly. However, extraordinary powers like invisibility are not part of these preliminary signs of mastery.

192. (B) The direct realization of the ultimate Truth or Reality.
This term refers to the experiential knowledge of the fundamental truth of existence. It is not merely an intellectual understanding or the mastery of physical techniques. Instead, it involves the profound realization of one's true identity with the supreme absolute. Attaining this wisdom destroys the ignorance that binds the soul to the material world. When a seeker reaches this state, they achieve final liberation from all suffering and the cycle of birth and death, fulfilling the highest spiritual goal.

193. (C) Mitahara and Nadi Shuddhi.

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the absolute. This imagery emphasizes the need for total focus and sharp concentration during spiritual practice. By visualizing themselves as the arrow being shot toward the target of the divine, the practitioner understands the intensity and dedication required to achieve final union and ultimate realization of the self.

208. (A) The progression of the mind's absorption from gross to subtle states.
Hearing various mystical sounds during deep meditation is an indicator of the mind's increasing stillness. The sequence starts with louder, more vast noises and moves toward extremely refined and delicate vibrations. Each sound represents a deeper level of concentration and a further withdrawal from external sensory awareness. By following these internal markers, the practitioner can gauge their progress on the spiritual path. This journey through sound eventually leads to the highest state of absolute silence and total absorption.

209. (A) 3, 2, 4, 1.
The journey of yogic development moves through four chronological stages. It begins with the initial phase of physical transformation and is followed by the stage of internal energetic union. The third stage brings intimate familiarity with subtle meditative states and mental stability. Finally, the practitioner reaches the stage of perfection, where all karmic bonds are destroyed and total liberation is achieved. This sequential roadmap provides clear markers for the dedicated seeker to assess their growth as they move toward the ultimate goal.

210. (B) P-4, Q-1, R-3, S-2.
Specific technical and philosophical themes define different Yoga Upanishads. One text provides a unique four-fold classification of yoga, while another focuses on the nature of God and the importance of meditation. A third text explores the practice of listening to internal vibrations for mental dissolution. Finally, another Upanishad introduces a specialized map of nine internal energy centers for concentration. Understanding these key themes allows practitioners to find the specific guidance and tools they need for their individual spiritual paths and goals.

211. (C) It makes the mind fit for concentration.
The primary immediate benefit of regulated breath control is the stabilization of the mental state. According to the text, the fluctuations of the mind are closely linked to the movement of the life force. By calming the breath, the practitioner effectively reduces mental turbulence and stilled the wandering senses. This internal quietude is a necessary prerequisite for entering the deeper stages of concentration and sustained meditation. Without this preparatory step, achieving the higher states of spiritual realization is significantly more difficult.

212. (C) Niyama.
This specialized six-limbed system focuses on the internal and technical aspects of yoga, omitting the initial ethical restraints found in other models. It starts with physical postures to steady the body and continues through breath control and sense withdrawal. The later stages involve concentration, meditation, and total absorption. By focusing on these six specific components, the Upanishad provides a more concentrated path for seekers ready for advanced internal practice. Each limb is a necessary step toward the final goal of spiritual realization and union.

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213. (D) Karmayoga.
Performing one's duties with total detachment from the results is the core principle of the path of action. The practitioner focuses on the act itself as an offering to the divine, rather than being motivated by personal gain. This mental attitude prevents the accumulation of new karmic impressions and gradually purifies the heart. By turning everyday activities into a spiritual offering, any individual can maintain focus while fulfilling their worldly responsibilities, leading to a life of inner peace and steady spiritual progress.

214. (B) A meditative practice of listening to the inner, subtle sounds.
This form of practice involves turning the awareness inward to perceive mystical vibrations that are normally unheard. The practitioner follows these sounds as they become increasingly refined and subtle during deep meditation. This internal journey helps to still the mind and dissolve the ego. Eventually, the consciousness merges with the soundless source of all existence. This sound-based path is presented as a direct and effective way to achieve higher states of

200. (B) (i), (ii), and (iii), and (v).
This text provides an integrated framework that synthesizes several major spiritual methodologies. It includes the use of sacred sounds, the practice of mental dissolution, physical and energetic mastery, and the final royal path of meditation. By presenting these paths together, the Upanishad offers a comprehensive system that can suit various practitioners. Each method provides unique tools for purifying the self and achieving higher states of consciousness. This synthesis eventually leads all seekers toward the same ultimate goal of enlightenment.

201. (B) The cause of bondage and liberation.
The supreme being is presented as the ultimate controller of both the material world and the spiritual destiny of all creatures. According to the text, it is God's power that creates the cycle of birth and death, but it is also through divine knowledge that an individual can be released. Understanding God's role as the governor of everything is essential for a seeker. Realizing this divine nature is the only way to break the bonds of ignorance and achieve spiritual freedom.

202. (A) Dhyanayoga.
The most significant method for achieving a direct experience of the supreme reality is the practice of deep meditative absorption. The text focuses on internal transformation rather than external ceremonies or intellectual debates. By steadying the mind and focusing inwardly, the practitioner can reveal the divine presence that is hidden within the heart. This meditative path is emphasized as the most effective and definitive means for transcending material limitations and reaching the final goal of ultimate spiritual realization and peace.

203. (A) Both A and R are true and R is the correct explanation of A.
The specialized six-limbed systems in these Upanishads focus on the internal and technical stages of spiritual practice. By starting directly with physical postures and breath control, these paths prioritize the management of energy and the stilled mind. This omission of the initial ethical steps does not mean they are unimportant, but rather that these texts are designed for seekers who are ready for more concentrated internal work. This structure provides a precise and efficient roadmap for reaching higher states of yogic absorption.

204. (D) Vasanas and Prana.
The fluctuations of the mind are driven by two primary underlying factors. The first involves the deep-seated mental impressions and desires that were accumulated from past actions. The second is the movement of the vital life force within the subtle system. These two are interdependent; as one moves, the other follows. To achieve mental stillness, the practitioner must address both by purifying the mind of desires and regulating the breath through specific yogic techniques. This dual approach leads to true peace.

205. (B) (i), (ii), (iii), and (iv).
This text offers a broad and integrated framework for spiritual development. it covers the technical eight-limbed path of yoga alongside the paths of selfless service and philosophical wisdom. Furthermore, it emphasizes the realization of one's absolute identity with the supreme consciousness. This multifaceted approach ensures that the seeker can transform their life through physical discipline, correct action, and deep understanding. By providing these complementary methods, the Upanishad makes the path to liberation accessible and complete for various types of practitioners.

206. (C) The Prana and Apana unite and enter the Sushumna.
The second stage of spiritual attainment is characterized by a significant internal energetic union. At this level, the different vital forces within the body are harmonized and begin to flow through the central subtle channel. This achievement marks a breakthrough in the practitioner's journey, leading to greater mental stability and deeper meditative states. This energetic balance is a necessary foundation for the higher levels of realization. It confirms that the physical and energetic systems are being effectively purified and integrated through practice.

207. (D) Dhyanbindoopanishad.
The powerful metaphor of the bow and arrow is a central teaching of this Upanishad, used to explain the process of meditation on the sacred syllable. The sound provides the propel for the soul toward

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Achieving perfection in the control of the vital life force requires two essential foundational efforts. First, the practitioner must maintain a moderate and balanced diet to ensure physical lightness and mental clarity. Second, they must perform specific techniques to cleanse the subtle energy channels from obstructions. These combined practices create the necessary internal environment for the energy to move freely. Without nutritional discipline and clear channels, the higher states of energetic mastery and spiritual awakening cannot be successfully reached.

194. (D) The state of Samadhi or union with the Absolute.
The ultimate objective of following the six-limbed path is a profound spiritual transformation. By progressing through physical, energetic, and mental disciplines, the practitioner gradually removes the layers of ego and ignorance. The final result of this entire process is the state of total absorption, where the individual consciousness merges with the supreme absolute. This union brings an end to all material suffering and represents the culmination of the spiritual journey, providing the seeker with eternal peace and realization.

195. (A) Both A and R are true and R is the correct explanation of A.
The inclusion of the paths of action and knowledge alongside technical yoga shows an integrated view of spiritual life. The Upanishad recognizes that different temperaments require different approaches. Selfless service and philosophical inquiry are presented as complementary methods to purify the heart and intellect. Together, they help the seeker transcend limited awareness. This broad framework ensures that liberation is accessible through various orientations, eventually leading to the same ultimate goal of realizing the absolute truth and achieving total spiritual freedom.

196. (B) Creating a body and mind that are most conducive to yogic practice.
Recommendations for diet and daily conduct are designed to provide a stable and healthy foundation for internal spiritual work. By maintaining a moderate diet and a disciplined routine, the practitioner reduces physical toxins and mental agitation. This internal clarity is essential because the more advanced stages of meditation and energy control require a high degree of nervous system strength and focus. These lifestyle habits ensure that the physical system supports rather than hinders the seeker's progress toward liberation.

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197. (A) P-4, Q-1, R-2, S-3.
Different technical systems are associated with specific Yoga Upanishads. One text outlines a six-limbed path focusing on internal stages, while another integrates the eight traditional limbs with other paths. A third Upanishad provides a unique map of nine primary energy centers, and another categorizes yoga into four distinct types. These variations show the diverse methodologies available within the tradition. Understanding which text describes which system allows practitioners to choose the structured path that best fits their spiritual needs.

198. (B) A six-limbed path that includes Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
The six-limbed system described in this text provides a comprehensive journey from physical stability to ultimate absorption. It begins with postures to steady the body and breath control to manage the life force. The process continues with withdrawing the senses and developing concentration on a single point. Finally, it leads to sustained meditation and the state of total union with the absolute. Each limb serves as a building block, ensuring the practitioner is prepared for the next, more subtle spiritual stage.

199. (C) Meditating on them in sequence is a method for gradual withdrawal of consciousness.
The twelve measures of the sacred sound are used as a precise tool for managing awareness during meditation. By focusing on these components in order, the practitioner learns to systematically pull their energy away from the external world and the physical senses. This graduated process allows the seeker to ascend through increasingly refined states of being. Eventually, this technique leads beyond all material limitations to the highest spiritual state, offering a clear and technical method for reaching the ultimate absolute reality.

absorption and the ultimate experience of spiritual liberation and absolute peace.

215. (A) Both A and R are true and R is the correct explanation of A.
The shared classification of yoga into four types suggests that these two Upanishads are part of a common technical tradition. Both recognize Mantrayoga, Layayoga, Hathyoga, and Rajayoga as distinct but related methodologies for spiritual attainment. This commonality indicates a shared doctrinal foundation regarding how yoga should be categorized and practiced. While they may emphasize different aspects, this shared structure provides a standardized framework that helps seekers understand the various paths available for reaching the same ultimate goal of spiritual realization.

216. (A) The attainment of specific siddhis related to each chakra and eventual liberation.
Concentrating on the nine internal energy centers is a systematic method for achieving higher states of consciousness. Successfully meditating on each center brings about particular spiritual or material results as described in the text. These achievements serve as indicators of progress and help the practitioner to activate their latent potential. The final objective of these procedures is to reach the highest level of absorption, eventually leading to total liberation from the material world and the direct realization of the supreme absolute reality.

217. (D) Monism or the unity of all existence.
The description of God as an all-pervading presence hidden in all beings points toward a philosophy of ultimate oneness. It suggests that there is a fundamental unity between the supreme reality and the essence of every individual soul. When a seeker realizes this divine truth, the perceived duality between the self and God dissolves. This profound understanding of non-duality is the core teaching of the Upanishad, serving as the definitive path to destroying spiritual ignorance and achieving final liberation and peace.

218. (B) The state of Kevala Kumbhaka.
The disciplined practice of regulated breath control is meant to be continued until a more advanced level is reached. This higher state occurs when the breath is suspended spontaneously and effortlessly, without conscious effort. Transitioning from the deliberate practice to this natural suspension marks a significant breakthrough in technical mastery. It provides the necessary energetic conditions for deeper mental stillness and the eventual awakening of the dormant spiritual power within. This state is the ultimate objective of the preparatory breath exercises.

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219. (C) It states that Yama and Niyama are the most important limbs.
This specialized six-limbed system begins directly with asana and focuses on internal technical practices, omitting the initial ethical steps described in other traditions. The text prioritizes physical stability, breath control, and meditative stages as the primary means for spiritual progress. Each of these six limbs is presented as a necessary building block in a sequential path. By following this specific progression, the practitioner develops the focus and strength needed to reach the final goal of union with the absolute reality and spiritual liberation.

220. (D) All (i), (ii), (iii), and (iv).
This Upanishad provides a comprehensive guide for the yogic practitioner, covering both technical and practical areas. It outlines the four types and stages of yoga while also giving advice on daily conduct and nutrition. Furthermore, it identifies the physical signs of success and warns about the potential pitfalls of becoming attached to extraordinary powers. This balanced approach ensures that the seeker has a clear map of the entire journey and knows how to maintain a lifestyle that supports their spiritual development toward the final goal.

221. (B) (i), (ii), (iii), and (iv).
This text explores several profound aspects of spiritual practice, from the general importance of meditation to the specific science of internal sounds. It provides a structured six-limbed path and details the powerful metaphor of the bow and arrow for meditating on the sacred syllable. Furthermore, it emphasizes the method of revealing the true self through absorption in mystical vibrations. Together, these teachings offer a comprehensive and multifaceted approach to achieving self-realization and ultimate union

with the absolute reality in the Upanishadic tradition.

222. (B) The individual soul (Jiva) identified with the outgoing and incoming breath.
This symbolic term represents the individual consciousness in its rhythmic interaction with the universal life force. The name is derived from the sounds naturally created by inhalation and exhalation, which together form a mantra signifying "I am He." By becoming aware of this continuous process, the practitioner recognizes the identity between their inner essence and the absolute reality. This realization turns every breath into a profound spiritual affirmation, helping the seeker to transcend material awareness and achieve a state of lasting union.

223. (C) To guide the practitioner in the gradual withdrawal of consciousness for liberation.
The detailed instructions regarding the measures of the sacred sound serve as a sophisticated roadmap for internalizing awareness. By meditating on these components, the practitioner learns to pull their energy away from the physical senses and material world in a systematic way. Each stage of this process corresponds to a higher level of reality and a more refined state of being. The final goal is to transcend all material limitations and reach the state of ultimate absolute consciousness, providing a clear technical path for achieving spiritual liberation.

224. (C) Nine Chakras.
This specific text is unique among technical yoga manuals for providing a detailed map of the subtle body that includes nine primary energy hubs. While many other traditions focus on six or seven chakras, this Upanishad offers an expanded system for meditative focus. Each of these centers is associated with specific spiritual results and achievements. By following the procedures for concentrating on this larger number of points, the practitioner activates their latent potential and systematically moves toward the highest states of realization and spiritual mastery.

225. (B) (i) and (iii).
Two specific technical Upanishads utilize the same standardized classification of yoga into four distinct methodologies. Both recognize Mantrayoga, Layayoga, Hathyoga, and Rajayoga as valid paths for spiritual attainment. This shared structure indicates a common doctrinal influence regarding the diversity of methods available to practitioners. While one text may focus more on the stages of progress and the other on energy centers, they both provide this broad framework to help seekers find the methodology most suitable for their individual spiritual needs and temperament.

226. (A) The mind becomes silent and dissolves, leading to Manolaya.
The culmination of the practice of listening to internal vibrations is the total stilling of the mind. As the practitioner becomes fully absorbed in the subtlest sounds, the individual thoughts and the sense of ego begin to fade. Eventually, the consciousness merges with the soundless source of all existence. This state of mental dissolution is the final spiritual breakthrough, resulting in the direct experience of eternal peace and liberation from all material bonds. It represents the successful completion of the internal journey through mystical sounds.

227. (A) P-4, Q-3, R-2, S-1.
Various spiritual terms define specific concepts within the yogic and Upanishadic tradition. Knowledge of reality is the goal of inquiry, while the dissolution of the mind represents a state of total absorption. A disciplined daily routine helps to maintain focus, and nutritional moderation supports physical and mental clarity. Together, these practices and states provide a holistic framework for the seeker. Understanding these definitions is essential for following a systematic and effective path toward the ultimate objective of spiritual realization and liberation.

228. (B) A direct, intuitive realization of God's nature and one's identity with it.
True spiritual knowledge goes beyond mere intellectual understanding or historical belief. It refers to a profound internal experience where the seeker realizes the fundamental truth of the supreme being and its identity with their own essence. According to the text, this realization is the only way to destroy the ignorance that causes worldly bondage. When an individual achieves this direct insight, they are released from all suffering and the cycle of birth and

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death, attaining the final state of eternal spiritual freedom.

229. (B) Yogakundali Upanishad.
The fundamental principle of this text is the close connection between the mind and the vital life force. It teaches that by controlling the movement of the breath, the practitioner can directly influence the mental state, and vice versa. This interdependence is the basis for the energetic practices designed to clear the subtle channels and awaken the dormant spiritual power within. By mastering this relationship, the yogi achieves the necessary internal stability and power to transcend material awareness and reach the highest states of realization.

230. (B) It is a practical method that complements the paths of action (Karma) and knowledge (Jnana).
The description of the eight limbs of yoga is presented as a valuable technical support for the broader spiritual journey. It provides the physical and mental discipline needed to purify the self, making the paths of selfless service and philosophical wisdom more effective. This synthetic approach suggests that true realization involves all aspects of human life. By integrating these different paths, the Upanishad offers a holistic framework that helps the seeker achieve a complete and balanced transformation toward the ultimate goal of liberation.

231. (A) Encouraging milestones that indicate the practice is proceeding correctly.
Physical and mental indicators of success are viewed as positive signs that the internal energy is being purified. These symptoms, such as bodily lightness and clarity of complexion, confirm that the yogic techniques are working. However, the text warns that these markers are not the final destination. A dedicated practitioner should acknowledge these changes as proof of progress but must remain focused on the ultimate goal of spiritual realization, continuing their discipline until the highest state of liberation is achieved.

232. (B) The importance and techniques of meditation, especially on Pranav.
The primary focus of this text is the cultivation of deep internal states through specific meditative practices. It provides detailed instructions on how to use the sacred syllable as a vehicle for concentration and transformation. By emphasizing these internal methods over external rituals, the Upanishad guides the seeker toward a direct experience of the absolute reality. This emphasis on meditation and the sacred sound makes the text an essential manual for those seeking to reach the highest states of spiritual absorption and realize the self.

233. (A) Both A and R are true and R is the correct explanation of A.
Choosing a suitable location is highlighted as a critical technical factor in successful meditation. An environment that is quiet, clean, and harmonious reduces sensory distractions and mental agitation. This external stillness allows the practitioner to turn their attention inward more effectively. By selecting a spot that is pleasing to the senses and the heart, the seeker creates a conducive space where the mind can achieve the high degree of focus required for spiritual breakthroughs and higher states of realization.

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234. (D) Meditative focus to attain specific results and higher consciousness.
The nine energy centers described in this text serve as vital hubs for internal concentration. By directing the mind to these specific locations, the practitioner seeks to activate their latent spiritual potential and experience higher levels of awareness. Each center is associated with particular powers or states of being. This systematic approach to internal meditation provides a clear roadmap for the seeker to follow, eventually leading through various stages of achievement to the ultimate goal of total absorption and spiritual union with the absolute.

235. (C) The cessation of the cycle of birth and death (samsara) through knowledge.
Liberation is defined as the definitive end of the repetitive process of reincarnation. According to the text, this state is achieved only through the profound realization of the supreme divine reality and one's true relationship with it. Once this spiritual wisdom is attained, the ignorance that binds the soul to the material world is destroyed. This breakthrough terminates all worldly bondage, providing the seeker with eternal peace and freedom from all suffering, fulfilling the highest objective of the Upanishadic teachings.

178. (A) 'So' represents inhalation and 'Ham' represents exhalation.
This specialized wisdom identifies the sounds created by the natural breathing process as a continuous mantra. The sound of the incoming air corresponds to the first syllable, while the outgoing air corresponds to the second. Together, they affirm the identity between the individual and the absolute. By maintaining awareness of this rhythmic cycle, the practitioner realizes that spiritual truth is present in every moment. This effortless mindfulness turns every breath into a powerful meditative act, leading to lasting peace.

179. (A) Both A and R are true and R is the correct explanation of A.
The practice involving the twelve measures of the sacred sound is a sophisticated method for managing consciousness. By meditating on these measures in a specific order, the practitioner systematically withdraws their awareness from the gross material world and moves toward more subtle levels of reality. This graduated process allows the seeker to transcend the limitations of the physical body. Eventually, this technique leads to the highest spiritual state, providing a clear map for the soul's ascent toward liberation.

180. (D) All (i), (ii), (iii), and (iv).
This Upanishad provides a complete and practical manual for the spiritual seeker. It outlines the types and stages of yoga while offering advice on daily habits and nutritional discipline. Additionally, it identifies clear signs of progress and provides necessary warnings about the dangers of becoming attached to extraordinary abilities. By covering all these areas, the text ensures that the practitioner has a balanced and safe path toward achieving the final goal of enlightenment and total spiritual freedom.

181. (A) It leads to the attainment of the specific fruits associated with each of the nine chakras.
The procedures for meditation in this text are highly systematic and result-oriented. By concentrating on each of the nine energy centers within the subtle body, the practitioner seeks to activate its unique spiritual potential. The Upanishad describes the particular rewards or abilities that are gained from successfully focusing on each center. This structured approach provides the seeker with clear markers of progress and eventually leads to the highest state of absorption and ultimate realization of the absolute.

182. (C) Swetaswataropanishad.
The instruction for choosing a meditation spot emphasizes the importance of an environment that is pleasing to both the senses and the heart. A location that is quiet, clean, and harmonious helps the practitioner's mind to naturally turn inward. By avoiding external disturbances and sensory agitation, the seeker can more easily reach the deep states of concentration required for spiritual progress. This guidance shows that the surrounding environment is a critical technical factor in the success of internal yoga.

183. (C) To achieve self-realization through the union of Prana and Apana, and awakening Kundalini.
The ultimate goal of the energetic techniques described in this text is a profound internal transformation. By balancing the vital forces and clearing the subtle channels, the practitioner enables the awakening of the dormant spiritual power at the base of the spine. The ascent of this power leads to the direct experience of one's true divine nature. This technical approach is considered the most effective way to transcend material consciousness and achieve final liberation from the cycle of birth and death.

184. (A) Creating a structured and progressive path to self-realization.
The specific order of the six technical limbs is designed to provide a logical and hierarchical framework for spiritual development. Each stage builds upon the physical, energetic, and mental stability achieved in the previous one. Physical postures provide the foundation for breath control, which in turn leads to the withdrawal of the senses and deep meditation. This systematic sequence ensures that the practitioner advances safely and effectively toward the final goal of union with the supreme absolute reality.

185. (A) (i), (ii), and (iii) only.
This synthetic approach provides a comprehensive spiritual framework by combining three major paths. It integrates the technical eight limbs of yoga with the path of selfless action and the path of philosophical wisdom. Together, these methodologies address the physical, active,

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The emergence of specific physical and mental changes serves as evidence that the yogic discipline is effectively purifying the practitioner. These symptoms, such as bodily lightness and clarity of complexion, are landmarks on the internal journey. They help the seeker to know that their efforts are correct and that their energetic systems are becoming balanced. While not the final goal, these signs are important for maintaining motivation and ensuring that the practitioner continues their path toward the higher stages of spiritual realization.

244. (D) Sahita and Kevala.
The text focuses on two primary stages of breath control to guide the practitioner toward technical mastery. The first type involves the intentional and regulated cycle of inhalation and exhalation. The second represents an advanced state where the breath is suspended spontaneously and effortlessly during deep meditation. Moving from the deliberate practice to this natural suspension is a significant breakthrough. This progression is essential for reaching the highest states of energetic balance and spiritual absorption, serving as a key requirement for realization.

245. (B) (v) only.
While both of these technical Upanishads recognize the four major types of yoga, this specific text is uniquely defined by its detailed map of nine internal energy centers. Other Upanishads might provide different structures, but the exposition of these nine points is a distinguishing feature of this work. It offers a specialized map of the subtle body for meditation, with each center providing specific results. This detailed energetic geography sets the text apart as a unique manual for practitioners focused on chakra-based realization.

246. (B) Yogachudamadi Upanishad.
This technical manual is well-known for its systematic and detailed description of a six-limbed path of yoga. It provides instructions on the specific components of the path, the results obtained from each limb, and the essential order in which they must be practiced. This structured approach offers a clear roadmap for the seeker, moving from gross physical stability to the most subtle levels of meditative absorption. This sequential focus makes the Upanishad an essential resource for those following a structured yogic discipline.

247. (B) The prescribed daily conduct and routine for a yogi.
Establishing a well-ordered lifestyle is presented as a fundamental support for serious yogic practice. The text outlines a specific daily schedule that includes times for spiritual exercises, cleansing, and other activities. This discipline helps to minimize external distractions and mental agitation, creating a stable environment that is conducive to internal work. By following this guidance, the practitioner ensures that their entire day supports their spiritual growth, making the higher goals of meditation and liberation more achievable through a consistent and balanced life.

248. (D) The complete absorption and dissolution of the mind.
This state represents the ultimate quietude of the individual consciousness. It occurs when the fluctuations of the mind are completely stilled through intense focus, especially during the practice of listening to internal vibrations. As the thoughts subside and the sense of ego dissolves, the mind merges with its divine source. This state of profound stillness and peace is the culmination of the meditation process, leading to the direct experience of absolute reality and final spiritual liberation from the material world.

249. (C) Trishikhibrahmanopanishad - Nine Chakras.
While several technical details are found in this Upanishad, the specific map of nine internal energy centers is not its primary contribution. Instead, that system is the hallmark of a different specialized text. This Upanishad is better known for its synthesis of the technical limbs of yoga with the paths of service and knowledge. It provides a broad framework for spiritual life rather than focusing on the expanded chakra map. Each text in the tradition has its own unique area of technical specialization.

250. (D) The attainment of Samadhi and liberation.
The primary goal of the systematic meditation procedures on the various energy centers is to reach the highest state of spiritual absorption. By focusing the mind through these internal hubs, the practitioner activates their latent potential

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CHAPTER 04
Patanjal Yoga Sutra

1. According to the Patanjala Yoga Sutra, what is the definitive meaning of Yoga?
(A) The mystical union of the individual soul with the universal spirit.
(B) The cessation of mental modifications (Chitta Vritti Nirodha).
(C) The holistic attainment of physical health and somatic flexibility.
(D) The disciplined practice of postures and breathing techniques.

2. Which of the following statements correctly describes the nature of Yoga as per Patanjali?
(A) Resting in one's own true nature (Svarupe avasthanam).
(B) A structured system of religious rituals and external worship.
(C) A method for gaining supernatural powers and worldly fame.
(D) An intellectual philosophy without any practical application.

3. In the context of Yoga philosophy, what is 'Chitta'?
(A) The absolute universal consciousness or Brahman.
(B) The physical brain structure and nervous system.
(C) The mind-stuff, comprising intellect, ego, and mind.
(D) The life force or prana that animates the body.

4. Which of the following is an INCORRECT statement regarding the Chitta-Bhumis?
(A) Kshipta is a state of complete distraction and restlessness.
(B) Mudha represents a dull, inert, and forgetful state of mind.
(C) Vikshipta is the state of occasional concentration amidst distraction.
(D) Ekagra is the state of absolute thoughtlessness and is the final goal.

5. What are the five kinds of Chitta-Vrittis?
(A) Pramana, Vitarka, Nidra, Smriti, Samadhi
(B) Yama, Niyama, Asana, Pranayama, Pratyahara
(C) Pramana, Viparyaya, Vikalpa, Nidra, Smriti
(D) Klesha, Karma, Vipaka, Ashaya, Smriti

6. Read the given statements and select the correct option.
Statement I: Abhyasa is the persistent effort to attain the state of Citta Vritti Nirodha.
Statement II: Vairagya is the practice of detachment from all worldly desires and sense objects.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

7. A practitioner, despite understanding the futility of material pursuits, still feels a strong pull towards them. According to Patanjali, which practice should be intensified to overcome this?
(A) Abhyasa
(B) Ishwarapranidhana
(C) Ektattva Abhyasa
(D) Vairagya

8. Which Chitta-Bhumi is characterized by a state of being completely scattered, restless, and agitated?
(A) Kshipta
(B) Mudha
(C) Ekagra
(D) Niruddha

9. The vritti known as 'Viparyaya' can be best described as:
(A) Valid knowledge based on perception or testimony.
(B) Verbal delusion without a corresponding reality.
(C) Erroneous knowledge which is later corrected.

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Liberation, or moksha, is defined by the text as a state that transcends ordinary human experience. It signifies the end of all suffering and the final exit from the continuous cycle of rebirth. This ultimate state is characterized by union with the divine, representing a permanent transformation where the individual self merges with the hidden, all-pervading, and singular ultimate reality.

260. (A) the performance of yogic disciplines and the reception of divine grace.
The path to perceiving the immanent reality involves both personal effort and external assistance. It is not attained through study alone but requires the diligent performance of yogic disciplines such as meditation and self-control. Additionally, the text highlights that the final attainment of liberation and the realization of God are made possible through the essential factor of divine grace.

261. (D) The mastery of prana as the path to Self-realization
This specialized treatise focuses on controlling vital energy to attain higher consciousness. It posits that perfecting the control of prana is the primary avenue for spiritual growth. By mastering the breath, practitioners can awaken dormant energy and guide it through the central channel. This systematic approach to energetic mastery serves as the foundation for dissolving mental fluctuations and achieving ultimate realization.

262. (B) Pranayama
The text offers a sophisticated and systematic classification of breathing techniques, including specific practices such as Sahita and Kevala Kumbhaka. This detailed delineation highlights the procedural nuances and the specific effects each variation has on the pranic body. Such classification indicates that the Upanishad treats these methods as precise tools for awakening energy rather than as a single, uniform practice.

263. (C) To awaken Kundalini and guide its upward movement
Achieving perfection in the control of vital energy serves a specific transformative purpose. These potent and systematic methods are designed to activate the dormant Kundalini energy located at the base of the spine. Once awakened, the practice facilitates the movement of this energy upward through the central energy channel, which is a necessary step for reaching higher states of spiritual consciousness.

264. (D) the dissolution of mental fluctuations.
The practice of pranayama is directly linked to the state of the mind. By establishing complete mastery over the breath, the practitioner effectively calms and dissolves mental fluctuations. This stillness removes the internal veils that obscure the true nature of the Self. Consequently, the discipline of the breath acts as a catalyst for mental clarity and direct spiritual insight.

265. (A) a means of Self-realization.
Rather than viewing it as a secondary or merely physical exercise, the Upanishad establishes pranayama as the fundamental methodology for achieving the highest spiritual goal. The entire framework of the text is built on the premise that disciplined pranic practice leads to mental stillness. This progression from energetic stability to spiritual clarity makes it the primary vehicle for realizing the Atman.

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266. (B) The six-limbed yoga, or Shadanga Yoga
The Yogachudamadi Upanishad is distinguished by its focused presentation of Shadanga Yoga. This system outlines a specific framework consisting of six distinct limbs. Each limb is described with its own characteristics and functions, contributing to a cohesive methodology for spiritual ascent. This six-fold path provides the structural foundation for the entire text's teachings on yoga and the process of transformation.

267. (B) Their prescribed and structured sequence
A critical feature of the system presented is the specific order in which the limbs are practiced. The text emphasizes a hierarchical and structured progression where the mastery of one limb is necessary for the effective execution of the next. This sequential requirement is not arbitrary but is fundamental to the methodology, ensuring a steady and reliable advancement toward spiritual maturity.

268. (A) The specific results that manifest from them
The Upanishad details a clear cause-and-effect relationship regarding the six limbs of yoga. Dedicated practice of each stage leads to particular

and transcends material awareness. This process eventually leads to total union with the absolute reality. Reaching this state marks the completion of the spiritual journey, resulting in final liberation from all worldly bondage and suffering. This ultimate achievement is the culmination of all the technical procedures described.

251. (B) The realization of Tattvajna
The second chapter of the Swetaswataropanishad outlines Dhyanayoga as a path toward spiritual insight. While preliminary stages like pranayama and the resulting Yogasiddhis are significant milestones, they are not the end goals. The text explicitly identifies the ultimate objective as Tattvajna, which represents the direct, intuitive knowledge of the ultimate reality and the final attainment of meditation.

252. (A) A place that is tranquil, level, and free from external disturbances
A foundational prerequisite for successful meditation involves selecting an appropriate environment. According to the text, a suitable location for Dhyana must be pure, level, and undisturbed by harsh sounds or strong winds. Such an environment facilitates mental tranquility and deep concentration, ensuring that the practitioner can maintain focus without being distracted by unfavorable sensory inputs or physical discomfort.

253. (C) To act as confirmatory milestones on the path to Tattvajna
Preliminary signs such as physical lightness, improved health, and a clear complexion serve as indicators of correct yogic practice and nadi purification. These symptoms are not the final objectives of the spiritual journey. Instead, they function as confirmatory milestones that reassure the practitioner of their progress on the correct path toward the ultimate attainment of intuitive knowledge of reality.

254. (D) Sequenced pranayama leading to symptoms of Yogasiddhis
The Upanishad describes a methodical progression in the practice of yoga. Specifically, it details how the correct sequence of pranayama calms the mind and prepares vital energies. This disciplined practice eventually results in the emergence of prior symptoms of Yogasiddhis. This link demonstrates that regulated breathing techniques serve as a vital precursor to the manifestation of early spiritual signs.

255. (C) preparing the mind and vital energies for higher yogic states.
Within the context of Dhyanayoga, pranayama is much more than a simple breathing exercise. It is a sophisticated technique designed to stabilize the mind and refine internal energies. By calming the mental fluctuations and preparing the vital forces, this practice establishes the necessary foundation for the practitioner to transition effectively into higher and more profound states of meditative absorption.

256. (B) As a singular, all-pervading inner self and witness in all beings
The sixth chapter characterizes the divine principle as the hidden, all-pervading, and inner self residing within every creature. This ultimate reality functions as a witness and knower that presides over all actions. Although it is described as being devoid of qualities, it remains the master of them, representing a singular and immanent essence that transcends the material world.

257. (D) Yogic self-control and meditative practices
Realizing the divine nature requires more than just intellectual understanding or religious ritual. The text emphasizes that perception of the immanent and transcendent reality is achieved through specific disciplines. These methods are rooted in yogic self-control and meditation, which serve to purify the mind. This internal purification is essential for the practitioner to experience the true nature of God directly.

258. (A) The attainment of liberation from sorrow and rebirth
Applying the prescribed yogic methods leads to the highest spiritual outcome mentioned in the text. Through the combination of disciplined practice and divine grace, the practitioner achieves liberation. This state involves the complete cessation of all sorrow and the transcendence of the cycle of birth and death, marking the fulfillment of the highest purpose of human existence and spiritual endeavor.

259. (C) the permanent cessation of suffering and union with God.

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and conduct. It provides specific instructions regarding dietary choices and the maintenance of a regular daily routine, known as Dincharya. This focus on a regulated lifestyle stems from the belief that a pure and disciplined physical foundation is necessary for achieving progress in higher yogic and meditative practices.

278. (B) They are initial indicators confirming that the practice is effective.
The manifestation of certain symptoms during practice serves as a practical validation for the seeker. These signs are described as early indicators of progress, providing confirmation that the chosen techniques are being applied correctly and effectively. While they are not the ultimate objective, these primary symptoms offer the practitioner the necessary encouragement and feedback to continue their spiritual evolution with confidence.

279. (C) involves potent energies and requires a cautious approach.
The text explicitly lists warnings and safety measures for practitioners. This inclusion reflects a sophisticated understanding that yogic practices can awaken powerful internal forces. By highlighting the need for caution and proper guidance, the Upanishad aims to prevent potential obstacles or harm. This balanced approach ensures that the spiritual journey remains safe and productive while dealing with potent psychological and energetic shifts.

280. (D) their respective stages of progression.
A standout characteristic of this text's treatment of the four major paths is its description of their internal levels. It uniquely elaborates on the distinct stages of development within Mantra, Laya, Hatha, and Raja Yoga. This approach suggests that each path is a graded journey where the practitioner advances through specific levels of proficiency, moving toward total mastery of the discipline.

281. (A) The practice of Nadanusandhan
To achieve the direct perception of the Self, the Upanishad prescribes a specific internal practice. This methodology involves listening to and eventually merging with the subtle inner sounds that arise during deep meditation. Known as Nadanusandhan, this technique serves as the primary tool for spiritual absorption, leading the practitioner from the auditory experience of sound to the ultimate realization of their essence.

282. (B) Dhyanayoga
The Dhyanbindoopanishad serves as a major proponent of meditation as the most effective route to spiritual realization. It explicitly asserts that the path of Dhyanayoga holds the highest significance for those seeking to understand the true nature of the Self. Every other technique mentioned in the text, including sound meditation and specific frameworks, is designed to support and enhance this practice.

283. (B) Shadangyoga (six-limbed yoga)
The teachings within the Upanishad are organized within a specific six-limbed structural framework. This system of Shadangyoga provides the necessary context and support for the deeper practices of meditation. By following this systematic approach, the practitioner is guided through a series of stages that prepare the mind and body for the final goals of sonic absorption and self-perception.

284. (A) As a sonic representation of ultimate reality
The text explores the sacred syllable Om, or Pranav, as much more than a simple vocalization. It is treated as the fundamental sonic embodiment of the ultimate reality. By understanding Pranav in this way, the practitioner can use specific meditation techniques to focus on this sacred sound as a profound tool for concentration and a bridge toward experiencing the highest spiritual truth.

285. (C) realizing the direct perception of the Self.
The Upanishad describes a cohesive spiritual path where various practices converge toward a single, exalted objective. Pranav meditation and the listening to inner sounds are presented as methods that culminate in Atmadarshan. This state represents the direct and intuitive perception of one's own Self, which the text defines as the final and supreme aim of the entire yogic and meditative journey.

286. (D) Twelve
The Nadabindoopanishad offers an intricate and technical analysis of the sacred syllable Om. Unlike simpler models, it breaks down the sound

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outcomes that are meticulously outlined. These manifestations serve as essential benchmarks for the practitioner, providing evidence of progress. Understanding these specific results allows the seeker to appreciate the transformative power inherent within each successive stage of the yogic path.

269. (C) Description, Sequence, and Results
The exposition of Shadanga Yoga revolves around three interconnected components that form a complete system. First, there is a precise description of the six limbs. Second, the text mandates an inviolable sequence for their practice. Finally, it identifies the specific results that arise from each limb. Together, these elements provide a systematic and comprehensive roadmap for the practitioner's spiritual journey.

270. (D) It is a systematic and progressive methodology.
The framework presented in the text is characterized by its organized and logical structure. By detailing the functions, the specific order, and the expected outcomes of the six limbs, the Upanishad offers a clear, step-by-step approach to spiritual development. This indicates that the path is not a spontaneous or unguided process but rather a deliberate and highly systematic methodology for ascent.

271. (C) Ashtanga, Karma, and Jnana Yoga
This Upanishad is notable for integrating several major streams of yogic thought into a single framework. It provides detailed accounts of the eight-limbed meditative path, the path of selfless action, and the path of knowledge and discernment. By describing Ashtanga, Karma, and Jnana Yoga, the text offers a broad and comprehensive guide that addresses meditation, action, and wisdom for liberation.

272. (B) syncretic and comprehensive in its integration of yogic paths.
The text is distinguished by its ability to merge different yogic traditions into a unified whole. Rather than focusing on a single method, it adopts a syncretic approach that acknowledges the value of multiple practices. This comprehensive vision incorporates ethical precepts, meditative absorption, selfless service, and intellectual inquiry, suggesting that the goal of liberation is best approached through a multifaceted sadhana.

273. (D) By performing actions without attachment to their outcomes
As described in the source, the path of action serves as a vital means of spiritual purification. This is achieved when a practitioner performs their duties while remaining entirely detached from the fruits or consequences of those actions. By relinquishing personal attachment to outcomes, work is transformed into a spiritual practice that aids in the overall progress and purification of the seeker.

274. (A) a detailed account of all eight limbs of the classical path.
The Upanishad includes a thorough exposition of the classical Raja Yoga tradition. It details the eight specific limbs that form this structured system, beginning with foundational ethical precepts and concluding with the final state of meditative absorption. This comprehensive coverage reflects the text's deep engagement with the meditative tradition and its emphasis on a systematic progression toward the ultimate spiritual goal.

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275. (C) It presents a multifaceted approach integrating action, meditation, and knowledge.
The text promotes a holistic vision of spiritual practice by combining various disciplines. It recognizes that the ultimate goal of liberation can be reached through different yet complementary avenues. By integrating the structured meditation of the eight limbs, the detachment of selfless action, and the discernment of profound wisdom, the Upanishad provides a balanced and inclusive path for the modern practitioner.

276. (A) Mantra, Laya, Hatha, and Raja Yoga
The Yogatattva Upanishad presents a broad and organized curriculum by classifying yoga into four distinct and principal categories. These paths include the utilization of sound, the process of mental dissolution, the mastery of physical and energetic systems, and the final path of royal union. This classification provides a comprehensive overview of the diverse methodologies available within the yogic tradition.

277. (D) Prescribed diet and a structured daily routine
Beyond spiritual techniques, the text emphasizes the importance of a practitioner's daily life

involve focusing on the nine chakras mentioned in the text. This practical link suggests that the specific results of Dhyana are achieved through systematic concentration on these energetic centers, making the chakra system foundational for meditation.

296. (D) the specific chakra being meditated upon.
According to the source, the outcomes of meditation are not uniform for everyone. Instead, the results are directly tied to the specific energetic center that the practitioner focuses on during Dhyana. Meditating on different chakras within the nine-chakra system yields distinct experiential attainments or siddhis, indicating that each center acts as a unique gateway to different strata of consciousness and power.

297. (A) systematic concentration on the nine chakras.
The meditative methods described are highly targeted rather than abstract. They involve a systematic process of concentration that specifically utilizes the text's model of nine energetic centers. This approach treats meditation as a structured journey through the subtle body. By focusing on these chakras, the practitioner can access various planes of experience, making the practice a deliberate exploration of internal consciousness.

298. (B) As preparatory paths that enable the effective practice of Dhyana
Mantrayoga, Layayoga, and Hathayoga are positioned as essential foundations within the overall system. These paths serve as preparatory disciplines that refine the mind and body. By completing this initial work, the practitioner becomes capable of effectively engaging in the more advanced practice of Dhyana. Thus, these three paths provide the necessary stability and purification required for successful higher meditation.

299. (B) Rajayoga
The higher practice of meditation, once mastered through systematic concentration on the energetic centers, eventually leads to the final state of Rajayoga. This state is described as the pinnacle of self-mastery and royal union. The text suggests that all preparatory yogas and the targeted practice of Dhyana are designed to flower into this ultimate condition of spiritual perfection and realization.

300. (A) It is a structured journey through different levels of consciousness linked to chakras.
The path presented in the Upanishad is clearly defined as an organized and progressive process. It is not a uniform or static practice but a structured journey where each stage of meditation corresponds to different energetic centers. These centers represent specific levels of consciousness, and the entire methodology is built around the idea that progress is achieved through systematic exploration of these internal planes.

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into twelve distinct phonetic and energetic units known as matras. Each of these subtle units is specifically analyzed for its unique characteristics and the spiritual effects it produces when utilized during the practitioner's deep meditation and pranic control practices.

287. (C) Manolaya
The intensive practice of concentrating on internal sounds leads to a final state of profound absorption. This culmination is identified as Manolaya, where the practitioner's mind completely dissolves into the object of meditation, which is the subtle nada. In this state, individual consciousness is fully merged with the universal sound, representing the highest achievement of this specific acoustic and meditative path.

288. (B) the Pranas.
A unique feature of this Upanishad is how it connects subtle sound vibrations with internal energy. It explicitly links the application of the twelve matras of Omkar with specific results related to the pranas. This association demonstrates that the practice of sound meditation has direct physiological and energetic consequences, influencing the vital forces of the practitioner to produce tangible spiritual outcomes.

289. (D) the various limbs and matras of Omkar.
The text introduces the science of Hansavidya to provide a detailed structural analysis of the sacred sound. This concept is used specifically to explain and describe the different components, or limbs, of Omkar, including its twelve matras. By utilizing Hansavidya, the Upanishad creates a comprehensive map that links the mechanics of the breath and mantra with the subtle aspects of sound.

290. (A) A systematic meditation on a progression of inner sounds
The sadhana described in the Upanishad is a methodical and focused meditative process. It involves listening to a sequence of internal sounds that transition from grosser, more obvious tones to increasingly subtle vibrations. This systematic progression acts as a guide for the inner acoustic journey, allowing the practitioner to move deeper into concentration until they reach the final state of mental dissolution.

291. (C) nine chakras.
While many traditions focus on a system of seven energetic centers, the Yogarajopanishad is notable for describing a framework of nine chakras. This unique cartography of the psycho-energetic centers within the human constitution suggests a more detailed model of the subtle body. These nine centers are not just theoretical but central to the practical meditative disciplines detailed throughout the text.

292. (A) Mantrayoga, Layayoga, Hathayoga, and Rajayoga
The Upanishad adopts a synthetic approach by presenting four major yogic paths as parts of a single, complete system. It integrates Mantrayoga, Layayoga, Hathayoga, and Rajayoga, suggesting they are complementary rather than mutually exclusive. This unified perspective implies that spiritual development is a multi-dimensional process that benefits from the combined application of sound, dissolution, physical mastery, and royal union.

293. (D) integrated and comprehensive presentation of yoga paths.
The title, meaning 'king of yoga,' likely reflects the text's comprehensive and holistic nature. By synthesizing the four major paths of yoga into a cohesive and integrated curriculum, the Upanishad positions itself as a supreme guide for spiritual development. This integrated approach offers a complete system that addresses various aspects of human existence, from the energetic and physical to the purely mental.

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294. (B) The procedures of practice and the results attained
The Yogarajopanishad provides a detailed and practical guide to meditation by focusing on two key elements. First, it outlines the specific procedures that the practitioner must follow during the practice of Dhyana. Second, it describes the various results and spiritual attainments that arise from these techniques. This dual focus ensures that the seeker understands both the method and the outcome.

295. (C) The system of nine chakras
The text implies that the procedures of meditation are deeply connected to its unique model of the subtle body. The meditative practices likely

(D) The cognition of nothingness in deep sleep.

10. According to the Yoga Sutras, which of the following is NOT one of the two primary means (Upaya) for Chitta-Vritti-Nirodha?
(A) Asana (Posture)
(B) Abhyasa (Practice)
(C) Vairagya (Detachment)
(D) Both A and B are the primary means.

11. A student of Yoga who is born with a natural inclination towards a state of meditative absorption, without conscious effort in this life, is said to have achieved samadhi through:
(A) Upayapratyaya
(B) Ritambharaprajna
(C) Adhyatmaprasada
(D) Bhavapratyaya

12. Identify the INCORRECT pair regarding Chitta-Vrittis and their meaning.
(A) Pramana - Right Knowledge
(B) Vikalpa - Wrong Knowledge
(C) Nidra - Sleep
(D) Smriti - Memory

13. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Abhyasa and Vairagya are considered the fundamental tools for controlling the modifications of the mind.
Reason (R): Persistent practice helps to steady the mind, while non-attachment frees it from the pull of desires, both leading to Nirodha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

14. The Samadhi attained through specific, effortful practices like faith, energy, and wisdom is known as:
(A) Bhavapratyaya
(B) Asamprajnata Samadhi
(C) Dharmamegha Samadhi
(D) Upayapratyaya

15. As per Patanjali, the 'Sadhan Panchak' for achieving Upayapratyaya Samadhi includes all of the following EXCEPT:
(A) Ishwarapranidhana (Devotion to God)
(B) Shraddha (Faith)
(C) Virya (Energy)
(D) Smriti (Mindfulness/Memory)

16. Consider the following statements regarding Abhyasa:
1. It must be performed for a long time.
2. It must be performed without interruption.
3. It must be performed with reverence and a positive attitude.
4. Its success is independent of Vairagya.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

17. Which of the following is NOT listed as a Chitta-Vikshepa (Antaraya) or obstacle in the path of Yoga?
(A) Vyadhi (Sickness)
(B) Maitri (Friendliness)
(C) Samshaya (Doubt)
(D) Avirati (Sensuality/Non-abstention)

18. What is the recommended practice for overcoming the Chitta-Vikshepas (obstacles)?
(A) Ektattva Abhyasa
(B) Kriya Yoga
(C) Parinamatraya
(D) Sanyama on external objects

19. Match List I with List II and select the correct option using the codes given below.
List I: (Chitta-Vikshepa)
P. Styana
Q. Pramada
R. Bhrantidarshana
S. Anavasthitatva
List II: (Meaning)
1. Instability, inability to maintain a state
2. Languor, mental dullness
3. Carelessness, negligence
4. Erroneous perception, illusion
Codes:
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4

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(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-4, S-2

20. The concept of 'Chitta-prasadanam' in the Yoga Sutras refers to:
(A) The attainment of supernatural powers.
(B) The philosophical debate on the nature of consciousness.
(C) The analysis of the five types of Vrittis.
(D) The process of purifying and tranquilizing the mind.

21. Read the given statements and select the correct option.
Statement I: Cultivating friendliness (Maitri) towards those who are happy is a method of Chitta-prasadanam.
Statement II: Cultivating indifference (Upeksha) towards the virtuous is a method of Chitta-prasadanam.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

22. A yogi observes his breath moving in and out, which leads to mental calmness. This practice is related to which method of Chitta-prasadanam?
(A) Contemplation on a divine light within.
(B) Regulation of prana through exhalation and retention.
(C) Taking the example of a mind that is free from attachment.
(D) Analysis of the states of dream and sleep.

23. Which of the following is the most appropriate description of Ritambharaprajna?
(A) Ordinary intellectual comprehension of physical reality.
(B) The detailed recollection of past life experiences.
(C) The blank state of mind observed during deep sleep.
(D) The truth-filled consciousness of Samprajnata Samadhi.

24. The clarity and lucidity of the inner self that arises when the mind is purified is known as:
(A) Adhyatmaprasada
(B) Bhavapratyaya
(C) Chitta-Vikshepa
(D) Vikalpa

25. Consider the following statements about Samprajnata Samadhi:
1. It is a state of concentration with a specific object of focus.
2. It is also known as Sabeeja Samadhi.
3. It has four stages: Vitarka, Vichara, Ananda, and Asmita.
4. It is entirely free from all Vrittis.
5. It is the final stage of Kaivalya.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 4, and 5 only
(C) 1, 3, and 5 only
(D) 1, 2, 3, 4, and 5

26. Asamprajnata Samadhi is characterized by:
(A) Mental cessation with only samskaras remaining.
(B) The presence of thought, reflection, and bliss.
(C) The active analysis of the elements (bhutas).
(D) The attainment of truth-bearing wisdom (Ritambharaprajna).

27. What is the fundamental difference between Sabeeja and Nirbeeja Samadhi?
(A) Sabeeja uses a physical object; Nirbeeja uses a concept.
(B) Sabeeja is for devotees; Nirbeeja is for Jnana yogis.
(C) Sabeeja is temporary; Nirbeeja is a state of distraction.
(D) Sabeeja has a seed; Nirbeeja is seedless.

28. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Asamprajnata Samadhi is also referred to as Nirbeeja Samadhi.
Reason (R): In this state, the seeds of all past impressions (samskaras) are completely destroyed, leaving no potential for future Vrittis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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29. Which term describes the absorption of the mind in an object, where the mind takes the form of the object, much like a clear crystal?
(A) Samadhi
(B) Prasadanam
(C) Samapatti
(D) Vikshepa

30. Which of the following statements best highlights the difference between Samapatti and Samadhi?
(A) Samapatti is a broader term, and Samadhi is one of its types.
(B) Samadhi is a preliminary stage; Samapatti is an advanced stage.
(C) There is no difference; terms are used interchangeably in Sutras.
(D) Samapatti is cognitive absorption; Samadhi is the overall state.

31. Consider the following attributes of Ishwara as per Patanjali:
1. Untouched by Kleshas (afflictions).
2. Unaffected by Karma (actions) and their fruits (Vipaka).
3. Unconditioned by impressions (Ashaya).
4. The supreme teacher (Guru) of all ancient teachers.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 4 only
(D) 1, 2, 3, and 4

32. The sacred syllable that designates Ishwara, according to Patanjali, is:
(A) Hreem
(B) Aum (Pranava)
(C) Kleem
(D) Soham

33. What is the process of Ishwarapranidhana as described in the Yoga Sutras?
(A) Performing ritualistic worship with flowers and incense.
(B) Devotional surrender of action fruits to Ishwara.
(C) Intellectually accepting the existence of a higher power.
(D) Chanting the name of Ishwara a specific number of times.

34. The practice of japa (repetition) of Pranava (Aum) along with contemplation of its meaning leads to:
(A) Removing obstacles and turning consciousness inward.
(B) The attainment of significant physical strength.
(C) The development of persistent worldly attachments.
(D) The immediate achievement of absolute Kaivalya.

35. The state of samadhi in which concentration is on a gross object is called:
(A) Vicharanugata Samprajnata
(B) Ananduanugata Samprajnata
(C) Savitarka Samprajnata
(D) Asmitanugata Samprajnata

36. The absorption where the mind transcends the name and form of a gross object and perceives only its essential nature (artha-matra) is:
(A) Savichara Samapatti
(B) Sananda Samapatti
(C) Sasmita Samapatti
(D) Nirvitarka Samapatti

37. What is the primary purpose of Kriya Yoga?
(A) To directly achieve Kaivalya.
(B) To develop physical prowess and flexibility.
(C) To minimize the Kleshas and prepare the mind for Samadhi.
(D) To gain control over the five elements.

38. Which of the following are the three components of Kriya Yoga as per Patanjali?
(A) Yama, Niyama, Asana
(B) Tapas, Svadhyaya, Ishwarapranidhana
(C) Dharana, Dhyana, Samadhi
(D) Abhyasa, Vairagya, Shraddha

39. Read the given statements and select the correct option.
Statement I: Kriya Yoga is prescribed for aspirants who have highly purified minds and are ready for Samadhi.
Statement II: Kriya Yoga is meant for aspirants who are still struggling with gross impurities and obstacles.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.

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(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

40. Match List I with List II and select the correct option using the codes given below.
List I: (Component of Kriya Yoga)
P. Tapas
Q. Svadhyaya
R. Ishwarapranidhana
S. Kriya Yoga (as a whole)
List II: (Description)
1. Study of scriptures and self-reflection
2. Surrender to the Divine
3. For minimizing afflictions and attaining Samadhi
4. Austerity, discipline, burning away impurities
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-1, S-4

41. What is the fundamental cause of all other Kleshas, according to the theory of Kleshas?
(A) Raga (Attachment)
(B) Dvesha (Aversion)
(C) Avidya (Ignorance)
(D) Abhinivesha (Fear of death)

42. A person's strong desire to repeat a pleasant experience is an example of which Klesha?
(A) Raga
(B) Asmita
(C) Dvesha
(D) Abhinivesha

43. Which Klesha is defined as the identification of the 'Seer' (Drashta) with the 'instrument of seeing' (e.g., the intellect)?
(A) Avidya
(B) Raga
(C) Dvesha
(D) Asmita

44. Consider the following statements about the Kleshas:
1. They are the root cause of the cycle of birth and death.
2. Avidya is perceiving the non-eternal as eternal.
3. Asmita is the ego-sense, the feeling of 'I-am-ness'.
4. Abhinivesha is the clinging to life, present even in the wise.
5. Kleshas can be in dormant, attenuated, intercepted, or active states.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 4, and 5 only
(C) 1, 3, and 4 only
(D) 1, 2, 3, 4, and 5

45. The latent deposit of karmas in the Chitta, which will fructify in the future, is known as:
(A) Karmavipaka
(B) Klesha
(C) Karmashaya
(D) Vasana

46. What does 'Karmavipaka' refer to in the context of Patanjali's Yoga Sutras?
(A) The performance of action.
(B) The reservoir of past actions.
(C) The cessation of all actions.
(D) The fruition or ripening of past actions.

47. According to Patanjali, the fruits of the Karmashaya are experienced as:
(A) Jati (species of birth), Ayus (lifespan), and Bhoga (experiences).
(B) Siddhis (supernatural powers).
(C) Ritambhara Prajna (truth-bearing wisdom).
(D) The four stages of Samadhi.

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48. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): To the discerning yogi (Viveki), all worldly experience is seen as painful (Dukha).
Reason (R): This is due to the pain of change (Parinama-Dukha), the pain of anxiety (Tapa-Dukha), and the pain of latent impressions (Samskara-Dukha).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

49. The 'pain to be avoided in the future' is referred to in the Yoga Sutras as:
(A) Heya-hetu
(B) Heya
(C) Hana
(D) Hanopaya

50. In Patanjali's Chaturvyuhavada (four-fold theory of suffering), what does 'Heya-hetu' represent?
(A) The cause of suffering, which is the union of Purusha and Prakriti.
(B) The suffering itself.
(C) The path to the cessation of suffering.
(D) The state of liberation from suffering.

51. What is 'Hana' in the context of Chaturvyuhavada?
(A) The cause of pain.
(B) The means of attaining cessation.
(C) The absolute cessation of the union between the Seer and the Seen.
(D) The experience of pain.

52. The means for attaining 'Hana' (cessation of suffering) is called 'Hanopaya'. What is this means?
(A) Kriya Yoga
(B) Ishwarapranidhana
(C) The practice of Vairagya.
(D) Unbroken discriminative discernment (Viveka Khyati).

53. Which of the following is NOT a quality of the 'Drishya' (the Seen, or Prakriti)?
(A) It is composed of the three Gunas: Sattva, Rajas, and Tamas.
(B) Its purpose is to provide experience (Bhoga) and liberation (Apavarga) to the Purusha.
(C) It is pure, unchanging, and absolute consciousness.
(D) It includes the elements, sense organs, mind, and intellect.

54. Read the given statements and select the correct option.
Statement I: The Drashta (Seer or Purusha) is pure consciousness, the witness, and is inherently changeless.
Statement II: The Drashta is the enjoyer only by reflection, as it identifies with the modifications of the Buddhi (intellect).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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55. The fundamental cause of suffering (Heya-hetu) is the 'Prakriti-Purusha Samyoga'. What does this term mean?
(A) The separation of Consciousness from Matter.
(B) The worship of Prakriti instead of Purusha.
(C) The balance of the three Gunas within Prakriti.
(D) The mistaken identification or union of the Seer with the Seen.

56. The cause of this mistaken identification (Samyoga) is identified as:
(A) Avidya (Ignorance).
(B) Ishwara's will.
(C) The karma of past lives.
(D) The inherent nature of Purusha.

57. Arrange the first four limbs of Ashtanga Yoga in the correct sequence.
(A) Asana, Pranayama, Yama, Niyama
(B) Yama, Asana, Niyama, Pratyahara
(C) Yama, Niyama, Asana, Pranayama
(D) Niyama, Yama, Pratyahara, Asana

58. Which limb of Ashtanga Yoga forms the foundation of ethical and moral conduct for a yogi?
(A) Yama
(B) Asana
(C) Dhyana
(D) Pranayama

59. Which of the following is NOT one of the five Yamas?
(A) Ahimsa (Non-violence)
(B) Satya (Truthfulness)
(C) Asteya (Non-stealing)
(D) Shaucha (Cleanliness)

60. Consider the following statements regarding Ashtanga Yoga:
1. It is the eight-limbed path to attain Hanopaya (the means of cessation).
2. The first five limbs are considered external aids (Bahiranga).

(D) The throat-pit.

102. Match List I with List II and select the correct option using the codes given below.
List I: (Object of Sanyama)
P. On the throat-pit (Kantha-kupa)
Q. On the Kurma-nadi (tortoise-nadi)
R. On the light in the head (Murdha-jyoti)
S. On the heart (Hridaya)
List II: (Resulting Siddhi/Vibhuti)
1. Steadiness of the body
2. Cessation of hunger and thirst
3. Vision of the Siddhas (perfected beings)
4. Consciousness of the nature of the Chitta
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-1, S-2

103. The transformation of the mind towards a state of one-pointedness, where distracting impressions subside and focused impressions arise, is called:
(A) Nirodha Parinama
(B) Samadhi Parinama
(C) Dharma Parinama
(D) Ekagrata Parinama

104. What is 'Nirodha Parinama'?
(A) The flow of the mind becoming calm by the influence of moments of cessation.
(B) The transformation of the mind into a state of one-pointedness.
(C) The transformation of the mind during deep meditation.
(D) The transformation of physical elements.

105. Read the given statements and select the correct option.
Statement I: The Vibhutis or Siddhis are supernatural powers that arise from the practice of Sanyama.
Statement II: Patanjali encourages the yogi to actively seek and display these powers to gain disciples.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. What is the name of the final section of the Yoga Sutras that deals with absolute freedom?
(A) Kaivalya Paada
(B) Samadhi Paada
(C) Sadhana Paada
(D) Vibhuti Paada

107. What are the five means by which Siddhis (perfections) can be obtained?
(A) Birth, Austerities, Mantra, Asana, and Sanyama
(B) Yama, Niyama, Asana, Pranayama, and Pratyahara
(C) Sanyama, Ishwarapranidhana, Abhyasa, Vairagya, and Kriya Yoga
(D) Birth, Herbs, Mantra, Tapas, and Samadhi

108. A siddhi obtained through 'Janma' (birth) implies that it is:
(A) Acquired through effort in the current life.
(B) A result of meritorious deeds from a past life.
(C) A gift from a divine being.
(D) Obtained through the use of specific medicinal herbs.

109. Which of the five means of attaining siddhi is considered the most superior and important for a yogi?
(A) Janma (Birth)
(B) Aushadhi (Herbs)
(C) Samadhi
(D) Mantra

110. The concept of 'Nirmana Chitta' refers to:
(A) The one universal mind.
(B) The mind of a liberated being.
(C) The subconscious mind where samskaras are stored.
(D) Artificially created minds projected by a yogi's consciousness.

111. What is the source or director of the various 'Nirmana Chittas' created by a yogi?
(A) The original, natural mind (Chitta) of the yogi.
(B) The individual Nirmana Chittas themselves.
(C) Ishwara's will.
(D) The collective unconscious.

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meditation.

70. The siddhi or result of mastering Pratyahara is:
(A) The ability to read the minds of others.
(B) Supreme mastery over the sense organs.
(C) Freedom from hunger and thirst.
(D) The attainment of a divine body.

71. A person feels intense anger towards someone who has wronged them. This feeling is a manifestation of which Klesha?
(A) Raga
(B) Asmita
(C) Abhinivesha
(D) Dvesha

72. Consider the following statements regarding Drishyanirupanam:
1. Drishya is composed of the three gunas.
2. The four states of the gunas are Vishesha, Avishesha, Linga-matra, and Alinga.
3. Alinga refers to the unmanifest state of Prakriti (Mula-Prakriti).
4. Purusha is the ultimate cause of the manifestation of Drishya.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

73. The 'Drashta' or Seer is described as 'Drishimatra'. What does this imply?
(A) The Seer is a product of the Seen.
(B) The Seer is constantly changing along with the Seen.
(C) The Seer is only the power of seeing, pure consciousness.
(D) The Seer is dependent on the mind for its existence.

74. The concept of Aparigraha (non-possessiveness) when perfected leads to which siddhi?
(A) Knowledge of past and future lives.
(B) Cessation of enmity in one's presence.
(C) All jewels and riches come to the yogi.
(D) Attainment of great vigor and energy.

75. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The union of Purusha and Prakriti (Samyoga) is the cause of suffering.
Reason (R): This union allows the changeless Purusha to experience the ever-changing world through the instruments of Prakriti, leading to mistaken identification and affliction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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76. The Niyama of 'Ishwarapranidhana' when perfected leads to:
(A) Purity of body and mind.
(B) The perfection of Samadhi.
(C) Contentment and supreme happiness.
(D) The vision of one's chosen deity.

77. The term 'Vitarka' in the context of Yama and Niyama refers to:
(A) A higher state of Samadhi.
(B) Philosophical arguments and debates.
(C) Negative thoughts and feelings that are contrary to the principles of Yama and Niyama.
(D) The five sense organs.

78. The perfection of Brahmacharya (continence) is said to result in:
(A) Knowledge of past lives.
(B) The ability to make one's words come true.
(C) Freedom from hunger and thirst.
(D) The acquisition of great vigor, energy, and vitality (Virya).

79. The practice of Shaucha (purity) leads to a certain attitude towards one's own body. What is this attitude?
(A) Disgust for one's own body and a desire for non-contact with others.
(B) A strong attachment and desire to adorn the body.
(C) A desire to showcase the body's strength and beauty.
(D) Indifference towards the physical form of others.

3. The last three limbs are considered internal aids (Antaranga).
4. Pratyahara acts as a bridge between the external and internal limbs.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

61. What is the concept of 'Mahavrata' in relation to the Yamas?
(A) A special vow taken for a limited period.
(B) The advanced practices of Pranayama.
(C) The practice of Yamas universally, without being limited by class, place, time, or circumstance.
(D) The vow to practice only one of the five Yamas perfectly.

62. Patanjali describes the practice of 'Pratipaksha Bhavana' to deal with 'Vitarkas'. What does this involve?
(A) Withdrawing the senses from their objects.
(B) Analyzing the nature of the three Gunas.
(C) Surrendering all thoughts to Ishwara.
(D) Contemplating the opposite, positive thought when disturbed by negative ones.

63. Which of the five Niyamas involves contentment with what one has?
(A) Santosha
(B) Shaucha
(C) Tapas
(D) Svadhyaya

64. Match List I with List II and select the correct option using the codes given below.
List I: (Yama)
P. Ahimsa
Q. Satya
R. Asteya
S. Aparigraha
List II: (Result of its perfection/Siddhi)
1. All jewels or treasures present themselves
2. Cessation of all hostility in one's presence
3. Knowledge of the 'how and why' of one's birth
4. Actions and their fruits become effective

Codes:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

65. According to Patanjali, what is the definition of Asana?
(A) A complex sequence of physical movements.
(B) A posture that is steady and comfortable (Sthira Sukham Asanam).
(C) A posture held for a specific duration to gain physical strength.
(D) Any posture that facilitates the awakening of Kundalini.

66. What is the siddhi or perfection that results from the mastery of Asana?
(A) The yogi is no longer disturbed by the pairs of opposites (like heat/cold, pleasure/pain).
(B) The body becomes immune to all diseases.
(C) The yogi can levitate at will.
(D) The yogi gains knowledge of past lives.

67. Read the given statements and select the correct option.
Statement I: Pranayama is the regulation and control of the life force through breath.
Statement II: Patanjali states that Pranayama should only be practiced after Asana has been mastered.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

68. The practice of Pranayama leads to the removal of the covering over the 'light' of the mind. This makes the mind fit for:
(A) Samyama
(B) Kaivalya
(C) Vyadhi
(D) Dharana

69. What is the fifth limb of Ashtanga Yoga, Pratyahara?
(A) The practice of concentration on a single point.
(B) The uninterrupted flow of thought towards an object.
(C) The control and withdrawal of the senses from their respective objects.
(D) The complete absorption in the object of

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(B) Lakshana Parinama (Transformation of characteristic)
(C) Guna Parinama (Transformation of quality)
(D) Dharma Parinama (Transformation of form/property)

92. The pot, which is now the 'present' characteristic, was 'future' when it was a lump and will be 'past' when it breaks. This temporal shift is an example of:
(A) Avastha Parinama
(B) Lakshana Parinama
(C) Dharma Parinama
(D) Guna Parinama

93. The pot appearing 'new' and then gradually becoming 'old' is an example of which Parinama?
(A) Lakshana Parinama
(B) Dharma Parinama
(C) Avastha Parinama
(D) Nirodha Parinama

94. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): By performing Sanyama on Parinamatraya (the three transformations), a yogi gains knowledge of the past and future.
Reason (R): Understanding the nature of transformation in terms of property, characteristic, and condition allows the yogi to perceive the entire timeline of an object's existence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

95. The latent impressions left in the Chitta by experiences and actions are known as:
(A) Samskaras
(B) Vibhutis
(C) Vrittis
(D) Kleshas

96. By performing Sanyama on one's own Samskaras, what knowledge does a yogi attain?
(A) Knowledge of future events.
(B) Knowledge of previous births.
(C) Knowledge of other people's minds.
(D) Knowledge of the celestial regions.

97. The Yoga Sutras list numerous siddhis or perfections. What is the primary view of Patanjali regarding these siddhis?
(A) They are the ultimate goal of Yoga.
(B) They are obstacles to the highest Samadhi (Kaivalya) if one becomes attached to them.
(C) They are necessary achievements to prove one's progress.
(D) They are illusions and have no real substance.

98. Sanyama on the relationship between the ear and akasha (space) results in which siddhi?
(A) Divine hearing
(B) Divine smell
(C) Divine taste
(D) Divine sight

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99. To gain knowledge of other people's minds, on what should a yogi perform Sanyama?
(A) On the form of one's own body.
(B) On the strength of an elephant.
(C) On the pratyaya (content/idea) in the mind.
(D) On the light in the head (jyotishmati).

100. Consider the following statements:
1. Sanyama on the sun gives knowledge of the cosmic regions.
2. Sanyama on the moon gives knowledge of the arrangement of stars.
3. Sanyama on the pole star gives knowledge of the movement of stars.
4. Sanyama on the navel center gives knowledge of the constitution of the body.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 1, 3, and 4 only
(D) 1, 2, 3, and 4

101. The ability to become invisible is achieved by performing Sanyama on:
(A) The element of air.
(B) The relationship between the body and akasha.
(C) The form of the body, by suspending its perceptibility.

80. A practitioner decides to observe silence for a day to control their speech. This is an application of which Yama?
(A) Ahimsa
(B) Satya
(C) Asteya
(D) Aparigraha

81. Which of the following correctly pairs a limb of Ashtanga Yoga with its primary function?
(A) Asana - Ethical discipline
(B) Niyama - Personal observances
(C) Pranayama - Sense withdrawal
(D) Pratyahara - Breath control

82. The purpose of the Drishya (the Seen) is described as twofold. What are these two purposes?
(A) Experience (Bhoga) and Liberation (Apavarga)
(B) Creation and Destruction
(C) Pain and Pleasure
(D) Action and Inaction

83. Arrange the following limbs of Ashtanga Yoga in their correct chronological order.
1. Dhyana
2. Pratyahara
3. Dharana
4. Asana
5. Samadhi

(A) 4, 3, 2, 1, 5
(B) 2, 4, 1, 3, 5
(C) 4, 2, 3, 1, 5
(D) 4, 2, 1, 3, 5

84. The state where the mind successfully holds its focus on a single object or location is known as:
(A) Dhyana
(B) Samadhi
(C) Pratyahara
(D) Dharana

85. What is the defining characteristic of Dhyana?
(A) The initial effort to fix the mind on an object.
(B) The withdrawal of the senses from the external world.
(C) The uninterrupted and continuous flow of cognition towards the object of concentration.
(D) The complete merging of the subject and object, where the self is forgotten.

86. When in meditation, the mind becomes so absorbed that it loses its own identity and only the object of meditation shines forth, this state is called:
(A) Dharana
(B) Samadhi
(C) Dhyana
(D) Sanyama

87. Which three limbs of Ashtanga Yoga, when practiced together on a single object, constitute 'Sanyama'?
(A) Asana, Pranayama, Pratyahara
(B) Yama, Niyama, Asana
(C) Pratyahara, Dharana, Dhyana
(D) Dharana, Dhyana, Samadhi

88. Read the given statements and select the correct option.
Statement I: Sanyama is the collective practice of the last three limbs of Ashtanga Yoga.
Statement II: Sanyama is considered an 'antaranga' or internal practice compared to the first five limbs.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. What is the result of mastering Sanyama?
(A) The attainment of Kaivalya.
(B) The complete destruction of all Karmas.
(C) The shining forth of prajna (higher consciousness or wisdom).
(D) The mastery over the five elements.

90. The term 'Parinamatraya' refers to the three-fold transformation. What are these three transformations?
(A) Dharma, Lakshana, and Avastha Parinama
(B) Guna, Bhuta, and Indriya Parinama
(C) Sattva, Rajas, and Tamas Parinama
(D) Jati, Ayus, and Bhoga Parinama

91. A piece of clay is first a lump, then it is molded into a pot. The change from 'lump' to 'pot' represents which type of Parinama?
(A) Avastha Parinama (Transformation of condition)

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112. Why are the siddhis achieved through Samadhi considered superior to those achieved by other means?
(A) They are more powerful and last longer.
(B) They are free from the deposit of karmic impressions (ashaya).
(C) They are easier to attain.
(D) They can be demonstrated to the public.

113. Patanjali describes four types of Karmas for a yogi. Which of the following is NOT one of them?
(A) Shukla (White/Good)
(B) Nishkama (Action without desire)
(C) Krishna (Black/Bad)
(D) Shukla-Krishna (Mixed)

114. The karma of a yogi, which is neither white nor black (A-shukla-a-krishna), produces:
(A) No karmic fruit, thus not perpetuating the cycle of birth and death.
(B) Mixed results of pleasure and pain.
(C) Only pleasurable results in the next life.
(D) Only painful results in the next life.

115. What is the concept of 'Vasana'?
(A) The four types of karma.
(B) The artificially created minds of a yogi.
(C) The subliminal activators or deep-rooted tendencies that give rise to samskaras and memories.
(D) The state of absolute liberation.

116. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Vasanas are beginningless (anaditvam) because the will to live is eternal.
Reason (R): These deep-rooted tendencies are carried over from one life to another, creating a continuous chain of cause and effect.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

117. What is the ultimate state that results from the perfection of 'Dharmamegha Samadhi'?
(A) The attainment of all Vibhutis.
(B) The ability to create Nirmana Chittas.
(C) The complete cessation of Kleshas and Karmas.
(D) The mastery over the five elements.

118. 'Dharmamegha Samadhi' is so named because:
(A) It is achieved by following one's prescribed religious duty (dharma).
(B) It showers the 'rain cloud of dharma' (virtue/truth), leading to liberation.
(C) It brings clarity on the nature of all objects (dharmas).
(D) It occurs during a storm or rainy season.

119. After attaining Dharmamegha Samadhi, what becomes of the Gunas?
(A) They become hyperactive, leading to new creations.
(B) They are permanently destroyed and cease to exist.
(C) They are directly controlled by the Purusha.
(D) Having fulfilled their purpose, they resolve back into their cause (Prakriti).

120. 'Viveka Khyati Nirupanam' refers to the description of:
(A) The uninterrupted flow of discriminative discernment between Purusha and Prakriti.
(B) The state of ignorance.
(C) The powers attained through Sanyama.
(D) The nature of the four types of karma.

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121. The final attainment in Patanjali's Yoga, 'Kaivalya', is best described as:
(A) The union of the individual with the universal consciousness.
(B) The attainment of a heavenly realm.
(C) The establishment of the Power of Consciousness (Chiti-shakti) in its own true nature.
(D) The eternal enjoyment of supernatural powers.

122. Arrange the following concepts from the Yoga Sutras in the logical sequence of progression for an aspirant.
1. Kriya Yoga
2. Chitta Vritti Nirodha
3. Ashtanga Yoga
4. Kaivalya

(A) 1, 3, 2, 4
(B) 2, 1, 3, 4
(C) 1, 2, 3, 4
(D) 3, 1, 2, 4

123. Consider the following:
1. Vyadhi (Sickness)
2. Styana (Languor)
3. Samshaya (Doubt)
4. Avirati (Sensuality)
5. Alasya (Laziness)

Which of the above are classified under the category of obstacles (Antarayas) in the Yoga Sutras?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) All of the above
(D) None of the above

124. The Chitta-Bhumi that is most conducive for beginning the practice of yoga, being characterized by moments of stability amidst distraction, is:
(A) Kshipta
(B) Vikshipta
(C) Mudha
(D) Ekagra

125. The vritti 'Vikalpa' is best illustrated by which example?
(A) Seeing a rope and mistaking it for a snake.
(B) Remembering a past vacation accurately.
(C) Hearing the phrase "the son of a barren woman" which has no real-world object.
(D) Waking up and recalling the feeling of having slept well.

126. A practitioner finds it difficult to maintain focus due to a persistent dullness and lack of motivation. This obstacle is identified as:
(A) Vyadhi
(B) Samshaya
(C) Pramada
(D) Styana

127. Which method of Chitta-prasadanam involves meditating on a mind that is free from passion, such as the mind of a great sage?
(A) Vitaraga-vishayam va chittam
(B) Maitri, Karuna, Mudita, Upekshanam
(C) Pracchardana-vidharanabhyam va pranasya
(D) Vishayavati va pravrittirutpanna manasah sthiti-nibandhani

128. Savitarka and Nirvitarka Samapatti are stages of concentration related to:
(A) Subtle objects
(B) Gross objects
(C) The feeling of bliss (Ananda)
(D) The sense of 'I-am-ness' (Asmita)

129. Savichara and Nirvichara Samapatti are stages of concentration related to:
(A) Gross objects
(B) Subtle objects (Tanmatras)
(C) The feeling of bliss (Ananda)
(D) The sense of 'I-am-ness' (Asmita)

130. Read the given statements and select the correct option.
Statement I: Samprajnata Samadhi is called Sabeeja because the 'seeds' of samskaras remain.
Statement II: Asamprajnata Samadhi is the result of para-vairagya (supreme detachment).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

131. What does it mean that Ishwara is 'unconditioned by Ashaya'?
(A) Ishwara is not subject to the law of cause and effect.
(B) Ishwara does not have a physical body.
(C) Ishwara is not influenced by the reservoir of latent karmic impressions.
(D) Ishwara is beyond time and space.

132. The 'Svadhyaya' component of Kriya Yoga involves:
(A) Strict dietary regulation.
(B) The practice of physical austerities.
(C) The worship of a chosen deity.
(D) The study of sacred texts and introspection.

133. Avidya is defined as the mistake of seeing:
(A) The impure as pure, the pleasurable as painful, the Self as non-Self, and the eternal as non-eternal.
(B) The impure as impure, the painful as painful, the Self as Self, and the eternal as eternal.

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(C) The pure as impure, the painful as pleasurable, the non-Self as Self, and the non-eternal as eternal.
(D) The pure as impure, the pleasant as painful, the Self as non-Self, and the eternal as temporary.

134. Which Klesha is responsible for the powerful instinct for survival and fear of death seen in all living beings?
(A) Raga
(B) Abhinivesha
(C) Asmita
(D) Dvesha

135. Why does a Viveki (a person of discrimination) perceive all worldly experiences, including pleasure, as Dukha (pain)?
(A) Because they are inherently pessimistic.
(B) Because they are unable to experience pleasure.
(C) Because they are taught to reject everything the world offers.
(D) Because they understand that pleasure is temporary and leads to craving and eventual pain (Parinama-dukha).

136. Consider the four elements of Chaturvyuhavada:
1. Heya (The suffering to be overcome)
2. Heya-hetu (The cause of the suffering)
3. Hana (The cessation of suffering)
4. Hanopaya (The means for cessation)

Which of the above statement(s) corresponds to Viveka Khyati (discriminative discernment)?
(A) 1
(B) 2
(C) 3
(D) 4

137. Which of the following statements about the Gunas is INCORRECT?
(A) Sattva is associated with lightness, illumination, and happiness.
(B) Rajas is associated with activity, motion, and pain.
(C) In the state of Kaivalya, the Purusha gains mastery over the Gunas.
(D) Tamas is associated with inertia, darkness, and delusion.

138. The practice of Asteya (non-stealing), when perfected, results in the siddhi where:
(A) All treasures and wealth naturally come to the yogi.
(B) The yogi becomes invisible.
(C) The yogi gains knowledge of past lives.
(D) The yogi is no longer affected by hunger and thirst.

139. A student practices pranayama and feels that the veil over their inner light is thinning and their mind is becoming fit for concentration. This is a direct consequence of:
(A) The siddhi of Asana.
(B) The attainment of Vairagya.
(C) The grace of Ishwara.
(D) The effect of Pranayama as described by Patanjali.

140. A yogi, by withdrawing their senses, is able to remain undisturbed even in a noisy environment. This demonstrates the mastery of:
(A) Asana
(B) Pratyahara
(C) Pranayama
(D) Dharana

141. The combined, sequential practice of Dharana, Dhyana, and Samadhi is known as:
(A) Kriya Yoga
(B) Abhyasa
(C) Sanyama
(D) Viveka Khyati

142. By performing Sanyama on the 'udana-vayu' (one of the five pranas), what siddhi is attained?
(A) The body glows with a brilliant light.
(B) The yogi gains control over hunger and thirst.
(C) The yogi can enter another person's body.
(D) The body becomes extremely light, and the yogi can levitate or walk on water.

143. Which of the following is NOT a 'Vibhuti' or 'Siddhi' mentioned in the Yoga Sutras?
(A) The ability to create wealth out of thin air.
(B) Knowledge of past and future.
(C) Knowledge of the minds of others.
(D) Making the body as light as cotton.

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changing world.
(D) Karma can be erased through devotion.

228. Which of the following is a direct siddhi of perfecting 'Aparigraha' (non-possessiveness)?
(A) Attainment of great vigor.
(B) All jewels come to the yogi.
(C) Cessation of hostility in one's presence.
(D) Knowledge of past and future lives.

229. The Yogi's karma is called 'Ashukla-Akrishna' because:
(A) It produces both good and bad results simultaneously.
(B) It is performed only at night, in darkness.
(C) Being ego-free, it bears no karmic fruits.
(D) It is a special type of karma that creates only siddhis.

230. A person is unable to maintain a yoga posture due to their body trembling. This is an example of which 'saha-bhuvah' (companion) of the Antarayas?
(A) Dukha
(B) Angamejayatva
(C) Daurmanasya
(D) Shvasa-prashvasa

231. The concept that Vasanas are beginningless because the desire for self-preservation is eternal is found in which section of the Yoga Sutras?
(A) Samadhi section
(B) Sadhana section
(C) Vibhuti section
(D) Kaivalya section

232. 'Ektattva Abhyasa' is prescribed as the primary remedy for:
(A) The nine Antarayas and their companions.
(B) The five Kleshas.
(C) The four types of karma.
(D) The attraction towards siddhis.

233. The final stage of Vairagya, where there is a complete absence of craving even for the primary constituents of nature (Gunas), is known as:
(A) Apara Vairagya
(B) Viveka Khyati
(C) Para Vairagya
(D) Ishwarapranidhana

234. The 'Pranava' or the sacred syllable designating Ishwara is:
(A) Aum
(B) Soham
(C) Hreem
(D) Ram

235. Consider the following statements about Chitta-Vrittis:
1. Pramana is valid cognition through perception, inference, or testimony.
2. Viparyaya is false knowledge that is not based on the real form of the object.
3. Vikalpa is knowledge derived from words having no corresponding reality.
4. Nidra is the mental state of deep sleep based on the experience of nothingness.
5. Smriti is the recollection of past experiences without adding anything new.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 4, and 5 only
(C) 2, 3, and 5 only
(D) 1, 2, 3, 4, and 5

236. A yogi performs Sanyama on the 'Kurma Nadi' (tortoise channel). What is the resulting siddhi?
(A) Vision of perfected beings (Siddhas).
(B) Complete steadiness and immobility of the body.
(C) Cessation of hunger and thirst.
(D) Consciousness of the mind's nature.

237. The 'change of characteristic' from future to present, and from present to past, is which type of Parinama?
(A) Dharma Parinama
(B) Avastha Parinama
(C) Lakshana Parinama
(D) Nirodha Parinama

238. From what do the artificially created minds (Nirmana Chitta) spring forth?
(A) From Ishwara's will.
(B) From the collective unconscious.
(C) From past karmic merit.
(D) From Asmita-matra (the sense of 'I-am-ness' alone).

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In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

P. Kriya Yoga
Q. Parinamatraya
R. Chitta-Vrittis
S. Nirmana Chitta

List II: (Section of Yoga Sutras)
1. Samadhi section
2. Sadhana section
3. Vibhuti section
4. Kaivalya section

Codes:
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

155. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Kleshas are the root cause of the Karmashaya.
Reason (R): As long as the afflictions like Avidya and Raga exist, actions will create binding impressions that lead to future births.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. The pain that arises from the constant anxiety of losing what is pleasurable and avoiding what is painful is known as:
(A) Parinama-Dukha
(B) Tapa-Dukha
(C) Samskara-Dukha
(D) Heya-Dukha

157. Which of the following pairs is INCORRECTLY matched?
(A) Drashta - The Seer (Purusha)
(B) Drishya - The Seen (Prakriti)
(C) Kaivalya - The eternal union of Seer and Seen
(D) Samyoga - The union of Seer and Seen

158. A yogi practices being truthful in thought, word, and deed, regardless of personal consequences. This is an example of which Yama as a 'Mahavrata'?
(A) Ahimsa
(B) Asteya
(C) Brahmacharya
(D) Satya

159. When a practitioner is disturbed by a thought of harming someone, they deliberately cultivate a feeling of compassion. This technique is known as:
(A) Pratipaksha Bhavana
(B) Vairagya
(C) Ektattva Abhyasa
(D) Ishwarapranidhana

160. Which Niyama promotes supreme happiness through the practice of being satisfied with what one has?
(A) Shaucha
(B) Santosha
(C) Tapas
(D) Svadhyaya

161. The siddhi that results from perfecting Ahimsa (non-violence) is:
(A) The yogi gains immense physical strength.
(B) All beings cease to feel hostility in the yogi's presence.
(C) The yogi's words become unerringly true.
(D) The yogi gains knowledge of all past lives.

162. How is 'Asana' perfected according to Patanjali?
(A) By relaxing the effort and meditating on the infinite (Ananta).
(B) By holding the posture for many hours.
(C) By practicing a wide variety of difficult postures.
(D) By combining the posture with specific bandhas and mudras.

163. Sanyama on the 'Saman-vayu' results in:
(A) Levitation.
(B) Control over hunger and thirst.
(C) Bodily effulgence or gastric fire.
(D) Steadiness of the body.

164. What is the key distinction between Dhyana (meditation) and Samadhi?
(A) Dhyana is internal, while Samadhi is external.
(B) Dhyana is practiced with eyes open, Samadhi with eyes closed.

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(C) 1 and 3 only
(D) 1, 2, and 3

187. The stream of consciousness in a yogi that is constantly inclined towards discrimination and flowing towards Kaivalya is called:
(A) Chitta Nadi
(B) Prana Vaha
(C) Ritambhara Prajna
(D) Viveka-nimnam kaivalya-pragbharam chittam

188. Chronologically order the following concepts as they lead to the final goal.
1. Dharmamegha Samadhi
2. Cessation of Kleshas and Karmas
3. Viveka Khyati
4. Kaivalya
(A) 1, 3, 2, 4
(B) 3, 1, 2, 4
(C) 3, 2, 1, 4
(D) 2, 3, 1, 4

189. According to the Yoga Sutras, what is the nature of the object of Ritambhara Prajna?
(A) It is always a gross physical object.
(B) It is a product of verbal delusion (Vikalpa).
(C) It is different from the objects known through testimony or inference.
(D) It is the memory of a past event.

190. What is the cause (hetu) of the Samyoga, the mistaken identification between Purusha and Prakriti?
(A) Karma
(B) Ishwara
(C) Vasanas
(D) Avidya

191. A yogi feels unshakable stability and is not disturbed by pairs of opposites like pleasure and pain. This is the direct result of perfecting which limb?
(A) Asana
(B) Yama
(C) Niyama
(D) Pranayama

192. Sanyama on the relationship between the 'kayarupa' (form of the body) and the power of perceptibility results in:
(A) Making the body extremely strong.
(B) Making the body disappear from the sight of others.
(C) Making the body immune to disease.
(D) Making the body beautiful.

193. How is liberation (Kaivalya) described in the Yoga Sutras?
(A) The absorption of Purusha into Prakriti.
(B) Establishing the Power of Consciousness in its nature.
(C) The attainment of a permanent heavenly body.
(D) The union of all individual souls into one cosmic soul.

194. Which of the following means of obtaining siddhis produces results that are free from latent impressions (ashaya)?
(A) Samadhi
(B) Janma
(C) Aushadhi
(D) Mantra

195. Match List I with List II and select the correct option using the codes given below.
List I: (Klesha)
P. Avidya
Q. Asmita
R. Raga
S. Dvesha
List II: (Definition)
1. Identification of the power of the Seer with the power of the instrument of seeing
2. Taking the non-eternal, impure, and painful as eternal, pure, and pleasurable
3. Aversion that follows a painful experience
4. Attachment that follows a pleasant experience
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

196. Which of the following is NOT a 'bahiranga' (external) limb of Ashtanga Yoga?
(A) Asana
(B) Pranayama
(C) Pratyahara
(D) Dharana

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range of normal perception.
(B) It is often incorrect and needs verification.
(C) It is based on faith rather than direct experience.
(D) It is only related to philosophical concepts.

176. Which of the following best defines 'Tapah' as part of Kriya Yoga?
(A) The comfortable practice of asanas.
(B) The practice of austerity and discipline to purify the system.
(C) The study of scriptures for self-knowledge.
(D) The act of surrendering to a higher power.

177. When the Kleshas are in a 'tanu' (attenuated) state, it means they are:
(A) Fully active and causing great disturbance.
(B) Weakened by the practice of Kriya Yoga.
(C) In a dormant, seed-like form.
(D) Temporarily overcome by an opposing thought.

178. The pain that arises from the reactivation of latent impressions (Samskaras) of past painful experiences is called:
(A) Samskara-Dukha
(B) Parinama-Dukha
(C) Tapa-Dukha
(D) Klesha-Dukha

179. The purpose of Prakriti (Drishya) is to provide Bhoga (experience) and Apavarga (liberation) to:
(A) Itself
(B) Ishwara
(C) The Purusha
(D) Other beings

180. Which of the following concepts from Patanjala Yoga Sutra is considered the 'Hanopaya' or the means to liberation?
(A) The union of Prakriti and Purusha.
(B) The five Kleshas.
(C) The attainment of Siddhis.
(D) The eight limbs of Ashtanga Yoga.

181. The perfection of 'Satya' (truthfulness) results in the siddhi that:
(A) The yogi knows the minds of others.
(B) The yogi is never lied to.
(C) The yogi's actions and their fruits become potent and immediately effective.
(D) The yogi can recall all past lives.

182. Read the given statements and select the correct option.
Statement I: Pratyahara is the bridge between the 'bahiranga' (external) and 'antaranga' (internal) sadhanas.
Statement II: Pratyahara involves focusing the mind intensely on a single object.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

183. The transformation of an object from an unmanifest future state to a manifest present state is an example of which 'Parinama'?
(A) Avastha Parinama
(B) Nirodha Parinama
(C) Ekagrata Parinama
(D) Lakshana Parinama

184. By performing Sanyama on the form of one's own body and suspending its perceptibility, which siddhi is attained?
(A) Antardhana (invisibility)
(B) Anima (becoming minute)
(C) Laghima (becoming light)
(D) Prapti (reaching anywhere)

185. A yogi creates multiple bodies from his own mind to exhaust his pending karmas faster. These created minds are known as:
(A) Vasanas
(B) Vibhutis
(C) Nirmana Chittas
(D) Samskaras

186. Consider the following statements regarding the distinction between the consciousness of a yogi who creates Nirmana Chittas and the created minds:
1. The Nirmana Chittas are created from egoism (Asmita-matra).
2. The Nirmana Chittas are temporary.
3. The yogi's consciousness is the director, while the created minds are instruments.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 2 and 3 only

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144. The karma of ordinary people, resulting in a mix of pleasure and pain, is categorized as:
(A) Shukla (White)
(B) Shukla-Krishna (Mixed)
(C) Krishna (Black)
(D) A-shukla-a-krishna (Neither white nor black)

145. What is the relationship between Vasanas, Smriti, and Karmashaya?
(A) They are all different names for the same concept.
(B) Vasanas are the deepest tendencies that activate the Karmashaya, leading to Smriti (memory) and action.
(C) Smriti causes Vasanas, which then form the Karmashaya.
(D) Karmashaya is the cause of both Vasanas and Smriti.

146. In the state of Kaivalya, the power of consciousness (Chiti-shakti) is:
(A) Established in its own essential nature.
(B) Merged with Prakriti.
(C) Dissolved into the universal Brahman.
(D) Able to create new universes.

147. Chronologically arrange the four stages of Samprajnata Samadhi.
1. Ananda
2. Vichara
3. Asmita
4. Vitarka
(A) 4, 2, 1, 3
(B) 1, 2, 3, 4
(C) 4, 1, 2, 3
(D) 2, 4, 1, 3

148. Which of the following is the most accurate description of the 'Kshipta' Chitta-Bhumi?
(A) A state of dullness and inertia, like in deep sleep.
(B) A state of one-pointed focus on a single object.
(C) A state of occasional focus, but generally distracted.
(D) A state of being tossed about by rajas, completely restless and agitated.

149. A person believes a fantasy novel's events are real. This falls under which category of vritti?
(A) Pramana
(B) Viparyaya
(C) Vikalpa
(D) Smriti

150. Consider the following statements regarding the path of Yoga:
1. Abhyasa and Vairagya are the primary methods to control the Vrittis.
2. Kriya Yoga is prescribed for those who are developing readiness for Samadhi.
3. Ashtanga Yoga is the eight-fold path to eliminate the cause of suffering.
4. Sanyama is the collective practice of Yama, Niyama, and Asana.
Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 1, 2 and 3 only
(C) 2 and 4 only
(D) 1, 3 and 4 only

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151. Which of the following is considered an 'Antaraya' or obstacle on the path of Yoga?
(A) Viveka (Discrimination)
(B) Virya (Energy)
(C) Santosha (Contentment)
(D) Bhrantidarshana (Erroneous Perception)

152. Meditating on 'jyotishmati' (the effulgent light within) is a practice for:
(A) Achieving Chitta-prasadanam (calmness of mind).
(B) Attaining siddhi of levitation.
(C) Understanding the nature of the Gunas.
(D) Recalling past lives.

153. What distinguishes Nirvitarka Samapatti from Savitarka Samapatti?
(A) Nirvitarka is on a subtle object, while Savitarka is on a gross object.
(B) Nirvitarka includes the feeling of bliss (ananda), while Savitarka does not.
(C) In Nirvitarka, the mind is free from the association of name (shabda) and concept (jnana).
(D) Nirvitarka is a form of Asamprajnata Samadhi, while Savitarka is Samprajnata.

154. Match List I with List II and select the correct option using the codes given below.
List I: (Concept)

197. The transformation (Parinama) of the mind-stuff (Chitta) is explained by observing the constant succession of which two states?
(A) Pleasure and pain
(B) Attraction and aversion
(C) Rising and subsiding of thoughts
(D) Waking and sleeping

198. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The mind (Chitta) is not self-illuminating.
Reason (R): The Chitta is an object (Drishyam) of perception for the Purusha, and it cannot be both the subject and object of cognition simultaneously.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

199. What happens to the mind of a yogi when it is bent on discrimination (Viveka-khyati)?
(A) It becomes attracted to supernatural powers.
(B) It becomes colored by past Vasanas.
(C) It seeks to create more Nirmana Chittas.
(D) It gravitates towards liberation (Kaivalya).

200. Consider the following statements:
1. The Yoga Sutras describe five means of attaining Siddhis.
2. The concept of Nirmana Chitta is introduced in the text.
3. Karma is classified into four types.
4. The ultimate state of Kaivalya is defined.
5. Kriya Yoga is explained as a preparatory practice.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, 4, and 5
(B) 1, 2, 3, and 4 only
(C) 2, 3, and 5 only
(D) 1, 4, and 5 only

201. Which Chitta-Vritti refers to knowledge that is based on words but has no corresponding object in reality?
(A) Pramana
(B) Viparyaya
(C) Vikalpa
(D) Nidra

202. The five Yamas are considered 'Mahavratam' (the great vow) when they are practiced:
(A) Universally, without exception of class, place, time, or circumstance.
(B) Only within the confines of an ashram.
(C) For a short, specified period of time.
(D) Only towards human beings, but not other creatures.

203. The mental state where concentration is associated with a sense of bliss (Ananda) is known as:
(A) Savitarka Samapatti
(B) Savichara Samapatti
(C) Sasmita Samapatti
(D) Sananda Samapatti

204. In the analogy of the four-fold remedy (Chaturvyuhavada), what does 'Hana' correspond to?
(A) The disease (suffering)
(B) The cure (liberation)
(C) The diagnosis (cause of suffering)
(D) The medicine (path to liberation)

205. By performing Sanyama on the friendship (maitri), compassion (karuna), and joy (mudita), the yogi attains:
(A) The power to influence others.
(B) Freedom from hunger and thirst.
(C) Great mental and emotional strength.
(D) Knowledge of past lives.

206. A yogi is able to understand the language of all beings, including animals. This siddhi is attained by performing Sanyama on:
(A) The tip of the nose.
(B) The throat.
(C) The relationship between the ear and akasha.
(D) The distinction between word (shabda), meaning (artha), and idea (pratyaya).

207. Why can one single mind not be the cognizer of many minds?
(A) It would cause a significant confusion of memories and impressions.

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(C) Dhyana is a preliminary stage; Samadhi is the final goal.
(D) Dhyana is flow; Samadhi is loss of the meditator's self.

165. According to the Yoga Sutras, by performing Sanyama on the relationship between the body and Akasha (space), the yogi can:
(A) Gain knowledge of the solar system.
(B) Hear divine sounds.
(C) Attain lightness of body and traverse through space.
(D) Understand the language of all creatures.

166. A siddhi obtained through the use of 'Aushadhi' (herbs) refers to:
(A) Simple medicinal healing.
(B) Attaining perfections through specific preparations.
(C) A symbolic reference to purifying one's diet.
(D) The natural abilities present in certain plants.

167. Why does the karma of a yogi become 'A-shukla-a-krishna' (neither white nor black)?
(A) Because the yogi performs no actions at all.
(B) Because only celestial beings and demons perform this.
(C) Because Ishwara nullifies the yogi's karma.
(D) Because actions are performed without attachment or ego.

168. Vasanas are described as 'anaditvam' or beginningless. What is the reason given for this?
(A) The desire to live is eternal across countless lives.
(B) They are created by Ishwara at the beginning of time.
(C) They are inherent in the nature of Purusha.
(D) They are an illusion and do not actually exist.

169. What is the immediate result after the attainment of Dharmamegha Samadhi?
(A) The yogi ascends to a heavenly realm.
(B) The yogi decides to become a world teacher.
(C) The Kleshas and Karmas cease completely.
(D) The yogi gains the ability to perform miracles.

170. When Kaivalya is attained, what is the status of the Chitta (mind-stuff)?
(A) It resolves back into Prakriti, its purpose being fulfilled.
(B) It becomes one with the Purusha.
(C) It continues to exist, but under the perfect control of Purusha.
(D) It is destroyed completely, leaving a void.

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171. Which of the following practices is specifically mentioned as a remedy for all the nine 'Antarayas' and their companions?
(A) Abhyasa of Yama and Niyama
(B) Study of Sankhya philosophy
(C) Practice of devotion to Ishwara
(D) Ektattva Abhyasa (Practice of one principle)

172. Consider the following statements about Vairagya:
1. It is detachment from seen and heard objects.
2. The highest form is 'Para Vairagya', which is non-thirst for even the Gunas.
3. It is considered less important than Abhyasa.
4. It is an essential component for achieving Nirodha.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1 and 3 only
(C) 2, 3, and 4 only
(D) All are correct.

173. The Samadhi experienced by the 'Videhas' (bodiless) and 'Prakritilayas' (merged in Prakriti) is of which type?
(A) Upayapratyaya
(B) Ritambharaprajna
(C) Bhavapratyaya
(D) Dharmamegha Samadhi

174. The companions (saha-bhuvah) of the Chitta-Vikshepas include all of the following EXCEPT:
(A) Dukha (Pain)
(B) Daurmanasya (Despair)
(C) Angamejayatva (Tremor of the body)
(D) Sukha (Pleasure)

175. The knowledge gained from Ritambharaprajna is different from knowledge gained through inference and testimony because:
(A) It pertains to a specific object, beyond the

caused by greed, anger, and delusion. They can manifest in three ways. Which of the following is NOT one of those ways?
(A) Done by oneself (Krita)
(B) Caused to be done by others (Karita)
(C) Approved of when done by others (Anumodita)
(D) Imagined to be done by oneself (Bhavita)

220. The uninterrupted flow of discriminative knowledge between the Self (Purusha) and the non-Self (Prakriti) is known as:
(A) Ritambhara Prajna
(B) Viveka Khyati
(C) Adhyatma Prasada
(D) Sanyama

221. Consider the following statements related to the Yoga Sutras:
1. Yoga is the restraint of the modifications of the mind-stuff.
2. The five Kleshas are Avidya, Asmita, Raga, Dvesha, and Abhinivesha.
3. Kriya Yoga consists of Tapas, Svadhyaya, and Ishwarapranidhana.
4. Sanyama is the combined practice of Dharana, Dhyana, and Samadhi.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

222. The state of concentration where the mind focuses on the subtle sense of "I-am-ness" separate from the body and mind is:
(A) Sananda Samapatti
(B) Savichara Samapatti
(C) Savitarka Samapatti
(D) Sasmita Samapatti

223. What is the ultimate consequence for the Gunas when a yogi attains Kaivalya?
(A) They resolve back into their primordial cause, having fulfilled their purpose for that specific Purusha.
(B) They become permanently subservient to the Purusha.
(C) They are destroyed.
(D) They merge with the Purusha.

224. Which of the following is the best example of 'Viparyaya'?
(A) Knowing that 2+2=4.
(B) Mistaking a shiny seashell for a piece of silver.
(C) Recalling a childhood memory.
(D) Thinking about the concept of a 'round square'.

225. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Siddhis, or supernatural powers, are considered potential obstacles on the path to Kaivalya.
Reason (R): Attachment to these powers can distract the yogi and create new ego-based samskaras, pulling them away from the goal of liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. Match List I with List II and select the correct option using the codes given below.
List I: (Term)
P. Heya
Q. Heya-hetu
R. Hana
S. Hanopaya
List II: (Brief Meaning)
1. The Cause of Suffering (Samyoga)
2. The Cessation of Suffering (Kaivalya)
3. The Suffering to be Avoided
4. The Means of Cessation (Ashtanga Yoga)
Codes:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

227. The concept of 'Parinama-vada' (theory of transformation) is fundamental to Patanjali's system and is used to explain how:
(A) Purusha transforms into the world.
(B) The mind can be stopped completely.
(C) One eternal reality (Prakriti) accounts for a

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(B) The mind is strictly limited to one physical body at any time.
(C) It is against the fundamental spiritual will of Ishwara.
(D) The mind can only focus on one single sensory object at a time.

208. The 'dharma' in 'Dharmamegha Samadhi' refers to:
(A) Social or religious duty.
(B) The highest virtue or attribute-less consciousness.
(C) The properties of an object.
(D) The law of karma.

209. The final sutra of the Yoga Sutras describes Kaivalya as "puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapratiṣṭhā vā citiśaktireti". This means:
(A) Kaivalya is the state where the Gunas are controlled by the Purusha.
(B) Gunas recede into their cause, establishing consciousness in its nature.
(C) Kaivalya is the dissolution of the power of consciousness into the Gunas.
(D) The purpose of the Gunas is to serve the Purusha forever and ever.

210. Which of the following is an INCORRECT pairing of a concept and the section it belongs to?
(A) Chitta Bhumis - Kaivalya section
(B) Ishwarapranidhana - Samadhi section
(C) Kleshas - Sadhana section
(D) Sanyama - Vibhuti section

211. What is 'pratipaksha-bhavanam'?
(A) A method for purifying the mind through devotion.
(B) The analysis of dreams to understand the subconscious.
(C) The practice of countering negative thoughts with positive ones.
(D) A breathing technique for calming the nervous system.

212. The siddhi of knowing past lives is gained by performing Sanyama on:
(A) The Pole Star.
(B) The Navel Chakra.
(C) The relationship between the ear and space.
(D) One's own Samskaras (latent impressions).

213. Read the given statements and select the correct option.
Statement I: The Chitta or mind is ever-changing.
Statement II: The Purusha, its master, is changeless.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

214. The four types of karma apply to whom?
(A) To all living beings without exception.
(B) To non-yogis (Shukla, Krishna, Mixed) and yogis (Neither).
(C) Only to advanced yogis who have attained siddhis.
(D) Only to celestial beings and demons.

215. What is the fundamental nature of the Drashta (Seer)?
(A) It is an object of perception.
(B) It is a combination of the three gunas.
(C) It is an active agent that performs karma.
(D) It is pure, unmodified consciousness.

216. The mental modification based on the cognition of absence or nothingness is:
(A) Nidra
(B) Pramana
(C) Viparyaya
(D) Vikalpa

217. In which stage of Chitta Bhumi is the mind predominantly influenced by Tamas, leading to a state of dullness, torpor, and delusion?
(A) Kshipta
(B) Vikshipta
(C) Mudha
(D) Ekagra

218. The perfection of which Niyama leads to the attainment of Samadhi?
(A) Ishwarapranidhana (Surrender to God)
(B) Shaucha (Purity)
(C) Santosha (Contentment)
(D) Tapas (Austerity)

219. The 'Vitarkas' that obstruct the practice of Yamas and Niyamas are described as being

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239. When the highest level of dispassion is achieved (Viveka Khyati), the yogi attains a special kind of Samadhi known as:
(A) Dharmamegha Samadhi
(B) Nirvichara Samadhi
(C) Samprajnata Samadhi
(D) Bhavapratyaya Samadhi

240. The definition 'Sthira Sukham Asanam' implies that a posture should be:
(A) Rigid and challenging.
(B) Steady, stable, and comfortable.
(C) Constantly moving and flowing.
(D) Held for a very long duration.

241. What is the final description of Kaivalya in the Yoga Sutras?
(A) The merging of the soul with God.
(B) The establishment of the power of consciousness in its own true nature.
(C) The attainment of eternal bliss in a heavenly world.
(D) The mastery over all of Prakriti and its powers.

242. Arrange the following limbs of Ashtanga Yoga in their correct sequence of practice as outlined by Patanjali.
1. Dhyana
2. Asana
3. Yama
4. Pratyahara
5. Dharana

(A) 3, 2, 4, 5, 1
(B) 3, 4, 2, 5, 1
(C) 2, 3, 4, 1, 5
(D) 3, 2, 5, 4, 1

243. Read the given statements and select the correct option.
Statement I: The Chitta is knowable because it is an object (drishya) for the Purusha.
Statement II: The Purusha, the ultimate seer, is unknowable as an object because it is eternally the subject.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

244. A yogi who attains perfection through mantras passed down from a guru is said to have gained siddhi through which means?
(A) Janma
(B) Aushadhi
(C) Tapas
(D) Mantra

245. Consider the following statements regarding the consequences of Dharmamegha Samadhi:
1. It leads to the complete cessation of Kleshas.
2. It leads to the complete cessation of Karmas.
3. The Gunas resolve back into Prakriti.
4. The Yogi becomes attached to the bliss of this state.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

246. Which of the following is NOT a consequence of perfecting the Niyama of 'Shaucha' (purity)?
(A) Disgust for one's own body.
(B) Attainment of great physical vigor (Virya).
(C) Non-intercourse with others.
(D) Purity of sattva and one-pointedness.

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247. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The mind, though colored by countless Vasanas, exists for the sake of another (Purusha).
Reason (R): The mind, being a compound substance (part of Prakriti), cannot exist for its own sake but must serve the purpose of a conscious, non-compound entity, which is Purusha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

248. An aspirant is overwhelmed by doubt (Samshaya) and carelessness (Pramada). These are examples of:
(A) Antarayas

(B) Asmita (egoism)
(C) Abhinivesha (fear of death)
(D) Avidya (ignorance)

274. The term 'Kleshas' in the context of Sadhana Paada refers to:
(A) The root causes of human suffering and mental afflictions.
(B) The eight limbs of yoga.
(C) The five types of mental modifications (Vrittis).
(D) The obstacles (Antarayas) to concentration.

275. The source describes five Kleshas. Which pair correctly identifies two of these afflictions?
(A) Avidya and Asana
(B) Svadhyaya and Tapas
(C) Raga and Dvesha
(D) Asmita and Pranayama

Direction : Please read the following source carefully.

The Sadhana Paada further elaborates on the consequences of the Kleshas by introducing the concept of the Karmashaya and Karmavipaka. The Karmashaya is the 'reservoir' or deposit of karmas, built up by actions rooted in the Kleshas over countless lifetimes. These latent impressions of actions await the right conditions to mature and bear fruit. The process of this fruition is known as Karmavipaka, which determines the individual's birth (jati), lifespan (ayu), and the nature of their experiences (bhoga). The text emphasizes the inherent nature of Dukha (pain or suffering) in worldly existence. All experiences, even those perceived as pleasurable, are ultimately tinged with pain for the discerning yogi, because pleasure leads to attachment, which in turn causes suffering when the object of pleasure is lost. This is a central tenet of the Chaturvyuhavada, the four-fold doctrine of suffering, which posits that (1) the future suffering is to be avoided (heyam), (2) the cause of this suffering is the conjunction of the Seer and the Seen (heya-hetu), (3) the cessation of this conjunction is the liberation (hanam), and (4) the means to achieve this liberation is discriminative knowledge (hanopaya). This framework provides a systematic, philosophical diagnosis and prescription for the human condition of suffering.

Based on the above source, attempt the following five questions.

276. What is the 'Karmashaya' according to the source?
(A) The reservoir of latent karmic impressions from past actions.
(B) The immediate fruit of an action.
(C) The ethical code governing right action.
(D) The liberation from the cycle of action and reaction.

277. 'Karmavipaka' is described as the fruition of karma which determines three specific outcomes. Which of the following is NOT one of them?
(A) Jati (birth)
(B) Ayu (lifespan)
(C) Bhoga (experiences)
(D) Klesha (affliction)

278. From the perspective of a discerning yogi as described in the text, why are even pleasurable experiences ultimately a source of Dukha?
(A) Because pleasure is an illusion and does not truly exist.
(B) Because pleasure creates attachment, which leads to suffering upon loss.
(C) Because pleasure is always followed by an equal amount of pain.
(D) Because experiencing pleasure is considered an immoral act.

279. The Chaturvyuhavada is a four-fold doctrine concerning suffering. What does 'heyam' represent within this framework?
(A) The means of liberation.
(B) The cause of suffering.
(C) The future suffering that is to be avoided.
(D) The state of liberation itself.

280. In the context of the Chaturvyuhavada, what is identified as 'heya-hetu', the cause of suffering?
(A) The existence of the Kleshas.
(B) The accumulation of negative karma.
(C) The lack of devotion to Ishwara.
(D) The conjunction of the Seer and the Seen.

Direction : Please read the following source carefully.

A pivotal philosophical section of the Sadhana Paada is dedicated to understanding the fundamental dualism that causes bondage: the relationship between the Seer (Drashta) and the

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(C) Dhyana and Samadhi
(D) Abhyasa and Vairagya

255. How does the source define Vairagya?
(A) The determined effort to keep the mind steady.
(B) The study of sacred scriptures and self-reflection.
(C) The practice of detaching the mind from cravings for objects.
(D) The complete cessation of all mental activity.

Direction : Please read the following source carefully.

In the path of yogic practice, practitioners inevitably encounter obstacles that hinder their progress towards mental stillness. Patanjali's Samadhi Paada enumerates these impediments, known as Chitta-Vikshepas or Antarayas. These are specific distractions that scatter the practitioner's focus and energy. While the text does not detail them here, it acknowledges their existence as a significant challenge. To overcome these internal obstacles and the mental agitation they cause, Patanjali proposes specific remedies. A primary method is Ektattva Abhyasa, the practice of concentration on a single principle or object. This intense focus on one reality helps to withdraw the mind from its scattered tendencies and consolidate its power. Another significant approach is Chitta-prasadanam, which involves cultivating a state of mental pleasantness and clarity. This is achieved through specific attitudes and practices, such as cultivating friendliness towards the happy, compassion for the suffering, joy for the virtuous, and indifference towards the wicked. By adopting these attitudes, the yogi purifies the Chitta, reducing the disturbances caused by jealousy, hatred, and pride, thereby creating a serene internal environment conducive to deeper concentration and the eventual stilling of the Vrittis. These remedies are not merely theoretical but are practical psychological tools for managing the mind's inherent turbulence.

Based on the above source, attempt the following five questions.

256. What is the term used in the Samadhi Paada for the obstacles or impediments that hinder yogic progress?
(A) Chitta-Bhumis
(B) Chitta-Vikshepas
(C) Chitta-Vrittis
(D) Chitta-Samskaras

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257. According to the source, what is the primary purpose of 'Ektattva Abhyasa'?
(A) To achieve physical flexibility and strength.
(B) To cultivate a state of mental pleasantness.
(C) To develop detachment from worldly objects.
(D) To concentrate the mind on a single principle to overcome distraction.

258. The method of 'Chitta-prasadanam' involves cultivating specific attitudes to purify the mind. Which of the following is an example mentioned in the source?
(A) Showing compassion for the suffering.
(B) Practicing indifference towards the happy.
(C) Cultivating joy towards the wicked.
(D) Expressing friendliness towards the virtuous.

259. The source suggests that the purpose of adopting attitudes like friendliness and compassion in 'Chitta-prasadanam' is to:
(A) Gain social acceptance and praise.
(B) Fulfill a moral or ethical duty.
(C) Reduce internal disturbances like jealousy and hatred.
(D) Directly attain the state of Nirbeeja Samadhi.

260. Which concept is described in the text as the cultivation of mental pleasantness and clarity through specific attitudes?
(A) Chitta-prasadanam
(B) Ektattva Abhyasa
(C) Abhyasa and Vairagya
(D) Antaraya

Direction : Please read the following source carefully.

The Samadhi Paada delves deeply into the nature and types of Samadhi, the culminating state of yogic concentration. Patanjali distinguishes between two major categories: Samprajnata Samadhi and Asamprajnata Samadhi. Samprajnata Samadhi, also known as Sabeeja (with seed) Samadhi, is a state of profound concentration where the mind remains fixed on

(B) Kleshas
(C) Vrittis
(D) Niyamas

249. Match List I with List II and select the correct option using the codes given below.
List I: (Limb of Ashtanga Yoga)
P. Pratyahara
Q. Dharana
R. Dhyana
S. Samadhi
List II: (Key Characteristic)
1. Uninterrupted flow of consciousness
2. Withdrawal of the senses
3. Absorption where only the object shines forth
4. Fixing the mind on one point
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-1, S-3

250. Consider the following key concepts from Patanjali's Yoga Sutras:
1. Chitta Vritti Nirodha is the definition of Yoga.
2. The union of Drashta and Drishya (Samyoga) is the cause of pain.
3. Viveka Khyati is the means of liberation (Hanopaya).
4. Kaivalya is the establishment of the Drashta in its own nature.
5. Kriya Yoga helps in attenuating the Kleshas.
Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 1, 2, 3, 4 and 5
(C) 2, 3 and 5 only
(D) 1, 4 and 5 only

Direction : Please read the following source carefully.

The foundational text of Patanjala Yoga, the Samadhi Paada, begins by defining yoga as the cessation of the modifications of the mind-stuff, or 'Chitta-Vritti-Nirodhah'. The Chitta, or mind-stuff, is the field of consciousness where all mental activities occur. This Chitta exists in various states, known as Chitta-Bhumis: Kshipta (disturbed), Mudha (stupefied), Vikshipta (distracted), Ekagra (one-pointed), and Niruddha (restrained). The goal of yoga is to progress from the lower states to the higher states of Ekagra and Niruddha. The modifications, or Chitta-Vrittis, are the fluctuations that disturb the Chitta's natural tranquility. Patanjali identifies five such Vrittis, which can be either painful (klishta) or non-painful (aklishta). The primary means prescribed for achieving the cessation of these Vrittis, or Chitta-Vrittinirodhopaya, are Abhyasa and Vairagya. Abhyasa refers to the constant and determined effort to maintain the mind in a state of steadiness. Vairagya, or non-attachment, is the practice of detaching the mind from cravings for objects seen or heard about. These two tools work in tandem, providing the balance of effort and renunciation necessary to pacify the mind and prepare it for deeper states of concentration.

Based on the above source, attempt the following five questions.

251. According to the source, what is the ultimate definition of yoga as provided in the Samadhi Paada?
(A) The union of the individual self with the universal self.
(B) The cessation of the modifications of the mind-stuff.
(C) The attainment of supernatural powers through practice.
(D) The physical practice of postures and breathing exercises.

252. Which of the following Chitta-Bhumis represents a state of one-pointed concentration, considered a goal in yoga practice?
(A) Ekagra
(B) Kshipta
(C) Mudha
(D) Vikshipta

253. The source describes Chitta-Vrittis as being of two kinds. What are they?
(A) Positive and negative
(B) Internal and external
(C) Painful (klishta) and non-painful (aklishta)
(D) Conscious and subconscious

254. Based on the paragraph, what are the two primary tools for achieving 'Chitta-Vrittinirodha'?
(A) Asana and Pranayama
(B) Dharma and Karma

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266. How is Ishwara defined in the context of the Patanjala Yoga Sutra as per the source?
(A) The supreme creator and sustainer of the universe.
(B) A special Purusha untouched by kleshas, karma, and its fruits.
(C) A personal deity to whom one must offer sacrifices.
(D) The collective consciousness of all enlightened beings.

267. What is the process of 'Ishwarapranidhana' described as?
(A) The philosophical study of the attributes of Ishwara.
(B) Devotion and surrender to Ishwara by dedicating all actions to it.
(C) The practice of intense physical austerities to please a deity.
(D) The intellectual understanding of the concept of a special Purusha.

268. The source contrasts Bhavapratyaya and Upayapratyaya Samadhi. What is the key characteristic of Upayapratyaya?
(A) It is achieved through methodical effort involving faith, vigor, and wisdom.
(B) It is attained automatically due to past life merits.
(C) It is a temporary state that leads to rebirth.
(D) It is accessible only to beings like videhas and prakritilayas.

269. Which of the following is NOT listed as an attribute from which Ishwara is free?
(A) Kleshas (afflictions)
(B) Karma (actions)
(C) Prakriti (primordial matter)
(D) Vipaka (fruition of karma)

270. According to the text, what is the primary benefit of practicing Ishwarapranidhana?
(A) Gaining worldly prosperity and success.
(B) Acquiring the ability to teach yoga to others.
(C) Understanding the complex nature of the Purusha-Prakriti relationship.
(D) A direct method for overcoming obstacles and attaining Samadhi.

Direction : Please read the following source carefully.

The Sadhana Paada shifts the focus from the theoretical framework of Samadhi to the practical steps for its attainment, beginning with the concept of Kriya Yoga. Kriya Yoga is presented as a preliminary and preparatory form of yoga, consisting of three components: Tapas (austerity or disciplined effort), Svadhyaya (self-study, including study of scriptures and chanting of mantras), and Ishwarapranidhana (surrender to the divine or higher principle). The purpose of Kriya Yoga is twofold: to cultivate the state of Samadhi and to weaken the Kleshas. The Kleshas are the root causes of all human suffering and mental afflictions. Patanjali enumerates five Kleshas: Avidya (ignorance), Asmita (egoism or 'I-am-ness'), Raga (attachment or craving), Dvesha (aversion or hatred), and Abhinivesha (clinging to life or fear of death). Avidya is considered the root klesha, the fertile ground from which the other four sprout. They can exist in dormant, attenuated, intercepted, or fully active states. By practicing Kriya Yoga, the yogi begins the process of attenuating these deep-seated psychological impurities, making the mind more stable and clear, thereby paving the way for the deeper practices of Ashtanga Yoga and the ultimate goal of liberation.
Based on the above source, attempt the following five questions.

271. Which of the following is NOT a component of Kriya Yoga as described in the source?
(A) Tapas (austerity)
(B) Svadhyaya (self-study)
(C) Vairagya (non-attachment)
(D) Ishwarapranidhana (surrender)

272. What are the two primary purposes of practicing Kriya Yoga mentioned in the text?
(A) To achieve physical health and supernatural powers.
(B) To cultivate Samadhi and weaken the Kleshas.
(C) To master Asana and Pranayama.
(D) To gain knowledge of scriptures and perform rituals.

273. According to the theory of Kleshas, which affliction is considered the root cause from which all others arise?
(A) Raga (attachment)

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an object, but consciousness of the object and the process of meditation still exists. This state has its own progressive stages. The attainment of clarity and lucidity in this state is termed Adhyatmaprasada, leading to the emergence of a special kind of truth-bearing wisdom known as Ritambharaprajna. In contrast, Asamprajnata Samadhi is a higher state, also referred to as Nirbeeja (without seed) Samadhi. Here, all mental modifications, including the support of the object of concentration, cease, leaving only the residual impressions (samskaras). While Samprajnata Samadhi uses a 'seed' or object for support, Nirbeeja Samadhi transcends all supports. The text also clarifies a subtle distinction between Samadhi and Samapatti. Samapattis are a form of deep absorption where the mind takes on the form of the object of contemplation, similar to a clear crystal, but they are considered a part of the process leading to the fuller, more integrated state of Samprajnata Samadhi.

Based on the above source, attempt the following five questions.

261. According to the source, which type of Samadhi is described as being 'with seed' (Sabeeja)?
(A) Asamprajnata Samadhi
(B) Nirbeeja Samadhi
(C) Dharmamegha Samadhi
(D) Samprajnata Samadhi

262. What is the special, truth-bearing wisdom that emerges from the clarity of Adhyatmaprasada?
(A) Viveka Khyati
(B) Ritambharaprajna
(C) Chitta-prasadanam
(D) Kaivalya Nirvachana

263. How does the source differentiate Asamprajnata Samadhi from Samprajnata Samadhi?
(A) Asamprajnata Samadhi requires an object of focus, while Samprajnata does not.
(B) Asamprajnata Samadhi is a preliminary stage of concentration.
(C) Asamprajnata Samadhi is 'without seed' and transcends all mental supports.
(D) Asamprajnata Samadhi is synonymous with Samapatti.

264. The text draws a distinction between Samapatti and Samadhi. Samapatti is described as:
(A) a state higher than Nirbeeja Samadhi.
(B) the final state of liberation, Kaivalya.
(C) a set of physical postures to aid concentration.
(D) a deep absorption where the mind takes the form of its object, preceding full Samadhi.

265. What term is used to describe the state of clarity and lucidity achieved within Samprajnata Samadhi?
(A) Adhyatmaprasada
(B) Ritambharaprajna
(C) Asamprajnata
(D) Sabeeja

Direction : Please read the following source carefully.

Within the Samadhi Paada, Patanjali introduces an alternative, more direct path to Samadhi through the concept of Ishwara. Ishwara is defined not as a creator God in the conventional sense, but as a special Purusha (consciousness) untouched by kleshas (afflictions), karma (actions and their results), vipaka (fruition of karma), and ashayas (reservoirs of karma). The attributes of Ishwara include being the original teacher of all ancient teachers, unconditioned by time. For practitioners who find the path of Abhyasa and Vairagya too arduous, the process of Ishwarapranidhana, or devotion and surrender to Ishwara, is offered as an effective means. This process involves dedicating all actions and their fruits to this ideal of a perfect, liberated consciousness. Such devotion is considered a direct method to overcome the Antarayas (obstacles) and attain Samadhi. The sutras also allude to two types of aspirants achieving Nirvikalpa Samadhi: Bhavapratyaya and Upayapratyaya. Bhavapratyaya is a state attained by certain beings (videhas and prakritilayas) due to karmic predispositions from previous lives, but it is temporary and can lead to rebirth. In contrast, Upayapratyaya is the Samadhi achieved by yogis through methodical effort, involving faith (shraddha), vigor (virya), mindfulness (smriti), concentration (samadhi), and wisdom (prajna), as encapsulated in the Sadhan Panchak. Ishwarapranidhana is a prime example of such a deliberate 'upaya' or method.

Based on the above source, attempt the following five questions.

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Seen (Drishya). The Drishya is the phenomenal world, encompassing all of Prakriti (primordial nature). It is characterized by the three Gunas—Sattva (luminosity, purity), Rajas (activity, passion), and Tamas (inertia, darkness)—and exists for two purposes: for experience (bhoga) and for liberation (apavarga) of the Purusha. The Drashta, or the Seer, is the Purusha, pure consciousness itself. It is described as being merely the power of seeing, eternally pure, conscious, and free. The suffering described in the Chaturvyuhavada arises from Prakriti-Purusha Samyoga, the apparent conjunction or identification of the Seer with the Seen. This mistaken identity leads the Purusha to believe it is the one experiencing the fluctuations of the mind and the pains and pleasures of the world, which are, in reality, modifications of Prakriti. The entire process of yoga is aimed at dissolving this false conjunction through discriminative knowledge (Viveka Khyati), enabling the Drashta to realize its own true, isolated nature (Kaivalya), distinct from the ever-changing Drishya. The Seen is for the sake of the Seer, not the other way around.

Based on the above source, attempt the following five questions.

281. According to the source, what is the 'Drashta' in the philosophy of Patanjala Yoga?
(A) The Purusha, which is pure consciousness and the power of seeing.
(B) The phenomenal world composed of the three Gunas.
(C) The faculty of the mind responsible for perception.
(D) The mistaken identification of the self with the body.

282. The 'Drishya' or the Seen, is described as having a dual purpose. What are these two purposes?
(A) To cause pleasure (sukha) and pain (dukha).
(B) For the experience (bhoga) and liberation (apavarga) of the Purusha.
(C) To facilitate activity (rajas) and inertia (tamas).
(D) To create the body (sharira) and the mind (chitta).

283. What is identified in the text as the root cause of suffering, termed 'Prakriti-Purusha Samyoga'?
(A) The inherent impurity of the Purusha.
(B) The apparent conjunction or mistaken identification of the Seer with the Seen.
(C) The predominance of the Tamas Guna in the world.
(D) The natural evolution of Prakriti.

284. How does the source characterize the essential nature of the Purusha (Drashta)?
(A) As eternally pure, conscious, free, and merely the power of seeing.
(B) As an active agent that experiences change and suffering.
(C) As a composite of the three Gunas.
(D) As an object to be experienced and ultimately transcended.

285. The ultimate goal of dissolving the false conjunction between the Seer and the Seen is to enable the Drashta to:
(A) gain complete control over Prakriti and its manifestations.
(B) merge completely with the Drishya in a state of unity.
(C) realize its own true, isolated nature, distinct from the Seen.
(D) create a new, perfected reality for itself.

Direction : Please read the following source carefully.

The Sadhana Paada provides a brief but essential introduction to Ashtanga Yoga, the eight-limbed path that forms the practical core of the system. The first two limbs, Yama and Niyama, constitute the ethical and moral foundation. The Yamas are the five great universal vows (Mahavrata), which are not limited by class, place, time, or circumstance. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. Patanjali notes that when these vows are opposed by negative thoughts (Vitarka), the practitioner should cultivate the opposite, positive thought, a practice known as pratipaksha-bhavana. The Niyamas are the five personal observances: purity, contentment, austerity, self-study, and surrender to a higher principle. Following the ethical limbs are Asana (posture), which should be steady and comfortable, and Pranayama (regulation of breath), which prepares the mind for concentration by controlling the vital energy. The fifth limb, Pratyahara, is the conscious withdrawal of the senses from their objects, acting

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300. The concept of 'Vasana' is crucial in the Kaivalya Paada. What does it refer to?

(A) The subtle subconscious tendencies that perpetuate rebirth.

(B) The four types of karma.

(C) The five means of attaining Siddhis.

(D) The cloud of virtue Samadhi.

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(D) Dharana is absorption where the self is lost, which is the definition of Dhyana.

293. The concept of 'Parinamatraya' refers to the three-fold transformation. Which of the following is NOT one of the transformations mentioned?
(A) Dharma parinama (change of form)
(B) Lakshana parinama (change of time-characteristic)
(C) Avastha parinama (change of condition)
(D) Karma parinama (change of action)

294. According to the text, what is the state of Samadhi in the context of Sanyama?
(A) The initial act of fixing the mind on an object.
(B) A state of absorption where the mind loses its own identity and only the object shines.
(C) A state where the mind is completely empty of all content.
(D) The ethical foundation required for meditation.

295. The practice of Sanyama on which of the following is said to grant knowledge of past lives?
(A) Parinamatraya
(B) The attributes of Ishwara
(C) Chitta Samskaras
(D) The external elements

Direction : Please read the following source carefully.

The Kaivalya Paada, the final section of the Yoga Sutras, discusses the nature of liberation and the advanced states leading to it. It opens by outlining five means by which Siddhis (supernatural powers) can be attained: by birth, by herbs (aushadhi), by mantra, by austerity (tapas), and by Samadhi. However, the text emphasizes that only the Siddhis achieved through Samadhi are truly valuable on the spiritual path as they are free from the karmic residue that accompanies others. A significant concept introduced here is the 'Nirman Chitta', or the artificially created mind. A yogi who has attained a high level of mastery can create these minds from their own sense of 'I-am-ness' to work out residual karma without creating new karmic bondage. The paada also classifies Karma into four types for a yogi: white (good), black (bad), a mixture of white and black, and neither white nor black, which is the karma of a liberated yogi. It further explores the concept of Vasana, the subtle subconscious tendencies or desires that perpetuate the cycle of rebirth. The culmination of the yogic path is Dharmamegha Samadhi, the "cloud of virtue" Samadhi, where the yogi loses all interest even in the highest knowledge and powers, leading to the complete cessation of Kleshas and Karmas. This state precipitates Viveka Khyati Nirupanam, the uninterrupted flow of discriminative knowledge, which finally results in Kaivalya Nirvachana, the absolute freedom and isolation of the Purusha.
Based on the above source, attempt the following five questions.

296. According to the Kaivalya Paada, which of the five means of attaining Siddhis is considered most spiritually valuable?
(A) Siddhis obtained by birth (janma).
(B) Siddhis obtained through herbs (aushadhi).
(C) Siddhis obtained through mantra.
(D) Siddhis obtained through Samadhi.

297. What is the 'Nirman Chitta' as described in the source?
(A) An artificially created mind used by a yogi to exhaust karma.
(B) The original, pure state of the mind-stuff.
(C) The mind of a person bound by Kleshas and Vasanas.
(D) A collective mind shared by a group of yogis.

298. The text categorizes the karma of a liberated yogi as which of the four types?
(A) White (shukla)
(B) Neither white nor black (ashukla-akrisna)
(C) Black (krishna)
(D) A mixture of white and black (shukla-krishna)

299. What is the ultimate state that follows Dharmamegha Samadhi, leading to complete freedom?
(A) The attainment of all Siddhis.
(B) Kaivalya Nirvachana, the absolute isolation of the Purusha.
(C) The creation of a Nirman Chitta.
(D) The accumulation of white karma.

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as a crucial bridge between the external limbs (bahiranga) and the internal limbs (antaranga). Mastery of each of these limbs yields certain perfections or powers (siddhis), such as the cessation of hostility in one's presence through perfecting non-violence, or the ability to control vital energy through Pranayama, leading to mental fitness for concentration.

Based on the above source, attempt the following five questions.

286. The five great universal vows described in the text, which are not limited by time or circumstance, are known as:
(A) Vitarka
(B) Niyama
(C) Siddhis
(D) Mahavrata

287. What method does Patanjali suggest for dealing with 'Vitarka' or negative thoughts that oppose the Yamas?
(A) Ignoring the thoughts until they disappear.
(B) Engaging in intense physical activity.
(C) Cultivating the opposite, positive thought (pratipaksha-bhavana).
(D) Surrendering the negative thoughts to Ishwara.

288. Which limb of Ashtanga Yoga is described as the conscious withdrawal of the senses and serves as a bridge between the external and internal practices?
(A) Asana
(B) Pratyahara
(C) Pranayama
(D) Dhyana

289. The source states that mastery of certain limbs can lead to 'siddhis'. What example of a siddhi is provided for perfecting non-violence?
(A) The ability to become invisible.
(B) The attainment of great physical strength.
(C) The knowledge of past and future events.
(D) The cessation of hostility in one's presence.

290. According to the source, what are the essential qualities of a yogic Asana?
(A) It must be steady and comfortable.
(B) It must be complex and challenging.
(C) It must be held for a very long duration.
(D) It must be performed with rapid breathing.

Direction : Please read the following source carefully.

The Vibhuti Paada begins by introducing the final three limbs of Ashtanga Yoga, which are entirely internal practices. Dharana is the fixing of the Chitta, or mind-stuff, onto a single point or object. When this one-pointed flow of attention becomes continuous and uninterrupted, it is called Dhyana, or meditation. The culmination of this process is Samadhi, where the mind becomes so absorbed in the object of meditation that it loses its own identity, and only the object shines forth. Patanjali groups these three internal practices—Dharana, Dhyana, and Samadhi—together under the single technical term 'Sanyama'. The practice of Sanyama, or the combined application of concentration, meditation, and absorption on various objects or principles, is the key to unlocking extraordinary knowledge and powers, known as Vibhutis or Siddhis. The text also explores the concept of Parinamatraya, the three-fold transformation that the mind and objects undergo. These are Dharma parinama (change of form), Lakshana parinama (change of time-characteristic), and Avastha parinama (change of condition). Understanding these transformations through Sanyama reveals the subtle nature of reality. Furthermore, the practice of Sanyama on one's own Chitta Samskaras (subconscious impressions) can grant knowledge of past lives.

Based on the above source, attempt the following five questions.

291. What is the collective term used for the three internal limbs of Dharana, Dhyana, and Samadhi?
(A) Parinamatraya
(B) Vibhuti
(C) Sanyama
(D) Ashtanga

292. How does the source distinguish Dhyana from Dharana?
(A) Dhyana is the continuous, uninterrupted flow of attention, evolving from Dharana.
(B) Dharana is internal, while Dhyana is external.
(C) Dhyana is fixing the mind on a point, while Dharana is the continuous flow.

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ANSWERS

1. (B) The cessation of mental modifications (Chitta Vritti Nirodha).
Patanjali defines the discipline in the second sutra as the suppression of fluctuations within the mind-stuff. This process involves restraining the five types of thoughts that usually distract consciousness from its source. Achieving this state allows the internal witness to remain in its own essential nature. It is not merely a physical exercise but a mental training focused on achieving stillness and clarity by stopping cognitive disturbances.

2. (A) Resting in one's own true nature (Svarupe avasthanam).
When the mental fluctuations are stilled, the individual consciousness resides in its fundamental state of being. This condition is described as the seer abiding in its own essence. Without this stillness, the self tends to identify with the shifting patterns of the mind. Consequently, the primary objective of the practice is to realize this inherent identity by removing the superimposed mental activities that cloud true perception.

3. (C) The mind-stuff, comprising intellect, ego, and mind.
In this philosophical framework, the term refers to the collective internal instrument consisting of the higher intellect, the sense of individuality, and the processing mind. It serves as the medium through which the external world is perceived and internal experiences are processed. Understanding this complex is crucial because its modifications are what must be controlled to achieve the ultimate goal of mental silence and spiritual liberation.

4. (D) Ekagra is the state of absolute thoughtlessness and is the final goal.
The state of one-pointedness involves focused concentration on a single object rather than the complete absence of all thoughts. While it is a highly advanced level of mental discipline, it is not the final stage of the path. The ultimate goal is the state of total restraint where even the most subtle impressions are stilled. Therefore, characterizing the one-pointed state as absolute thoughtlessness is inaccurate here.

5. (C) Pramana, Viparyaya, Vikalpa, Nidra, Smriti
These five modifications represent the entire range of mental activities that occur within the mind-stuff. They include valid cognition, erroneous perception, verbal delusion or imagination, the state of deep sleep, and memory. Each of these can be either painful or non-painful depending on how they affect the practitioner. Mastering the control over these specific patterns is the fundamental task required to achieve ultimate mental silence.

6. (A) Both Statement I and Statement II are true.
The twin pillars of practice involve a persistent effort toward stability and a simultaneous cultivation of detachment. Continued exertion helps the mind reach a state of tranquility, while non-attachment ensures that worldly desires do not pull the consciousness away from its focus. These two methods work in tandem to regulate the fluctuations of the mind, providing a balanced approach to attaining higher meditative states and realization.

7. (D) Vairagya
This practice involves the cultivation of non-attachment toward both seen and heard objects. When a practitioner still feels a pull toward material pursuits despite understanding their futility, it indicates that the sense of detachment is not yet perfected. Strengthening this quality helps to free the mind from the influence of external attractions. It is essential for neutralizing the desires that cause the mind to fluctuate.

8. (A) Kshipta
This specific state of the mind is characterized by extreme restlessness and a lack of stability. It is dominated by the quality of activity, causing the consciousness to jump constantly from one object to another. In this condition, concentration is impossible because the mind is perpetually agitated and distracted by external

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the "how and why" of one's birth is a powerful motivator for attaining final liberation from the cycle.

75. (A) Both A and R are true and R is the correct explanation of A.
The interaction between consciousness and matter is the fundamental source of pain because it leads to a false sense of identity. The changeless witness appears to experience the births, deaths, and transformations of the material world by reflecting through the mind. This entanglement causes the self to suffer from the limitations and afflictions of nature. Only by separating these two entities through discriminative discernment can the individual find permanent relief from the cycle of misery.

76. (B) The perfection of Samadhi.
Total surrender to the supreme being is presented as a direct and powerful path to achieving the highest state of absorption. By dedicating all actions and thoughts to the divine, the practitioner eliminates the ego-driven obstacles that usually hinder meditative progress. This devotion leads to the removal of mental fluctuations and facilitates the transition into deep samadhi. It is considered one of the most effective methods for reaching the ultimate goals of the eight-limbed path.

77. (C) Negative thoughts and feelings that are contrary to the principles of Yama and Niyama.
Within the context of ethical training, this term refers to harmful mental tendencies like the urge to lie, steal, or act violently. These negative inclinations arise from underlying greed, anger, or delusion and can manifest in various degrees of intensity. They are the primary obstacles to maintaining moral conduct. The practitioner must recognize these disruptive thoughts and apply the technique of contemplating their opposites to maintain mental purity and progress on the spiritual path.

78. (D) The acquisition of great vigor, energy, and vitality (Virya).
Perfection in continence or self-restraint results in the conservation and sublimation of vital energy. This internal power provides the yogi with the immense physical and mental strength required for the arduous tasks of deep meditation and spiritual inquiry. This vigor is not just physical stamina but a refined force that fuels the higher functions of the mind. It is an essential asset for anyone attempting to cross the difficult thresholds of the internal limbs of yoga.

79. (A) Disgust for one's own body and a desire for non-contact with others.
The practice of internal and external purity leads to a profound realization of the body's true nature as a temporary and inherently unclean vessel. This awareness results in a natural detachment from physical form and a lack of interest in seeking gratification through bodily contact with others. Rather than vanity, the yogi develops a focus on the purity of the mind and the self. This shift in perspective is essential for transcending sensory attachments and focusing inward.

80. (B) Satya
Truthfulness is not just about avoiding lies but also about ensuring that speech is used rightly and with control. Observing silence is a practical discipline to master the organ of speech and ensure that when one does speak, it is with purpose and integrity. This control over the tongue is a foundational aspect of moral discipline. It helps to simplify the practitioner's interactions and reduces the mental agitation caused by careless or deceptive communication.

81. (B) Niyama - Personal observances
The second limb of the path consists of internal disciplines that refine the practitioner's character and lifestyle. These include purity, contentment, austerity, self-study, and devotion. Unlike the first limb, which focuses on social interactions, these observances are directed toward personal self-regulation. They help to create the internal conditions of clarity and discipline necessary for spiritual advancement. Each observance plays a specific role in preparing the mind and body for the more advanced stages of meditation.

82. (A) Experience (Bhoga) and Liberation (Apavarga)
The entire manifest world exists solely to serve the needs of the witness. Its first purpose is to provide the self with a wide variety of sensory and mental experiences through the interactions of the three qualities. Its second and final purpose is to provide the opportunity for the self to realize its own independent nature and attain freedom.

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negligence. These distractions create agitation and prevent the practitioner from achieving one-pointed focus. Cultivating positive qualities like friendliness helps to counteract these negative states. Therefore, it serves as a supportive practice rather than a barrier to success.

18. (A) Ektattva Abhyasa
To overcome the various mental distractions and their physiological symptoms, Patanjali recommends the practice of concentrating on a single principle. This focused effort trains the mind to remain steady regardless of external or internal disturbances. By repeatedly bringing the attention back to one point, the practitioner gradually weakens the power of the obstacles. This method is foundational for developing the stability required for deeper meditation.

19. (A) P-2, Q-3, R-4, S-1
These terms describe specific obstacles that disrupt mental stability during practice. Languor refers to a lack of mental flexibility or dullness, while carelessness involves a failure to perform necessary duties. Erroneous perception leads to false views about the path or one's progress, and instability refers to the inability to maintain a state of concentration once achieved. Recognizing these specific hurdles allows the practitioner to apply the correct remedies.

20. (D) The process of purifying and tranquilizing the mind.
This concept involves various techniques designed to make the mind clear and calm. It is achieved through the cultivation of specific attitudes toward others and through various meditative focal points. A purified mind is less susceptible to the distractions caused by the obstacles and their symptoms. This tranquility is a prerequisite for achieving the higher stages of concentration and discriminative discernment mentioned throughout the text.

21. (C) Statement I is true, but Statement II is false.
The mind is purified by cultivating specific social attitudes: friendliness toward the happy, compassion for the suffering, and joy toward the virtuous. However, the correct attitude toward the non-virtuous or wicked is indifference, not toward those who are virtuous. These practices help to eliminate negative emotions like jealousy and hatred, which cause mental agitation. By maintaining these refined attitudes, the practitioner ensures a steady and peaceful inner environment.

22. (B) Regulation of prana through exhalation and retention.
One of the methods mentioned for stabilizing the mind involves the conscious control of the breath. Specifically, the practice of exhaling the breath and then holding it helps to quiet the nervous system and calm mental activity. This physiological approach directly influences the mind-stuff, making it more receptive to concentration. It is presented as one of several practical options for a yogi to achieve a tranquil state.

23. (D) The truth-filled consciousness of Samprajnata Samadhi.
This term refers to a specialized state of wisdom where the consciousness is filled with absolute truth. It arises during the highest levels of cognitive absorption when the mind is completely purified. Unlike ordinary knowledge gained through the senses or logic, this wisdom provides direct insight into the essential nature of objects. It is a critical milestone that marks the transition toward the final stages of spiritual liberation and freedom.

24. (A) Adhyatmaprasada
When the subtle stages of meditation are perfected and the mind becomes exceptionally clear, a state of inner lucidity arises. This spiritual clarity provides a profound sense of peace and direct knowledge. It is the result of the mind being free from the coloring of the three qualities of nature. This state paves the way for the arising of truth-bearing wisdom, which is essential for final discriminative discernment.

25. (A) 1, 2, and 3 only
Cognitive absorption involves focusing on a specific object and is known as seeded meditation because it contains a point of focus. It progresses through four distinct stages: analytical, reflective, blissful, and ego-oriented. While it is a necessary step, it is not the final goal of yoga, nor is it free from all modifications. It serves to refine the mind and prepare it for the ultimate state of seedless absorption.

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59. (D) Shaucha (Cleanliness)
The first limb of the eight-fold path includes five specific ethical restraints: non-violence, truthfulness, non-stealing, continence, and non-possessiveness. Cleanliness, however, is categorized under the second limb, which deals with personal observances. While both are important for purification, they serve different functions. The first group regulates social conduct and prevents harm to others, while the second group focuses on the internal and external disciplines required for the practitioner's own personal development and clarity.

60. (D) 1, 2, 3, and 4
The eight-limbed path provides a comprehensive framework for spiritual development, leading to the removal of ignorance. The first five limbs, ranging from ethical conduct to sense withdrawal, are considered external preparation. The final three limbs, involving concentration, meditation, and absorption, are internal mental practices. Sense withdrawal acts as a critical link between the external and internal stages. Together, they form a cohesive system designed to systematically refine the human consciousness toward ultimate liberation.

61. (C) The practice of Yamas universally, without being limited by class, place, time, or circumstance.
When the five ethical restraints are followed without any conditions or exceptions, they are elevated to the status of a great vow. This means the practitioner commits to non-violence and truthfulness in every situation, regardless of personal convenience or social pressure. Such an uncompromising adherence to moral principles creates an immensely powerful foundation for spiritual growth. It ensures that the yogi's mind remains undisturbed by the complexities of selective ethical behavior in daily life.

62. (D) Contemplating the opposite, positive thought when disturbed by negative ones.
This mental technique is used to counteract harmful thoughts that arise during the practice of ethical disciplines. When the mind is occupied by anger, greed, or delusion, the practitioner deliberately focuses on the opposing virtuous quality. For example, if a thought of violence occurs, one should contemplate the benefits of compassion. This systematic replacement of negative patterns with positive ones helps to stabilize the mind and reinforce the commitment to a moral path.

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63. (A) Santosha
This personal observance involves cultivating a state of satisfaction with whatever one has, without craving for more. It is an internal discipline that prevents the mind from being distracted by endless worldly desires. By accepting current circumstances and possessions, the practitioner finds a deep sense of inner peace. This contentment is described as a source of supreme happiness, as it frees the individual from the constant agitation and disappointment associated with material pursuit.

64. (A) P-2, Q-4, R-1, S-3
Perfection in each ethical restraint leads to specific extraordinary results or perfections. Non-violence causes all hostility to cease in one's presence, while truthfulness ensures that actions and their fruits are effective. Non-stealing results in all treasures appearing before the yogi, and non-possessiveness provides knowledge about the nature of one's past and future existences. these sidhis serve as indicators of the practitioner's profound alignment with the fundamental laws of nature and morality through consistent practice.

65. (B) A posture that is steady and comfortable (Sthira Sukham Asanam).
Patanjali defines the third limb of the eight-fold path not as a series of movements, but as a quality of being. A posture must be both stable and easy to maintain for a long duration. This balance ensures that the physical body does not become a source of distraction during meditation. When the effort of holding the pose is relaxed and the mind is focused on the infinite, the practitioner achieves mastery over the body.

66. (A) The yogi is no longer disturbed by the pairs of opposites (like heat/cold, pleasure/pain).
Once a practitioner achieves perfection in physical posture, the body becomes so stable and relaxed that it is no longer affected by external conditions. The dualities of nature, such as extreme temperatures or physical discomfort, cease to cause mental agitation. This physical

that prevent spiritual progress. Furthermore, it facilitates the inward withdrawal of the senses and the mind. This practice simplifies the path by providing a single point of focus that aligns the practitioner's consciousness with the highest divine reality.

35. (C) Savitarka Samprajnata
This initial stage of cognitive absorption involves focusing on a gross physical object while still being influenced by words and logical reasoning. The mind analyzes the object's form, name, and conceptual meaning. It represents the first step in training the mind to remain fixed on an external anchor. Although it involves analytical thought, it is a significant advancement over the ordinary distracted state, leading toward more refined levels of concentration.

36. (D) Nirvitarka Samapatti
In this refined state of absorption on a gross object, the mind transcends the limitations of verbal descriptions and conceptual categories. Only the essential nature of the object remains in the consciousness, as if the mind has lost its own identity and become the object itself. The confusion between the word, the meaning, and the actual object is resolved. This represents a deeper level of stillness than the initial analytical stage of concentration.

37. (C) To minimize the Kleshas and prepare the mind for Samadhi.
The yoga of action is designed to reduce the power of the five mental afflictions that cause suffering. By practicing austerity, self-study, and devotion, the seeker weakens the grip of ignorance and egoism. This systematic purification makes the mind-stuff more transparent and stable. Consequently, it creates the necessary internal conditions for the practitioner to successfully enter deep states of meditative absorption and eventually achieve final spiritual liberation.

38. (B) Tapas, Svadhyaya, Ishwarapranidhana
This three-fold path of action consists of self-discipline, the study of sacred texts, and surrender to the divine. These components work together to purify the physical and mental instruments of the practitioner. Disciplined effort burns away impurities, while introspection provides clarity of purpose. Devotional surrender helps to eliminate the ego's resistance. Together, they form a powerful preparatory practice for those seeking to advance toward the higher stages of the eight-limbed path.

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39. (C) Statement I is false, but Statement II is true.
The yoga of action is specifically prescribed for practitioners who are not yet ready for the highest levels of concentration. It is intended for those whose minds are still clouded by gross impurities and the five afflictions. This systematic approach helps to attenuate these obstacles, making the mind fit for more advanced meditative work. Those who already possess a highly purified mind follow a different, more direct path toward mental restraint.

40. (C) P-4, Q-1, R-2, S-3
Each component of the yoga of action has a specific role in the practitioner's development. Austerity involves the fire of discipline to remove impurities, while self-study includes the reflection on spiritual truths. Devotion focuses on surrendering personal agency to a higher power. Collectively, these practices are aimed at weakening the afflictions and facilitating the attainment of absorption. They represent a practical approach for aspirants to refine their internal state and spiritual focus.

41. (C) Avidya (Ignorance)
Ignorance serves as the fertile ground for the manifestation of all other afflictions. It involves mistaking the non-eternal for the eternal and the impure for the pure. This fundamental lack of awareness leads to the development of egoism, attachment, aversion, and the clinging to life. Eliminating this primary cause through discriminative discernment is necessary to dissolve the other four afflictions and achieve the goal of total liberation and peace.

42. (A) Raga
This affliction is characterized by the strong attraction or attachment that follows a pleasant experience. It is the desire to repeat or possess things that have previously provided satisfaction. This craving keeps the mind in a state of constant seeking and agitation, binding the individual to the external world. Recognizing this pattern is essential for a practitioner who wishes to

sensory inputs. It represents the most common and least disciplined level of mental functioning in humans.

9. (C) Erroneous knowledge which is later corrected.
This mental modification occurs when one perceives an object incorrectly, resulting in a false understanding of its true nature. It is knowledge that does not correspond to the actual reality of the situation and is eventually displaced by correct perception. A classic example is mistaking a rope for a snake in dim light. This type of fluctuation must be stilled to attain clarity in meditative practice.

10. (A) Asana (Posture)
The primary tools for restraining the modifications of the mind are persistent practice and detachment. While physical postures are part of the eight-limbed path, they are not categorized as the two fundamental means for achieving mental suppression in the initial sutras. The combination of effort and non-attachment provides the necessary internal environment to quiet the mind. These two principles are the foundational pillars of yoga.

11. (D) Bhavapratyaya
This type of absorption occurs naturally in beings who are born with a predisposition toward meditative states due to their efforts in previous lives. It is not dependent on specific techniques practiced in the current lifetime. Instead, it arises from the residual impressions of past spiritual accomplishments. This form of samadhi is typically associated with celestial beings or those who have nearly reached the goal before.

12. (B) Vikalpa - Wrong Knowledge
This specific modification refers to the creation of mental images based on words that do not have a corresponding physical object in reality. It is more accurately described as imagination or verbal delusion rather than simple error. Wrong knowledge is actually a different category that involves misperceiving something that does exist. Distinguishing between these subtle mental patterns is vital for a practitioner seeking to understand mental functions.

13. (A) Both A and R are true and R is the correct explanation of A.
The two primary methods for achieving mental stillness work together to create a stable consciousness. Regular and devoted effort builds the strength to keep the mind steady on a chosen object. Simultaneously, the practice of non-attachment removes the underlying motives that cause the mind to wander toward external distractions. This combined approach is effective because it addresses both the active and passive causes of fluctuations.

14. (D) Upayapratyaya
This form of absorption is achieved by human practitioners through a systematic and effortful path. It requires the cultivation of faith, energy, mindfulness, concentration, and wisdom. Unlike natural predispositions, this state is earned through rigorous and conscious application of specific spiritual disciplines. It leads the practitioner toward discriminative discernment and eventually to the highest state of liberation by systematically refining the quality of the mind.

15. (A) Ishwarapranidhana (Devotion to God)
The set of five factors required for achieving effortful absorption includes faith, vigor, mindfulness, concentration, and discernment. While devotion is a valid path to achieve the goal, it is listed as an alternative or additional method rather than one of the specific five components of this particular developmental sequence. These five qualities represent the internal psychological strengths a seeker must build to advance through the stages of samadhi.

16. (B) 1, 2, and 3 only
Successful practice must be grounded in three essential conditions to become firmly established. It requires a long duration, should be performed without interruptions, and must be accompanied by a sense of devotion or high regard. These factors ensure that the practice leaves a deep and lasting impression on the mind. However, it cannot be independent of detachment, as practice and non-attachment are interdependent tools for progress.

17. (B) Maitri (Friendliness)
Friendliness is categorized as a method for purifying the mind rather than a hindrance to progress. The actual obstacles include conditions like sickness, mental dullness, doubt, and

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51. (C) The absolute cessation of the union between the Seer and the Seen.
This term represents the state of liberation where the mistaken identification between consciousness and matter is completely dissolved. When the cause of suffering is removed, the witness returns to its essential nature, free from the influence of the three qualities of nature. This state is the ultimate goal of the yogic path. It is characterized by the total absence of pain and the end of the need for further experiences within nature.

52. (D) Unbroken discriminative discernment (Viveka Khyati).
The method to achieve the cessation of suffering is the continuous and unwavering realization of the difference between pure consciousness and the mind-stuff. This discernment allows the practitioner to see that the witness is independent of the objects it perceives. By maintaining this clear awareness, the bond of ignorance is broken. This realization is not merely intellectual but a profound, direct experience that eventually leads to the final state of absolute liberation.

53. (C) It is pure, unchanging, and absolute consciousness.
The objects of experience are characterized by the three qualities of nature and include everything from the physical elements to the subtle mind. Their inherent purpose is to serve the witness by providing both experience and the eventual opportunity for liberation. However, they are fundamentally different from pure consciousness, as they are subject to change and transformation. Absolute consciousness belongs solely to the witness, which remains the independent observer of all natural phenomena.

54. (A) Both Statement I and Statement II are true.
The witness is defined as pure consciousness that remains unchanged despite observing the transformations of the world. While it is not itself the actor or the sufferer, it experiences the world by reflecting in the intellect. Because it identifies with these reflections, it appears to be the enjoyer of pleasure and the victim of pain. Realizing this distinction is crucial for the practitioner to detach from mental modifications and return to their true nature.

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55. (D) The mistaken identification or union of the Seer with the Seen.
The fundamental cause of all human suffering is the confusion between the observer and the observed. This union occurs when the pure, independent consciousness identifies with the temporary and changing instruments of nature, such as the mind and body. This entanglement leads to the experience of pain and the cycle of birth and death. Resolving this misidentification through spiritual practice is the primary objective for those seeking permanent freedom from all misery.

56. (A) Avidya (Ignorance).
The primary reason for the mistaken identification between consciousness and matter is a fundamental lack of awareness. This ignorance causes the individual to perceive the temporary as permanent and the self as the mind-body complex. It is not an external force but an internal clouding of vision that binds the witness to the objects of experience. Removing this ignorance through the cultivation of wisdom is the only way to dissolve the bond of suffering.

57. (C) Yama, Niyama, Asana, Pranayama
The systematic eight-limbed path begins with external ethical disciplines and personal observances. These are followed by physical postures and the regulation of the life force through the breath. This specific order ensures that the practitioner builds a strong moral and physical foundation before attempting more advanced mental techniques. Each stage prepares the mind and body for the subsequent levels of concentration and meditation, leading toward the final goal of total absorption.

58. (A) Yama
The first limb of the eight-fold path focuses on ethical restraints that govern the practitioner's relationship with others and the world. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. By adhering to these principles, the yogi creates a stable social and moral environment. This ethical foundation is considered essential because it prevents the mental agitation caused by harmful actions and conflicting desires, making the mind more suitable for deeper spiritual work.

cultivate the detachment necessary for reaching higher states of mental stability.

43. (D) Asmita
This mental affliction arises when the pure consciousness of the seer is mistakenly identified with the instruments of perception, such as the mind or body. It creates a false sense of "I-am-ness" that limits the true self to temporary and changing phenomena. This ego-based identity is a significant barrier to spiritual realization because it obscures the witness's true, independent nature. Overcoming this misidentification is a key step in the process of liberation.

44. (D) 1, 2, 3, 4, and 5
The five afflictions are the fundamental causes of human suffering and the ongoing cycle of existence. They exist in various states, from dormant to fully active, and dictate the quality of one's experiences. Ignorance provides the foundation, while egoism, attachment, aversion, and the fear of death follow. These factors create the karmic impressions that lead to future births. Understanding their nature is vital for any seeker aiming to systematically remove them.

45. (C) Karmashaya
This term refers to the reservoir of latent impressions created by past actions that are motivated by the five afflictions. These impressions are stored in the mind-stuff and wait for the appropriate conditions to manifest as future experiences. This accumulation of potential results is what drives the cycle of birth and death. As long as the root afflictions exist, this storehouse continues to grow, determining the circumstances and duration of future lives.

46. (D) The fruition or ripening of past actions.
This concept describes the process by which the stored impressions of previous deeds eventually bear fruit. Just as a seed matures into a plant, actions performed under the influence of the kleshas inevitably lead to specific results. This ripening determines the type of birth, the length of life, and the nature of one's experiences in subsequent existences. Understanding this law of cause and effect is central to the ethical and spiritual framework of yoga.

47. (A) Jati (species of birth), Ayus (lifespan), and Bhoga (experiences).
The ripening of the storehouse of actions manifests in three specific ways for the individual. First, it determines the particular species or social condition of the next birth. Second, it dictates the chronological length of that life. Finally, it results in the specific mixture of pleasant and painful experiences the individual will encounter. These outcomes are the direct result of the quality of actions performed in previous states of existence.

48. (A) Both A and R are true and R is the correct explanation of A.
A person of high spiritual discrimination perceives even pleasurable experiences as ultimately painful. This is because they recognize that pleasure is temporary, leads to new cravings, and is followed by the anxiety of loss. Furthermore, the inherent conflict between the changing qualities of nature and the presence of past impressions creates a continuous underlying state of dissatisfaction. Therefore, the wise seek to transcend all worldly experiences to find true and lasting peace.

49. (B) Heya
Within the four-fold framework of suffering, this term identifies the pain that has not yet arrived but is to be avoided. Since past suffering is gone and present suffering is already being experienced, the focus of the practitioner is on preventing future misery. This is achieved by removing the underlying causes that lead to the manifestation of pain. Identifying what needs to be avoided is the first step toward achieving absolute freedom.

50. (A) The cause of suffering, which is the union of Purusha and Prakriti.
The root cause of all misery is identified as the mistaken identification between the pure consciousness of the witness and the objects of experience. This union allows the changeless self to become entangled in the ever-shifting qualities of nature. Because of this entanglement, the self experiences the fluctuations of the mind and body as its own. Eliminating this fundamental confusion is the key to stopping the cycle of future suffering.

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resilience is a crucial step because it allows the seeker to remain in deep meditation for extended periods without being pulled back into bodily awareness. It marks the successful preparation for breath control.

67. (A) Both Statement I and Statement II are true.
Breath control involves the regulation of inhalation, exhalation, and retention to manage the flow of vital energy. According to the systematic path, this practice should be undertaken only after the practitioner has achieved a steady and comfortable posture. Proper control of the life force helps to quiet the mind and prepare it for concentration. This sequence ensures that the practitioner is physically stable enough to handle the subtle internal changes produced by regulated breathing.

68. (D) Dharana
The practice of breath control has a specific purifying effect on the mind. It thins the veil of ignorance that obscures the inner light of clarity and wisdom. As this covering is removed, the mind becomes exceptionally steady and capable of focused concentration. This fitness for one-pointedness is the essential prerequisite for entering the internal limbs of the path. Thus, regulating the life force through the breath serves as the final preparation for deep mental work.

69. (C) The control and withdrawal of the senses from their respective objects.
The fifth limb of the path involves the conscious withdrawal of the sensory organs from the external world. In this state, the senses no longer follow their objects but instead imitate the nature of the stilled mind. This practice prevents external distractions from reaching the consciousness, creating a state of internal focus. It acts as the bridge between the external disciplines and the purely internal stages of concentration, meditation, and total absorption.

70. (B) Supreme mastery over the sense organs.
When sense withdrawal is perfected, the practitioner gains complete control over their sensory faculties. The senses no longer pull the mind toward external attractions or aversions against the yogi's will. This supreme mastery is essential for deep meditation because it ensures that the internal state remains undisturbed by environmental stimuli. It represents the highest level of sensory discipline, allowing the practitioner to focus entirely on the internal objects of concentration without interference.

71. (D) Dvesha
This mental affliction is defined as the aversion or hatred that follows a painful experience. It is the deep-seated desire to avoid things or people associated with suffering. Like attachment, it keeps the mind in a state of agitation and prevents clarity. Recognizing and overcoming this tendency to push away unpleasant things is a necessary part of the purification process. It allows the practitioner to maintain an even and peaceful mind regardless of circumstances.

72. (C) 1, 2, and 3 only
The manifest world is composed of three fundamental qualities and exists in four different states, ranging from specific elements to the unmanifest primary cause. While these qualities serve the witness, the witness itself is not the cause of their manifestation. Instead, the interaction between consciousness and matter is what drives the evolutionary process. Understanding these layers of reality helps the practitioner to differentiate between the changing world of nature and the eternal, unchanging witness.

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73. (C) The Seer is only the power of seeing, pure consciousness.
The witness is described as the absolute power of awareness, which remains pure and unmodified. Although it perceives the world through the reflections in the mind, it does not actually change its nature. It is not an object that can be seen but the subject that makes all seeing possible. Recognizing the witness as independent of the mental instruments is the central goal of the path. This realization breaks the false identification that causes suffering.

74. (A) Knowledge of past and future lives.
When a practitioner perfectly adheres to the principle of non-possessiveness, they lose the desire to accumulate things for the future. This total freedom from worldly attachments allows the mind to become exceptionally clear and insightful. As a result, the yogi gains a profound understanding of the chain of cause and effect across multiple existences. This insight into

26. (A) Mental cessation with only samskaras remaining.
This advanced state occurs when all mental modifications have been stilled through supreme detachment. In this condition, no cognitive activity remains, and the mind is characterized only by the presence of latent impressions. It follows the perfection of cognitive absorption and represents the threshold of total liberation. Here, the practitioner has transcended the use of any object for concentration, leading toward the final dissolution of the mind's functions.

27. (D) Sabeeja has a seed; Nirbeeja is seedless.
The primary distinction lies in whether the state of concentration relies on an object or "seed" for focus. Seeded absorption uses gross or subtle objects, including the sense of individuality, to anchor the mind. In contrast, the seedless state is achieved when all modifications, including the seed itself, are stilled. This transition marks the move from refined mental activity to the total cessation of the mind's involvement with nature.

28. (A) Both A and R are true and R is the correct explanation of A.
Seedless absorption is characterized by the total suppression of all mental modifications and their underlying impressions. In this state, the potential for future mental fluctuations is eliminated because the seeds of past actions are neutralized. This level of stillness is the highest goal as it leads directly to absolute freedom. Without any seeds to sprout into new thoughts or experiences, the consciousness is finally liberated from the cycle of nature.

29. (C) Samapatti
This term describes a state of total cognitive absorption where the mind becomes completely identified with the object of focus. Just as a transparent crystal takes on the color of whatever is placed near it, the purified mind assumes the form and qualities of the object it contemplates. This process involves the subject, the object, and the act of knowing all becoming unified. It is a fundamental mechanic of deep meditation.

30. (D) Samapatti is cognitive absorption; Samadhi is the overall state.
While closely related, these terms highlight different aspects of the meditative experience. One refers specifically to the process of the mind assuming the form of the object of concentration. The other is a more general term for the various levels of meditative absorption and the final goal of stillness. Understanding this distinction helps in grasping how the mind interacts with objects during the systematic progression of deep mental focus and restraint.

31. (D) 1, 2, 3, and 4
This supreme being is described as a distinct consciousness that remains forever free from afflictions, actions, their consequences, and latent impressions. Furthermore, this entity is identified as the ultimate source of knowledge and the teacher of even the most ancient spiritual masters. Unlike individual souls, this being is never bound by the limitations of time or ignorance. These attributes define the unique status of the divine within this philosophical system.

32. (B) Aum (Pranava)
The sacred sound is designated as the verbal symbol for the supreme being. Chanting this syllable while contemplating its profound meaning is recommended as a way to achieve mental focus and remove obstacles. It serves as a direct link between the practitioner and the divine consciousness. This practice helps to turn the attention inward and quiet the modifications of the mind, facilitating the progress toward the higher goals of yoga.

33. (B) Devotional surrender of action fruits to Ishwara.
This practice involves the total dedication of one's actions and their outcomes to the supreme being. It is not merely a ritualistic performance but a deep internal attitude of surrender and lack of ego. By offering everything to the divine, the practitioner reduces personal attachment and the burden of karma. This path is presented as a highly effective and direct way to achieve the state of meditative absorption.

34. (A) Removing obstacles and turning consciousness inward.
The repetitive chanting of the sacred syllable, combined with deep reflection on its significance, has a specific transformative effect. It helps to dissolve the mental and physical hindrances

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Thus, nature is both the field of play and the means of escape for the conscious self.

83. (C) 4, 2, 3, 1, 5
The systematic progression of the path moves from external physical stability to internal mental absorption. After mastering a steady posture, the practitioner learns to withdraw the senses from external objects. This sets the stage for fixing the mind on a single point. Once this focus becomes continuous, it transforms into meditation. Finally, when the meditator's self-identity is lost in the object, the state of total absorption is reached. This sequence ensures a gradual refinement of consciousness.

84. (D) Dharana
This sixth limb involves the initial effort to bind the mind to a specific location or object, whether internal or external. It is the practice of repeatedly bringing the attention back to the chosen point of focus whenever it wanders. This discipline trains the mind's ability to remain steady and one-pointed. It serves as the essential foundation for the subsequent stage of continuous meditation. Successful practice here marks the beginning of the internal limbs of the path.

85. (C) The uninterrupted and continuous flow of cognition towards the object of concentration.
This seventh limb is defined by the quality of continuity in mental focus. Unlike the initial stage of concentration, which involves effort and distraction, this state is a steady stream of awareness directed at the chosen object. It is like the smooth flow of oil from one vessel to another. This sustained mental focus deepens the practitioner's connection with the object and prepares the consciousness for the final stage of total absorption where the self-identity dissolves.

86. (B) Samadhi
In this final stage of the eight-fold path, the mental focus becomes so intense that the awareness of the self as the meditator disappears. Only the object of meditation shines forth in its essential form, as if the mind has become completely hollowed out. The subject and the act of knowing merge into the object. This state of total absorption is the culmination of the meditative process and leads toward final discriminative discernment and absolute spiritual freedom.

87. (D) Dharana, Dhyana, Samadhi
The integration of concentration, meditation, and total absorption on a single object constitutes this powerful mental tool. When these three internal limbs are practiced consecutively, the practitioner gains profound insight and mastery over the object of focus. This combined practice is essential for attaining various supernatural powers and higher wisdom. It represents the pinnacle of the eight-limbed path, focusing specifically on the internal aspects of yoga. Success here allows for the direct perception of subtle realities.

88. (A) Both Statement I and Statement II are true.
The term refers to the simultaneous application of the three highest stages of the eight-fold path on one object. These practices are considered internal because they deal directly with the mind, whereas the first five limbs involve external discipline, physical body, and breath. This distinction highlights the shift from preparatory work to the actual transformative power of deep meditative absorption. Perfecting this internal process is what leads to the manifestation of extraordinary knowledge and spiritual perfections.

89. (C) The shining forth of prajna (higher consciousness or wisdom).
Mastery over the combined practice of concentration, meditation, and absorption leads to the arising of a superior light of knowledge. This wisdom provides direct and clear insight into the true nature of any object or principle upon which it is directed. It is not limited by the ordinary processes of logic or sensory perception. This clarity is a critical milestone that allows the yogi to progress toward the highest levels of discriminative discernment and final liberation.

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90. (A) Dharma, Lakshana, and Avastha Parinama
The theory of transformation explains how objects change over time in three distinct ways. These include changes in the property or form of the substance, changes in the temporal characteristic from future to present or past, and changes in the overall condition or state. Understanding these three transformations allows the practitioner to grasp the underlying continuity of nature despite its constant shifting appearance. This knowledge is fundamental for performing meditative analysis on the manifest world.

the journey, not the definition of final spiritual liberation itself.

138. (A) All treasures and wealth naturally come to the yogi.
When a practitioner perfectly adheres to the ethical discipline of not stealing, even in thought, they align themselves with the fundamental integrity of nature. As a result of this profound honesty and lack of greed, all riches and treasures manifest before them. This extraordinary result serves as an indicator of the yogi's internal purity and harmony. It is one of the various perfections that arise from the uncompromising practice of the first limb of the eight-fold path.

139. (D) The effect of Pranayama as described by Patanjali.
The practice of regulating the life force through the breath has the specific consequence of thinning the veil of mental impurities. This purification process reveals the inner clarity of the mind, which was previously obscured by the heavy qualities of dullness and activity. Consequently, the mind becomes exceptionally fit for the next stage of concentration. This illustrates how the physical and energetic disciplines of the path directly facilitate the more advanced mental and spiritual stages of the journey.

140. (B) Pratyahara
This fifth limb of the path involves the mastery of the sensory organs by withdrawing them from external objects. When perfected, the senses no longer respond to environmental stimuli but instead follow the stilled state of the mind. This allows the practitioner to remain focused and undisturbed even in chaotic surroundings. This supreme control over sensory input is essential for the transition into the purely internal stages of meditation. It represents a significant level of mental and sensory discipline.

141. (C) Sanyama
The sequential integration of concentration, meditation, and total absorption on a single object is known as this unified mental process. It is the most powerful tool for gaining extraordinary knowledge and perfections. By focusing these three internal limbs together, the practitioner can perceive the subtle essence and temporal changes of any object or principle. This unified practice is what allows the light of higher wisdom to shine forth, leading eventually to the highest levels of spiritual insight.

142. (D) The body becomes extremely light, and the yogi can levitate or walk on water.
By directing deep meditative focus toward the specific vital air responsible for the upward movement of energy, the practitioner gains control over the body's weight and relationship with external elements. This mastery results in the ability to move through space or walk on surfaces like water or thorns without contact. This extraordinary power is one of the many perfections that arise from understanding and manipulating the subtle energetic functions of the human system through the unified practice of concentration.

143. (A) The ability to create wealth out of thin air.
The various perfections listed in the text include extraordinary knowledge of the past, future, and other people's minds, as well as physical transformations like invisibility or lightness. However, the direct creation of material wealth as a supernatural power is not mentioned among these specific results. The focus of the perfections is on gaining profound insight into the laws of nature and the human system, rather than fulfilling worldly desires for material possessions or financial gain.

144. (B) Shukla-Krishna (Mixed)
Most human actions fall into the category of being a mixture of good and bad qualities. These deeds are motivated by a combination of virtuous and selfish intentions, resulting in a corresponding mix of pleasant and painful outcomes. This mixed karma is what keeps most individuals bound to the ongoing cycle of birth and death, as they must experience the results of their previous actions. Only the specialized action of a perfected practitioner transcends this dualistic karmic classification.

145. (B) Vasanas are the deepest tendencies that activate the Karmashaya, leading to Smriti (memory) and action.
These three concepts form a continuous chain that drives human behavior and experience. The beginningless tendencies of the psyche provide the motivation and structure for the storage of

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99. (C) On the pratyaya (content/idea) in the mind.
By directing meditative focus onto the mental content or ideas present in another person's mind-stuff, the yogi can gain direct knowledge of their thoughts. However, this insight usually extends only to the thoughts themselves, not the underlying motivations or supporting factors, unless further focus is applied. This ability demonstrates the interconnectedness of mental phenomena and the capacity of a stilled consciousness to perceive the subtle modifications occurring within the minds of other living beings.

100. (D) 1, 2, 3, and 4
Various extraordinary insights are achieved by focusing meditative power on specific celestial and anatomical points. Concentration on the sun reveals knowledge of the cosmic regions, while focusing on the moon and the pole star provides understanding of the arrangements and movements of the stars. Additionally, focus on the navel center yields complete knowledge of the body's internal structure. These perfections highlight the yogi's ability to gain profound knowledge of both the macrocosm and the microcosm.

101. (C) The form of the body, by suspending its perceptibility.
The ability to become unseen is achieved by directing meditative focus on the physical form of the body and breaking the connection between its appearance and the eyes of others. By suspending the quality of perceptibility, the yogi's body no longer reflects light in a way that can be processed by sensory organs. This extraordinary power demonstrates the yogi's mastery over the physical elements and the fundamental laws of perception that govern how objects are observed in the world.

102. (C) P-2, Q-1, R-3, S-4
Specific anatomical focal points yield different results when subjected to deep meditative focus. Concentration on the throat pit eliminates hunger and thirst, while focus on the tortoise-shaped channel brings immobility and steadiness to the body. Directing attention to the light in the head allows the practitioner to see perfected beings, and focus on the heart provides deep insight into the nature of the mind itself. These techniques illustrate the systematic internal exploration of the human system.

103. (D) Ekagrata Parinama
This mental transformation occurs when the mind moves toward a state of complete one-pointedness. It is characterized by the subsiding of distracting impressions and the simultaneous arising of focused, steady impressions on a single object. In this state, the mind's tendency to wander is significantly reduced. This is a crucial stage in the development of meditative depth, as it provides the stability needed for the higher levels of concentration and ultimate discriminative discernment.

104. (A) The flow of the mind becoming calm by the influence of moments of cessation.
This transformation refers to the process where the moments of mental restraint begin to outweigh the moments of mental fluctuation. As the impressions of suppression become stronger and more frequent, the mind develops a calm and steady flow. This condition represents a high level of mental discipline where the consciousness is less likely to be disturbed by external or internal triggers. It is the result of continuous and successful effort in restraining modifications.

105. (C) Statement I is true, but Statement II is false.
While advanced meditative techniques naturally result in extraordinary powers, they are viewed as potential pitfalls rather than goals to be advertised. Seeking or displaying these abilities to gain fame or followers is strongly discouraged because it reinforces the ego and distracts from the ultimate objective of liberation. The practitioner is advised to remain humble and indifferent to such powers to ensure they do not become new sources of attachment and karmic bondage.

106. (A) Kaivalya Paada
The fourth and final section of the text is dedicated to the ultimate state of absolute freedom and spiritual independence. It explores the nature of consciousness after it has been completely liberated from the influence of the three qualities of nature. This section also discusses the origin of mental impressions, the nature of time, and the final dissolution of the mind's purpose. It provides the philosophical and practical conclusion to the systematic path of yoga.

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restraint of mental modifications, which is the definition of the meditative goal. Finally, when this restraint is perfected and ignorance is dissolved, the practitioner reaches the ultimate state of absolute freedom. This logical sequence moves from external preparatory actions to the final realization of the self's independent nature.

123. (C) All of the above
The text identifies nine specific mental and physical conditions that act as obstacles to spiritual progress. These include sickness, mental dullness, doubt, negligence, laziness, and sensuality. These hindrances cause distraction and prevent the mind from achieving the stability required for meditation. They are accompanied by symptoms like pain and despair. Overcoming these various distractions through focused practice and devotion is a primary task for the yogi to ensure a steady path toward mental silence.

124. (B) Vikshipta
This state of the mind-stuff is characterized by occasional periods of focus amidst general distraction. It is superior to the completely restless or dull states because it contains the potential for sustained concentration. In this condition, the mind begins to move toward a one-pointed focus, although it is still frequently pulled away by external attractions. It is the stage where most serious practitioners begin their training, using disciplined effort to gradually increase the duration of focus.

125. (C) Hearing the phrase "the son of a barren woman" which has no real-world object.
This specific mental modification occurs when a person understands a concept through words even though the concept does not exist in the physical world. It is a form of imagination or verbal delusion where the mind processes a linguistic construct that lacks a corresponding reality. This is different from erroneous perception, where an existing object is misidentified. Recognizing these subtle differences in mental activity helps the practitioner to understand how words can create unnecessary mental fluctuations.

126. (D) Styana
This particular obstacle is defined as a lack of mental flexibility or a state of inner dullness that prevents any effort toward concentration. It is not a physical tiredness but a psychological barrier where the mind feels incapable of work. This condition makes it impossible for the practitioner to follow the prescribed disciplines. Recognizing this state of languor is important so that the correct remedies, such as invigorated practice or devotion, can be applied to restore mental readiness.

127. (A) Vitaraga-vishayam va chittam
One of the methods for purifying and stabilizing the mind is to meditate on the consciousness of a person who has attained a high state of non-attachment. By focusing on the mental state of a great sage or enlightened being, the practitioner's own mind begins to reflect those calm and passionless qualities. This technique leverages the principle that the mind takes on the qualities of its object. It provides a living example of mental peace to follow.

128. (B) Gross objects
These two stages of cognitive absorption deal with the initial concentration on physical or external objects. The first includes analytical thought involving words and concepts, while the second transcends these mental labels to perceive the object's essential nature directly. Both are part of the broader process of training the mind to remain fixed on a tangible anchor. Mastery over these gross levels of concentration is a necessary prerequisite for progressing to the more refined levels of meditation.

129. (B) Subtle objects (Tanmatras)
These stages of meditative absorption focus on the subtle underlying elements of nature, such as the sensory potentials or the mind itself. The process moves from reflective analysis involving time and space to a state of pure perception of the subtle essence. This transition represents a significant refinement of the mind's capabilities. By focusing on the subtle causes of the physical world, the practitioner gains deeper insights into the structure of reality and the nature of consciousness.

130. (A) Both Statement I and Statement II are true.
Seeded absorption is so named because it still relies on an object or "seed" to maintain focus, which leaves behind latent impressions. On the

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115. (C) The subliminal activators or deep-rooted tendencies that give rise to samskaras and memories.
These are the powerful, deep-seated latent tendencies that drive the human psyche and the cycle of existence. They are the subtle inclinations that lead to the formation of memories and determine how an individual reacts to various stimuli. These tendencies are carried over from lifetime to lifetime and are what give continuity to the personality across different births. Eradicating these root activators is essential for stopping the modifications of the mind and attaining final freedom.

116. (A) Both A and R are true and R is the correct explanation of A.
The deep-rooted tendencies of the mind are described as having no beginning because the basic instinct for self-preservation and the desire to live are eternal qualities within the world of nature. These tendencies are continuously reinforced and carried forward through the chain of cause and effect across countless lifetimes. This beginningless nature explains why they are so difficult to remove. Only the highest level of discriminative discernment can finally dissolve these ancient patterns of the consciousness.

117. (C) The complete cessation of Kleshas and Karmas.
When a practitioner achieves the highest state of meditative absorption, characterized by a rain-cloud of virtue, the fundamental afflictions and all remaining karmic results are totally extinguished. This state represents the final purification of the consciousness, where all binding influences of nature are removed. The practitioner is no longer subject to the fluctuations caused by ignorance, egoism, or the ripening of past actions. This total cessation is the immediate precursor to the state of absolute freedom.

118. (B) It showers the 'rain cloud of dharma' (virtue/truth), leading to liberation.
This specialized state of absorption is named for its ability to provide an abundance of highest knowledge and virtue. Just as a rain-cloud pours down water, this samadhi showers the practitioner with profound insights that wash away the remaining traces of ignorance and desire. It arises when the seeker is detached even from the most refined levels of meditative discernment. This abundance of truth marks the transition from the seeded state to the final seedless state.

119. (D) Having fulfilled their purpose, they resolve back into their cause (Prakriti).
The three fundamental qualities of nature exist solely to provide experience and liberation to the conscious witness. Once the practitioner has attained the highest wisdom and absolute freedom, the work of these qualities is complete. Therefore, they lose their reason for being active and return to their original unmanifest state. This marks the end of the evolutionary cycle for that particular individual, as consciousness now stands alone in its own essential and independent nature.

120. (A) The uninterrupted flow of discriminative discernment between Purusha and Prakriti.
This term refers to the constant and clear realization of the difference between pure consciousness and the mind-stuff. It is the final and most powerful mental tool for achieving liberation. When this discernment becomes steady and unbroken, it dissolves the fundamental ignorance that binds the self to nature. This realization allows the practitioner to see that all experiences belong to nature, while the witness remains independent. It is the key that unlocks the door to absolute freedom.

121. (C) The establishment of the Power of Consciousness (Chiti-shakti) in its own true nature.
Absolute liberation is defined as the state where pure consciousness is no longer identified with the objects of nature. It occurs when the fundamental qualities of nature have finished their purpose and returned to their cause. In this condition, the witness stands in its own essential purity and independence, free from all modifications and suffering. It is not a union with another entity but the realization of the self's inherent and eternal autonomy and light.

122. (A) 1, 3, 2, 4
The journey begins with the yoga of action to purify the mind, followed by the systematic eight-limbed path to build moral and mental strength. These practices lead to the actual

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107. (D) Birth, Herbs, Mantra, Tapas, and Samadhi
There are five distinct ways through which extraordinary perfections can manifest in an individual. Some are born with these abilities due to past efforts, while others gain them through specific medicines, sacred sounds, or intense self-discipline. The most significant and superior method, however, is through the state of total meditative absorption. These various means illustrate that while the results may appear similar, the source and the spiritual impact of the powers can differ greatly.

108. (B) A result of meritorious deeds from a past life.
Extraordinary abilities that are present from the moment of birth are attributed to the spiritual accomplishments of a previous existence. The latent impressions from past efforts carry over into the current life, allowing the individual to manifest certain powers without apparent effort in the present. This concept reinforces the idea of karmic continuity across different lifetimes. It suggests that spiritual progress is never lost and serves as the foundation for the next stage of evolution.

109. (C) Samadhi
Among the five means of attaining extraordinary powers, the state of total meditative absorption is considered the most superior. This is because perfections gained through this method are free from egoism and do not generate new binding karmic impressions. Unlike powers gained through external aids or birth, those arising from deep meditation are the direct result of refined consciousness. They represent the highest level of spiritual achievement and are most conducive to reaching the ultimate goal of liberation.

110. (D) Artificially created minds projected by a yogi's consciousness.
Highly advanced practitioners possess the ability to project multiple mental units from their own ego-sense. These secondary minds are created to allow the yogi to experience and exhaust various karmas simultaneously in different forms. This extraordinary capability demonstrates the power of consciousness over the mind-stuff. While these projected minds perform actions, they are temporary and remain under the direction of the original consciousness of the yogi. It is a specialized manifestation of advanced power.

111. (A) The original, natural mind (Chitta) of the yogi.
When a practitioner creates multiple projected mental units, there is a single primary consciousness that serves as the source and director of all of them. This original mind coordinates the activities of the secondary minds, ensuring they serve the intended purpose of exhausting karmic debts. Despite the multiplicity of appearances, the underlying unity of the yogi's consciousness remains intact. This centralized control is what allows for the coherent management of several different experiences at once.

112. (B) They are free from the deposit of karmic impressions (ashaya).
The primary reason for the superiority of meditative perfections is their lack of binding influence. Actions and experiences that arise from the highest state of absorption do not leave behind the latent impressions that usually drive the cycle of birth and death. While powers gained through herbs or birth are still tied to the qualities of nature, those born of meditation are pure and ego-free. They facilitate the journey toward liberation rather than creating new attachments.

113. (B) Nishkama (Action without desire)
The text classifies actions into four categories based on their ethical quality and karmic impact. Ordinary actions can be white, black, or a mixture of both. However, the actions of a perfected practitioner fall into a fourth category that is neither white nor black. While "action without desire" is a common concept in other traditions, it is not listed as one of these four specific technical categories in this particular framework. Understanding these classifications helps in analyzing karmic consequences.

114. (A) No karmic fruit, thus not perpetuating the cycle of birth and death.
The actions of an advanced yogi are performed with such high levels of detachment and ego-freedom that they do not generate any future results. Because these deeds are neither virtuous in a worldly sense nor harmful, they do not add to the reservoir of latent impressions. Consequently, they do not create the necessity for future births to experience their fruits. This specialized category of action is a critical milestone on the path toward absolute liberation and spiritual independence.

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other hand, the highest form of absorption is achieved through the total absence of craving even for the most refined qualities of nature. This supreme detachment leads to the total cessation of all mental modifications. Both stages are critical milestones in the systematic journey from ordinary distracted awareness to absolute spiritual independence and freedom.

131. (C) Ishwara is not influenced by the reservoir of latent karmic impressions.
This supreme divine entity is uniquely defined as being eternally free from the storage of past actions and their potential results. Unlike individual souls, whose lives are determined by the ripening of previous deeds, this being remains untouched by the binding influence of karma. This complete independence ensures that the divine consciousness is always pure and unconditioned. It is this unique status that makes this entity a perfect source of guidance and a teacher of all spiritual masters.

132. (D) The study of sacred texts and introspection.
This component of the yoga of action involves the regular reading of spiritual scriptures and the repetition of sacred sounds. It is not merely an intellectual exercise but a process of self-reflection that leads to a deeper understanding of one's own nature. This practice helps to clarify the path and aligns the practitioner's mind with higher truths. Combined with discipline and devotion, it serves as a powerful tool for purifying the mind and weakening the afflictions.

133. (C) The pure as impure, the painful as pleasurable, the non-Self as Self, and the non-eternal as eternal.
Fundamental ignorance is defined by these four primary errors of perception. It is the root cause of all suffering because it leads the individual to value temporary and painful things as if they were permanent and satisfying. Furthermore, it causes the witness to identify with the mind and body. This deep-seated confusion provides the foundation for all other afflictions like egoism and attachment. Overcoming this ignorance through discriminative discernment is the only way to attain final liberation.

134. (B) Abhinivesha
This mental affliction refers to the powerful, instinctive clinging to life and the profound fear of death. It is present in all living beings, from the simplest creatures to the most learned scholars, as a result of experiences in countless previous lives. This automatic survival drive is a deep-seated habit of the consciousness that keeps the individual bound to physical existence. Recognizing its pervasive nature is necessary for a practitioner who seeks to transcend the identification with the body.

135. (D) Because they understand that pleasure is temporary and leads to craving and eventual pain (Parinama-dukha).
A person of high spiritual discrimination sees the hidden misery in worldly happiness. They realize that pleasure is fleeting and inevitably followed by the pain of its loss or the agitation of new desires. Furthermore, the constant change within nature and the presence of past impressions create an underlying state of dissatisfaction. Because they recognize these patterns, the wise view all worldly experiences as inherently flawed and seek the permanent peace that lies beyond nature's dualities.

136. (D) 4
Within the four-fold framework of suffering, the means of cessation corresponds to the unwavering practice of discriminative knowledge. This realization of the difference between pure consciousness and the mind-stuff is the specific tool that dissolves ignorance and ends suffering. It acts as the "medicine" that cures the "disease" of worldly existence. This continuous awareness is the final achievement of the eight-limbed path, directly leading to the state of absolute spiritual freedom and independence from nature.

137. (C) In the state of Kaivalya, the Purusha gains mastery over the Gunas.
The ultimate state of liberation is characterized by the witness standing in its own nature after the qualities of nature have finished their work. These qualities resolve back into their original unmanifest state, rather than being controlled by the witness. This distinction is important because the witness is eternally independent and does not actually interact with or govern nature. Mastery over nature is a secondary power attained during

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91. (D) Dharma Parinama (Transformation of form/ property)
This type of change occurs when a substance takes on a new form or property while the underlying material remains the same. When clay is shaped into a pot, its essential nature as clay does not change, but its specific manifestation does. This is the transformation of the external attribute. Recognizing this allows the yogi to see the relationship between the permanent cause and the temporary effect in all physical and mental phenomena during deep contemplation.

92. (B) Lakshana Parinama
This transformation deals with the temporal aspect of an object as it moves through the stages of time. An object or characteristic exists first in the future, then manifests in the present, and finally recedes into the past. This shift in the temporal characteristic happens while the object's form remains the same. By focusing on this process, the yogi can understand the nature of time and the way objects exist across different points on the timeline.

93. (C) Avastha Parinama
This final type of transformation refers to the change in the condition or state of an object as it ages or undergoes subtle shifts within its current form. For example, a new pot gradually becomes old through constant wear. This is a change in the intensity or state of the existing characteristic over time. Contemplating these subtle shifts in condition helps the practitioner to perceive the continuous flow of change that characterizes all aspects of nature.

94. (A) Both A and R are true and R is the correct explanation of A.
By applying deep meditative focus to the three types of transformation, the practitioner gains insight into the entire timeline of an object. Understanding how properties, temporal characteristics, and conditions shift allows the yogi to perceive what was in the past and what will manifest in the future. This extraordinary knowledge arises from a profound mastery of the laws of nature. It demonstrates the power of internal mental discipline over the limitations of ordinary temporal perception.

95. (A) Samskaras
These are the deep-seated mental impressions left behind by every action, thought, and experience. They reside in the mind-stuff and act as the seeds for future mental modifications and behaviors. These latent tendencies influence how a person perceives and reacts to the world. As long as these impressions exist, the mind continues to fluctuate and generate new experiences. Purifying and eventually dissolving these impressions is a central task in the process of achieving final liberation.

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96. (B) Knowledge of previous births.
By directing deep meditative focus toward the latent impressions stored in the mind, the practitioner can trace them back to their origins. This process reveals the chain of cause and effect that spans multiple lifetimes. The yogi gains direct insight into the specific experiences and actions from past existences that have shaped their current internal state. This knowledge serves to confirm the continuity of consciousness and the reality of the laws governing karmic accumulation and fruition.

97. (B) They are obstacles to the highest Samadhi (Kaivalya) if one becomes attached to them.
Although extraordinary powers arise naturally from advanced practice, they are not the ultimate goal. In fact, if a practitioner becomes fascinated or attached to these abilities, they become significant hindrances to final liberation. While they may appear as perfections in the worldly sense, they are distractions that pull the consciousness back into the realm of nature and ego. The wise practitioner acknowledges them but remains focused on the goal of absolute stillness and spiritual freedom.

98. (A) Divine hearing
By focusing the combined power of concentration, meditation, and absorption on the relationship between the sense of hearing and the element of space, the yogi develops a supernatural auditory faculty. This allows them to hear sounds that are beyond the range of ordinary human perception, including celestial sounds or distant communications. This siddhi illustrates how mastering the interaction between the senses and their elemental mediums leads to the manifestation of extraordinary sensory capabilities and profound insights.

karmic impressions. When these impressions are triggered, they manifest as memories and current mental modifications, which then lead to new actions. This cycle reinforces the existing tendencies and adds to the reservoir of potential results. Breaking this interconnected loop is a primary goal of the systematic practice of yoga.

146. (A) Established in its own essential nature.
In the final state of absolute liberation, pure consciousness is no longer identified with the fluctuations of the mind or the objects of the world. It stands independent and pure, free from the influence of the three fundamental qualities of nature. This condition is not a change in the self's nature but a return to its original and eternal status. It is the end of all suffering and the realization of the witness's total autonomy and inherent clarity.

147. (A) 4, 2, 1, 3
Cognitive absorption progresses through a specific hierarchy of refinement. It begins with focus on gross objects using analytical logic, then moves to subtle objects through reflective thought. The practice then matures into a state of pure bliss and finally reaches the subtle sense of individual existence. This systematic sequence helps the practitioner to gradually detach from the external world and the internal mental instruments, leading toward the final stage of total mental cessation and liberation.

148. (D) A state of being tossed about by rajas, completely restless and agitated.
This initial state of the mind-stuff is dominated by the quality of activity and passion. The consciousness is constantly moving from one sensory object to another, driven by desires and external attractions. In this condition, there is no stability or capacity for concentration. It is the most common state of the undisciplined mind, where thoughts and emotions are scattered and unstable. Overcoming this agitation is the first major step in the journey toward achieving mental stillness.

149. (C) Vikalpa
This mental modification occurs when someone accepts a concept based on verbal descriptions despite the absence of a corresponding real-world object. It is a process of imagination where the mind constructs a reality out of words alone. This is distinct from valid knowledge or memory because the focus is on a linguistic entity that has no physical existence. Recognizing this type of modification helps the practitioner to understand how the mind can be misled by abstract thoughts and descriptions.

150. (A) 1 and 3 only
The fundamental tools for mental restraint are persistent practice and non-attachment. These methods work together with the systematic eight-limbed path to remove the root causes of human suffering. While preparation for absorption is important, the unified internal practice of concentration, meditation, and absorption is a more advanced stage than the ethical foundations. Understanding these relationships is crucial for navigating the various levels of practice and theory presented throughout the text to achieve the final goal of liberation.

151. (D) Bhrantidarshana (Erroneous Perception)
Among the various hindrances to spiritual progress, this specific obstacle involves holding false views or having incorrect perceptions about the path and one's own advancement. It leads to confusion and can cause the practitioner to lose their way or become discouraged. Unlike positive qualities like contentment or energy, these obstacles create mental agitation and prevent the mind from achieving one-pointed focus. Identifying and correcting such false perceptions is essential for maintaining steady progress toward mental silence and clarity.

152. (A) Achieving Chitta-prasadanam (calmness of mind).
One of the techniques for purifying and stabilizing the mind involves focusing on a radiant and sorrowless light within the heart or the head. This practice helps to elevate the mind above its usual distractions and afflictions. By contemplating this effulgent inner light, the practitioner achieves a state of clarity and tranquility. It is presented as an effective alternative for those seeking to quiet mental modifications and prepare the consciousness for deeper stages of meditative absorption.

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153. (C) In Nirvitarka, the mind is free from the association of name (shabda) and concept (jnana).
The transition from the initial analytical stage of absorption to the more refined stage involves the loss of verbal and conceptual interference. In the first stage, the object is still mixed with its name and the knowledge derived from it. In the second stage, these mental overlays drop away, and the object shines forth in its essential form. This deeper state of absorption represents a significant increase in mental stillness and a closer identification with the object's reality.

154. (A) P-2, Q-3, R-1, S-4
The systematic structure of the text places different concepts in specific sections. The yoga of action is a preparatory method found in the section on practice. The theory of transformations and extraordinary powers are explored in the third section. The classification of mental modifications is introduced in the first section on absorption. Finally, the creation of projected minds and the nature of absolute liberation are discussed in the concluding section. This organization reflects the logical progression of the path.

155. (A) Both A and R are true and R is the correct explanation of A.
The five mental afflictions, such as ignorance and attachment, are the fundamental drivers of the karmic cycle. As long as these afflictions are present in the mind, every action performed will leave behind a latent impression that must bear fruit in the future. These impressions accumulate in a reservoir that determines the circumstances of subsequent births. Therefore, the only way to stop the accumulation of karma is to eliminate the underlying afflictions through spiritual practice and wisdom.

156. (B) Tapa-Dukha
This specific type of suffering arises from the continuous mental agitation and anxiety associated with maintaining pleasant experiences and avoiding unpleasant ones. Even when a person is happy, the fear of losing that happiness creates a subtle form of pain. This state of constant worry is an inherent part of worldly existence. A person of high spiritual discrimination recognizes this hidden anxiety in all activities and seeks a state of peace that is independent of these external dualities.

157. (C) Kaivalya - The eternal union of Seer and Seen
The ultimate goal of the path is actually the total separation of pure consciousness from the objects of nature, not their union. Suffering is caused by the mistaken identification or "union" between these two distinct entities. Therefore, liberation involves dissolving this bond so that the witness can stand in its own essential nature. Characterizing this final state as an eternal union is a fundamental misunderstanding of the philosophical framework, which emphasizes the independence and autonomy of the self.

158. (D) Satya
When the discipline of truthfulness is practiced without any limitations of time, place, or circumstance, it becomes part of a great universal vow. This means the practitioner is committed to absolute integrity in every aspect of their life. Such an unwavering adherence to the truth creates a powerful internal stability and aligns the individual with the fundamental laws of reality. This is an example of how a specific moral restraint is elevated to a foundational spiritual principle.

159. (A) Pratipaksha Bhavana
This mental technique involves the deliberate cultivation of a virtuous thought to counteract a harmful or negative one. When the mind is disturbed by anger, greed, or violence, the practitioner consciously focuses on the opposing quality, such as love or compassion. This systematic replacement of mental patterns helps to neutralize the destructive influence of negative thoughts and maintains internal balance. It is a key tool for overcoming the obstacles to ethical conduct and achieving a steady state of mind.

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160. (B) Santosha
This personal observance focuses on the cultivation of satisfaction with one's current state and possessions. By eliminating the constant craving for more, the practitioner removes a major source of mental agitation and disappointment. This internal contentment is described as leading to a state of supreme happiness that far exceeds the pleasure derived from any material acquisition. It allows the yogi to remain peaceful

and focused on the internal journey toward spiritual realization and final freedom.

161. (B) All beings cease to feel hostility in the yogi's presence.
Perfection in non-violence creates an aura of profound peace and harmlessness around the practitioner. This state is so powerful that it influences the environment and other living creatures, causing even natural enemies to lose their aggressive tendencies in the yogi's vicinity. This extraordinary result is a testament to the transformative power of moral discipline when practiced to its highest degree. It illustrates how an internal state of being can have a direct and tangible effect on the external world.

162. (A) By relaxing the effort and meditating on the infinite (Ananta).
Achieving perfection in physical posture requires a combination of physical and mental elements. The practitioner must learn to release all tension and effort, allowing the body to become still and effortless. Simultaneously, the mind should be directed toward the infinite, transcending the limitations of the physical form. This approach leads to a state where the posture is both steady and comfortable, providing the ideal foundation for the subsequent practices of breath control and meditation.

163. (C) Bodily effulgence or gastric fire.
By directing deep meditative focus toward the specific vital air that governs the digestive process and internal warmth, the practitioner gains mastery over these functions. This result manifests as a brilliant glowing appearance of the body or a highly efficient internal metabolic fire. This extraordinary power is one of many perfections attained by understanding and manipulating the subtle energetic currents of the system through advanced concentration. It demonstrates the profound influence of the stilled mind over physical and energetic processes.

164. (D) Dhyana is flow; Samadhi is loss of the meditator's self.
While both are internal limbs of the path, they represent different levels of mental absorption. One is characterized by a continuous and uninterrupted stream of thought toward a single object. The other occurs when that focus becomes so intense that the awareness of being the meditator disappears, and only the object shines forth. This transition from a flow of awareness to the total merging of the subject and object is the final threshold of the meditative journey toward liberation.

165. (C) Attain lightness of body and traverse through space.
By focusing the combined power of concentration, meditation, and absorption on the relationship between the physical body and the element of space, the yogi gains control over the body's weight. This mastery allows the practitioner to become as light as a piece of cotton, enabling them to move through the air or walk on fragile surfaces. This siddhi illustrates the yogi's ability to transcend ordinary physical laws through the profound understanding and mental manipulation of elemental relationships.

166. (B) Attaining perfections through specific preparations.
One of the five ways to achieve extraordinary powers involves the use of specialized medicinal preparations or plant-based substances. These aids can trigger certain latent capacities or transformations within the human system. While this method is recognized, it is considered different from the perfections born of meditative absorption, which are more spiritually significant. This path highlights the existence of various chemical and environmental influences that can interact with the subtle body to produce unusual capabilities and insights.

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167. (D) Because actions are performed without attachment or ego.
The actions of an advanced practitioner do not create future karmic results because they are completely free from selfish desire and the sense of personal agency. Since there is no "I" that claims the action or its fruits, no latent impressions are stored in the mind-stuff. This specialized state of being allows the yogi to interact with the world without becoming further entangled in the cycle of birth and death. It is the pinnacle of ethical and spiritual conduct.

168. (A) The desire to live is eternal across countless lives.

analysis helps the practitioner to understand the continuity of objects despite their temporal shifts. Focusing on these transformations is a powerful meditative technique for gaining extraordinary knowledge of the timeline of all physical and mental phenomena.

184. (A) Antardhana (invisibility)
By directing deep meditative focus on the physical form of the body and breaking its connection with the visual perception of others, the yogi can become unseen. This siddhi involves suspending the body's quality of being perceptible to the eyes. It is one of the many extraordinary powers that arise from a profound mastery over the physical elements and the laws of sensory interaction. This ability illustrates the extent to which a stilled mind can influence material reality and perception.

185. (C) Nirmana Chittas
Highly advanced practitioners can project multiple mental units from their own primary sense of individuality. These secondary minds are created to allow the yogi to undergo multiple experiences simultaneously, thereby exhausting past karmic debts more efficiently. While these minds appear as separate entities, they are all directed by the original consciousness of the yogi. This extraordinary capability demonstrates the power of the stilled mind to manipulate and multiply its own cognitive instruments for the purpose of spiritual liberation.

186. (D) 1, 2, and 3
Projected mental units are temporary instruments created from the practitioner's sense of "I-am-ness." Although they perform various activities, they are always under the centralized control of the yogi's primary consciousness. This original mind serves as the director, ensuring all actions serve the goal of spiritual progress. This relationship between the one source and the many projected minds illustrates the profound level of mental control achieved by advanced practitioners. It is a specialized manifestation of power used to achieve liberation.

187. (D) Viveka-nimnam kaivalya-pragbharam chittam
When a practitioner has reached a high level of spiritual development, their mind naturally gravitates toward discriminative knowledge and flows toward absolute liberation. This state is characterized by a steady movement away from worldly distractions and toward the realization of the self's independent nature. The consciousness becomes like a river that is consistently directed toward its destination. This powerful internal orientation is the result of continuous and successful practice on the eight-limbed path toward ultimate spiritual independence and freedom.

188. (B) 3, 1, 2, 4
The path toward final liberation follows a systematic progression. First, the practitioner attains the continuous realization of the difference between consciousness and the mind-stuff. This leads to the highest state of absorption, characterized by a rain-cloud of virtue. As a result, the fundamental afflictions and all remaining karmic results are completely extinguished. Finally, the consciousness is permanently established in its own true nature, free from all suffering. This sequence represents the ultimate journey of the human soul.

189. (C) It is different from the objects known through testimony or inference.
The knowledge provided by this truth-bearing wisdom is unique because it pertains to specific and subtle objects that are beyond the reach of ordinary logic or the reports of others. While traditional means of knowledge deal with general categories, this meditative insight reveals the essential and individual truth of things. This direct perception is a critical milestone on the spiritual path, providing the practitioner with absolute clarity that is necessary for final realization and spiritual liberation.

190. (D) Avidya
The fundamental reason for the mistaken identification between pure consciousness and the mind-stuff is a profound lack of awareness. This ignorance causes the witness to believe it is the one experiencing the transformations and dualities of nature. It acts as the root cause from which all other afflictions and suffering arise. Only by removing this cloud of ignorance through the cultivation of discriminative wisdom can the individual break the bond and achieve final liberation from the cycle of existence.

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that marks the practitioner's transition toward final spiritual realization.

176. (B) The practice of austerity and discipline to purify the system.
This component of the yoga of action involves the use of self-discipline to remove mental and physical impurities. It includes practices that help the practitioner to endure dualities like heat and cold with a steady mind. By undergoing these voluntary disciplines, the yogi weakens the grip of the afflictions and strengthens the will. This purification is essential for making the mind-stuff transparent and stable, which is a necessary condition for achieving higher meditative states and wisdom.

177. (B) Weakened by the practice of Kriya Yoga.
Through the systematic application of disciplined action, self-study, and devotion, the five mental afflictions are significantly reduced in their intensity. In this weakened state, they no longer have the power to cause gross mental fluctuations or bind the individual strongly to worldly experiences. Although not yet completely destroyed, they are made manageable and are easier to overcome during deep meditation. This attenuation is a key goal of the preparatory path, paving the way for eventual liberation.

178. (A) Samskara-Dukha
This form of suffering is caused by the reactivation of latent impressions stored in the mind from previous painful experiences. Even in the absence of an immediate external cause, the memory of past pain can trigger current mental distress. A person of high spiritual discrimination understands that the mind is a storehouse of such impressions, ensuring a continuous potential for suffering. This insight reinforces the desire to transcend the mind's modifications and reach the state of absolute spiritual freedom.

179. (C) The Purusha
The entire manifest world, with all its varied experiences and transformations, exists for the benefit of the conscious witness. Its role is twofold: first, to provide the self with the opportunity to experience the world through the senses, and second, to eventually lead the self toward liberation. Nature has no purpose of its own; it is simply a stage where the witness can realize its own independence. Once this realization is achieved, the function of nature for that individual ends.

180. (D) The eight limbs of Ashtanga Yoga.
The systematic eight-fold path provides the practical means for attaining the state of discriminative discernment that ends all suffering. By practicing ethical conduct, self-discipline, physical stability, breath control, sense withdrawal, concentration, and meditation, the practitioner gradually removes the veil of ignorance. This leads to the final stage of total absorption and absolute freedom. Each limb plays a vital role in refining the consciousness and preparing the practitioner for the ultimate realization of the self's independent nature.

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181. (C) The yogi's actions and their fruits become potent and immediately effective.
When a practitioner achieves absolute perfection in truthfulness, their words and thoughts become so aligned with reality that whatever they say or intend comes to fruition. This extraordinary power means that the normal delay between an action and its result is eliminated. It is a testament to the profound harmony the yogi has established with the fundamental laws of existence. This perfection is one of the various results that arise from the uncompromising practice of the first ethical limb.

182. (C) Statement I is true, but Statement II is false.
This fifth limb of the path serves as the essential transition from external preparations to internal meditative work. It involves the withdrawal of the senses from external objects, not the intense focus on a single object, which belongs to the subsequent limbs. By mastery over the sensory organs, the practitioner prevents external distractions from reaching the mind. This internalizes the awareness, creating the necessary quietness for the subsequent stages of concentration, meditation, and total absorption to occur.

183. (D) Lakshana Parinama
This type of transformation focuses on the shift of a characteristic through the stages of time. It describes how an attribute moves from its unmanifest state in the future to its manifest state in the present, and eventually to its past state. This

the mind is an object helps the practitioner to detach from its fluctuations and realize their true identity as the independent seer.

199. (D) It gravitates towards liberation (Kaivalya).
When a practitioner has reached a high level of discriminative knowledge, their consciousness is naturally pulled toward the state of absolute freedom. This is like a river that has overcome its obstacles and is now flowing steadily toward the ocean. The mind is no longer distracted by worldly attractions but is focused on the realization of the self's independent nature. This powerful internal orientation is the direct result of the successful practice of discriminative discernment and the removal of fundamental ignorance.

200. (B) 1, 2, 3, and 4 only
The text covers a wide range of topics, including the means of attaining extraordinary powers, the creation of projected minds, the classification of actions, and the definition of absolute liberation. While preparatory practices like the yoga of action are essential, they are not the primary focus of the concluding section on freedom. These core concepts provide a comprehensive framework for understanding the nature of the mind, the causes of suffering, and the systematic journey toward spiritual independence and independence.

201. (C) Vikalpa
This specific mental modification occurs when a concept is formed based on words alone, without any corresponding physical or real object. It is a form of verbal delusion or imagination where the mind accepts a linguistic construct that lacks actual existence. This is distinct from erroneous perception or valid knowledge. Understanding how words can trigger mental modifications without reality helps the practitioner to recognize and still these unnecessary fluctuations during the process of attaining deep meditative silence and clarity.

202. (A) Universally, without exception of class, place, time, or circumstance.
The five ethical restraints are elevated to the status of a great vow when they are followed unconditionally in all situations. This means the practitioner commits to non-violence, truthfulness, and integrity regardless of social pressure or personal convenience. Such an uncompromising adherence to moral principles creates an exceptionally strong foundation for spiritual development. It ensures that the yogi's mind remains undisturbed by the conflicts of selective morality, facilitating progress toward higher meditative states and final spiritual realization.

203. (D) Sananda Samapatti
This stage of cognitive absorption occurs when the mind transcends gross and subtle objects to focus on a state of pure joy or bliss. It represents a more refined level of meditation where the agitations of analytical and reflective thought have stilled, leaving only the experience of happiness. While a highly advanced state, it is still within the realm of seeded absorption because it contains the "seed" of the blissful feeling. It serves as a precursor to the final stages of realization.

204. (B) The cure (liberation)
Within the four-fold framework used to analyze the problem of human existence, this term identifies the state where suffering has completely ceased. It is the spiritual equivalent of a permanent cure for a disease. This condition is achieved when the cause of suffering is removed through the appropriate means. It represents the ultimate goal of the yogic path, where the individual is forever free from the cycle of birth, death, and pain, residing in their true essential nature.

205. (C) Great mental and emotional strength.
By directing deep meditative focus toward positive social attitudes like friendliness, compassion, and joy, the practitioner develops immense psychological resilience and power. This strength allows the yogi to remain undisturbed by the behavior of others and maintains a calm inner environment. These perfections are not supernatural powers in the physical sense but refined qualities of the mind that are essential for spiritual stability. They represent the internal transformative power of cultivating virtuous qualities through disciplined and concentrated effort.

206. (D) The distinction between word (shabda), meaning (artha), and idea (pratyaya).
Ordinarily, humans confuse the word, its object, and the underlying idea as a single entity.

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191. (A) Asana
Perfection in physical posture results in a state of absolute stability where the body is no longer a source of distraction. The practitioner becomes immune to the agitations caused by the dualities of nature, such as heat and cold or physical discomfort. This mastery is essential because it allows the yogi to remain in deep meditation for extended periods without being pulled back to bodily awareness. It is the direct consequence of relaxing effort and focusing on the infinite during practice.

192. (B) Making the body disappear from the sight of others.
By directing meditative focus toward the relationship between the physical form of the body and the faculty of sight, the yogi can disconnect the body's appearance from the eyes of observers. This results in the body becoming invisible to others. This extraordinary power demonstrates the profound mastery the stilled mind can achieve over physical elements and the mechanics of perception. It is one of the many perfections that arise from deep meditative analysis of the nature of physical reality.

193. (B) Establishing the Power of Consciousness in its nature.
Final liberation is defined as the state where pure consciousness is established in its own essential and independent nature. It occurs after the qualities of nature have finished their work and returned to their primary unmanifest state. This condition is characterized by absolute freedom from any involvement with the mind or the material world. It is the ultimate goal of the entire system of yoga, representing the permanent end of ignorance, suffering, and the cycle of birth and death.

194. (A) Samadhi
Among the various methods for attaining extraordinary powers, only those born of the highest meditative absorption are free from binding karmic impressions. While powers gained through birth, herbs, or mantras are still tied to the qualities of nature and can leave latent traces in the mind, the results of deep samadhi are pure and ego-free. This makes them a supportive part of the spiritual journey rather than a source of new attachment, leading more directly toward final liberation.

195. (B) P-2, Q-1, R-4, S-3
The five mental afflictions have specific definitions and relationships. Ignorance is the root error of mistaking the non-eternal for the eternal. Egoism arises when consciousness identifies with the instruments of perception. Attachment is the desire for pleasant things based on past satisfaction, and aversion is the desire to avoid things associated with past pain. Together, these afflictions drive the modifications of the mind and the accumulation of karma, keeping the individual bound to the cycle of suffering.

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196. (D) Dharana
The eight-limbed path is divided into external and internal stages. The first five limbs, which range from ethical conduct to sense withdrawal, are considered external preparations for the mind and body. The final three limbs, starting with concentration, are purely internal mental practices. Therefore, fixing the mind on a single point belongs to the internal group. This distinction marks the transition from training the senses and life force to the actual direct work of meditative absorption and spiritual realization.

197. (C) Rising and subsiding of thoughts
The continuous transformation of the mind-stuff is understood by observing the constant movement of mental modifications. Every time a new thought arises, a previous thought or state of restraint must subside. By focusing on this perpetual cycle of emergence and dissolution, the practitioner gains insight into the nature of mental processes. This analysis is fundamental to mastering the three types of transformation and eventually achieving the total cessation of modifications required for final spiritual liberation and peace.

198. (A) Both A and R are true and R is the correct explanation of A.
The mind is not inherently conscious but is an object that is perceived by the witness. This is because it is a compound entity subject to change and cannot be both the observer and the observed at the same time. The light of consciousness comes from the witness alone, which illuminates the mind and its modifications. Recognizing that

The deep-rooted tendencies of the psyche are considered to have no beginning because the fundamental instinct for self-preservation and the will to exist are eternal within nature. These tendencies are carried forward from one life to another, creating a continuous loop of behavior and experience. This explains why they are so pervasive and resistant to change. Only the highest level of discriminative discernment can stop this beginningless process and lead the consciousness to its final state of independence.

169. (C) The Kleshas and Karmas cease completely.
Immediately following the attainment of the highest state of absorption, characterized by a rain-cloud of virtue, the fundamental afflictions and all remaining karmic potentials are extinguished. This total cessation marks the end of all binding influences that keep the individual tied to the world of nature. The practitioner reaches a state of absolute purity where no new suffering can arise. This is the final step that directly precedes the permanent establishment of consciousness in its own essential nature.

170. (A) It resolves back into Prakriti, its purpose being fulfilled.
The mind-stuff is an instrument of nature created to provide the witness with experience and the opportunity for liberation. Once the practitioner has achieved absolute wisdom and spiritual freedom, the purpose of this instrument is completed. Therefore, it ceases its active modifications and returns to the primary unmanifest state of nature. This dissolution of the mind's function marks the final stage of liberation, where pure consciousness stands alone, eternally free from any further involvement with material phenomena.

171. (C) Practice of devotion to Ishwara
The text presents total surrender to the supreme being as a comprehensive remedy for the nine obstacles and their associated symptoms like pain and despair. By focusing on the divine, the practitioner gains the strength and clarity needed to overcome mental and physical distractions. This devotion helps to turn the consciousness inward and facilitates the removal of fluctuations. It is offered as a direct and powerful alternative path for achieving the goal of mental stillness and spiritual advancement.

172. (A) 1, 2, and 4 only
Detachment involves the conscious withdrawal of craving from both worldly and celestial objects. Its highest form is reached when the practitioner is free from any desire even for the fundamental qualities of nature. This quality is an essential partner to persistent practice, as the two together are the primary means for achieving the restraint of mental modifications. Without this non-attachment, the mind would continuously wander toward external attractions, preventing the attainment of steady one-pointed focus.

173. (C) Bhavapratyaya
This form of absorption is experienced by beings who have nearly attained the goal in previous lives or those who have merged with the elements. It is not the result of effort in the current lifetime but arises from the lingering impressions of past spiritual accomplishments. These beings possess a natural predisposition toward meditative states. However, because it is not grounded in current discriminative discernment, it is distinguished from the effortful path followed by most human practitioners seeking final liberation.

174. (D) Sukha (Pleasure)
The nine mental obstacles are accompanied by four specific distressing symptoms: physical and mental pain, despair, unsteadiness of the body, and irregular breathing. These companions indicate a state of mental agitation and a lack of focus. Pleasure, however, is not listed among these negative signs. Recognizing these symptoms is important because they alert the practitioner to the presence of hindrances that must be overcome through concentrated effort and devotion to restore a steady and peaceful inner state.

175. (A) It pertains to a specific object, beyond the range of normal perception.
The truth-filled wisdom that arises in deep meditation is superior to knowledge gained from logic or the testimony of others. This is because it provides a direct, intuitive insight into the specific and subtle nature of an object that cannot be reached through ordinary means. While logic and testimony deal with generalities, this meditative wisdom reveals the essential and unique truth of things. It is a critical milestone

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By performing deep meditative focus on the differences between these three components, the yogi gains the ability to understand the communication of all living beings. This insight reveals the universal essence of language and meaning across species. This siddhi illustrates how mastering the subtle mechanics of perception and cognition leads to extraordinary knowledge and a profound connection with all aspects of life.

207. (A) It would cause a significant confusion of memories and impressions.
A single mind cannot simultaneously perceive several different minds because the resulting flood of information would lead to total cognitive chaos. The memories and impressions of each mind would be mixed together, making it impossible to distinguish between them. This highlights the inherent limitations of the mental instrument as an object of perception. Only the pure consciousness of the witness can observe mental modifications without becoming confused by them, due to its changeless and independent nature.

208. (B) The highest virtue or attribute-less consciousness.
Within the context of the highest state of absorption, this term refers to the manifestation of ultimate truth and pure knowledge. It is not about religious duty but about the arising of a "rain-cloud" of spiritual clarity that washes away all remaining traces of ignorance and desire. This state represents the final refinement of the consciousness before it achieves absolute freedom. The abundance of virtue showered upon the practitioner leads directly to the permanent establishment of the self in its nature.

209. (B) Gunas recede into their cause, establishing consciousness in its nature.
The final description of absolute liberation involves the fundamental qualities of nature losing their purpose. Having provided both experience and the means of freedom to the witness, they resolve back into their unmanifest state. In this condition, pure consciousness is established in its own essential purity and independence, free from any further involvement with material phenomena. This state is the culmination of the entire yogic journey, representing the final and eternal end of all suffering and ignorance.

210. (A) Chitta Bhumis - Kaivalya section
The systematic analysis of the levels of the mind is fundamentally related to the initial discussion on absorption and mental modifications. In contrast, the concluding section of the text focuses on the ultimate state of freedom and the nature of consciousness after the qualities of nature have resolved. This distinction is important for understanding the structure of the text, which moves from the analysis of mental states to practice, then to extraordinary powers, and finally to absolute spiritual independence.

211. (C) The practice of countering negative thoughts with positive ones.
This mental technique is used to overcome harmful inclinations that arise during the practice of ethical disciplines. When the mind is disturbed by anger, greed, or violence, the practitioner consciously cultivates the opposite virtuous quality, such as compassion or honesty. This systematic replacement of mental patterns helps to neutralize the destructive influence of negative thoughts and maintains internal balance. It is a key tool for ensuring steady progress on the moral and spiritual foundation of the eight-limbed path.

212. (D) One's own Samskaras (latent impressions).
By directing deep meditative focus toward the stored mental impressions of past experiences, the yogi can trace the chain of cause and effect across multiple lifetimes. This reveals the specific actions and experiences from previous births that have shaped their current internal state and life circumstances. This insight provides direct confirmation of the continuity of consciousness and the laws of karma. It is an extraordinary power gained through the systematic internal exploration of the mind-stuff and its latent contents.

213. (A) Both Statement I and Statement II are true.
The mind is an instrument of nature that is constantly undergoing transformations through rising and subsiding thoughts. In contrast, the pure consciousness of the witness remains forever unchanged and unmodified, even as it observes the mind's modifications. This fundamental

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chain of cause and effect across multiple births. Understanding the "how and why" of one's birth becomes possible as the mind is no longer clouded by the constant pursuit and maintenance of material things.

229. (C) Being ego-free, it bears no karmic fruits.
The actions of an advanced practitioner fall into a specialized category because they are performed with complete detachment and without a sense of personal agency. Since there is no "I" to claim the action or its outcomes, no new latent impressions are created in the mind-stuff. This prevents the accumulation of karma that would necessitate future births. This state of ego-free action is a critical milestone on the journey toward absolute spiritual independence and the end of suffering.

230. (B) Angamejayatva
The nine mental obstacles are accompanied by several distressing symptoms that indicate a state of agitation. These include pain, despair, irregular breathing, and the unsteadiness or trembling of the body. When a practitioner cannot maintain a steady posture due to such tremors, it is a sign that mental and physical distractions are present. Overcoming these companions through focused practice and devotion is necessary to restore the stability required for deep meditation and progress on the spiritual path.

231. (D) Kaivalya section
The discussion regarding the beginningless nature of mental tendencies is found in the final section of the text, which explores the nature of absolute liberation. It explains that these deep-rooted inclinations exist because the fundamental will to live and the instinct for self-preservation are eternal qualities of nature. This section also explores how these tendencies are carried forward through the cycle of karma and how they are eventually dissolved through the highest wisdom and the realization of consciousness.

232. (A) The nine Antarayas and their companions.
To overcome the various mental and physical hindrances that disrupt practice, the text recommends focusing the mind on a single principle or object. This consistent effort to maintain one-pointedness trains the mind to remain steady regardless of the presence of sickness, doubt, or laziness. By repeatedly bringing the attention back to one point, the power of the obstacles is gradually weakened. This method is foundational for developing the mental stability required for the more advanced internal limbs.

233. (C) Para Vairagya
The highest level of detachment is achieved when the practitioner is completely free from any craving, even for the most refined and subtle qualities of nature. This state arises from the profound realization of the witness's independent nature. Unlike initial detachment from worldly objects, this supreme non-attachment leads directly to the total cessation of all mental modifications. It is an essential prerequisite for the final state of absolute spiritual freedom and the permanent establishment of consciousness in its essential purity.

234. (A) Aum
The sacred syllable is identified as the verbal designation for the supreme being. Chanting this sound while contemplating its deep spiritual meaning is recommended as a way to achieve mental focus and eliminate obstacles. It serves as a direct link between the individual practitioner and the divine consciousness. This practice helps to turn the attention inward, quieting mental fluctuations and facilitating progress toward higher states of absorption. It is presented as an alternative path to the goal.

235. (D) 1, 2, 3, 4, and 5
The mind-stuff undergoes five distinct types of modifications: valid knowledge through right means, erroneous perception, verbal delusion or imagination, deep sleep focused on absence, and the recollection of past experiences. These fluctuations can be either painful or non-painful and encompass the entire range of human cognitive activity. Understanding and eventually restraining these specific patterns is the fundamental task of the practitioner seeking to achieve mental silence and clarity. This classification is central to the entire system.

236. (B) Complete steadiness and immobility of the body.
By directing deep meditative focus toward the tortoise-shaped energy channel located in the chest area, the practitioner achieves absolute

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The core philosophy encompasses the restraint of mental fluctuations to allow the seer to reside in its true nature. It identifies five fundamental afflictions that drive human suffering and explains how the yoga of action serves to weaken them. Furthermore, the systematic eight-limbed path provides a comprehensive journey from ethical conduct to total absorption. The unified practice of the internal limbs is what leads to extraordinary perfections and wisdom. Together, these concepts form a complete spiritual and practical framework.

222. (D) Sasmita Samapatti
This most refined stage of cognitive absorption occurs when the mind transcends all other objects to focus solely on the subtle sense of individual existence or "I-am-ness." In this state, the practitioner is aware only of the root of identity, separate from the body and the thinking mind. It is the final level of seeded absorption, representing the highest refinement of the ego before it is eventually transcended in the final state of absolute spiritual independence and liberation.

223. (A) They resolve back into their primordial cause, having fulfilled their purpose for that specific Purusha.
The fundamental qualities of nature exist only to provide experience and the eventual opportunity for liberation to the witness. Once absolute freedom has been attained, the work of these qualities for that individual is completed. Consequently, they lose their active impulse and return to their original unmanifest state. This dissolution of nature's influence marks the final stage of the yogic journey, where the consciousness stands established in its own essential and eternal nature, free from any dualities.

224. (B) Mistaking a shiny seashell for a piece of silver.
This specific mental modification occurs when one perceives an object incorrectly, resulting in knowledge that does not correspond to reality. It is a false cognition that is eventually corrected by right perception. A common example is misidentifying a physical object due to external conditions like poor lighting or internal confusion. This type of error is one of the five fluctuations of the mind that must be stilled to achieve the clarity and truth required for spiritual realization.

225. (A) Both A and R are true and R is the correct explanation of A.
Although extraordinary powers naturally arise from advanced meditative practice, they are considered potential pitfalls for those seeking final liberation. If a practitioner becomes fascinated or attached to these abilities, they may lose focus on the ultimate goal of absolute stillness. This attachment reinforces the ego and creates new mental impressions that bind the seeker to nature's dualities. Therefore, the wise are advised to remain indifferent to these perfections to ensure a direct path toward spiritual freedom.

226. (A) P-3, Q-1, R-2, S-4
The four-fold framework for analyzing suffering provides a systematic path from diagnosis to cure. It identifies the pain to be avoided, its cause in the mistaken identification of consciousness with matter, the final state of liberation where this bond is broken, and the eight-limbed path as the practical means to achieve that cessation. This structured approach helps the practitioner to understand the logical necessity of each stage of the spiritual journey and the final goal of freedom.

227. (C) One eternal reality (Prakriti) accounts for a changing world.
The theory of transformation explains how a single underlying material reality can manifest as a constantly changing world of forms and conditions. It accounts for all changes in property, temporal state, and intensity while maintaining the continuity of the fundamental substance. This perspective is vital for the practitioner to understand the relationship between the permanent and the temporary in nature. It provides the basis for the meditative analysis of both physical and mental phenomena throughout the journey.

228. (D) Knowledge of past and future lives.
When a practitioner perfectly adheres to the ethical discipline of not accumulating possessions or being greedy, they achieve a state of profound mental clarity. This freedom from worldly attachments allows the yogi to gain deep insight into the nature of existence and the

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distinction between the changing mind and the changeless seer is a central tenet of the entire philosophical framework. Realizing this difference through discriminative discernment is the key to achieving final liberation from the cycle of suffering and ignorance.

214. (B) To non-yogis (Shukla, Krishna, Mixed) and yogis (Neither).
The classification of actions depends on the ethical quality and the internal state of the individual. Ordinary people perform deeds that are virtuous, harmful, or a mixture of both, all of which bear corresponding karmic fruits. However, the actions of an advanced practitioner are performed without ego or attachment, making them neither white nor black. These deeds do not generate new binding impressions. This highlights the specialized ethical status of the yogi on the journey toward absolute spiritual freedom.

215. (D) It is pure, unmodified consciousness.
The witness is defined as the absolute power of awareness that remains forever independent and changeless. It is the subject that makes all perception possible but is never an object itself. Although it appears to experience the fluctuations of the mind and body by reflection, its essential nature is never affected by the qualities of nature. Recognizing this inherent purity and independence is the primary goal of the path, as it leads to the final state of spiritual liberation.

216. (A) Nidra
This specific mental modification occurs during deep sleep when the mind is focused on the experience of absence or nothingness. It is not a state of total unconsciousness but a type of fluctuation where the quality of dullness predominates. Because a person can remember having slept well, it is classified as a modification of the mind-stuff rather than its total absence. Stilling even this subtle form of mental activity is required for attaining the highest levels of meditative silence.

217. (C) Mudha
This state of the mind-stuff is characterized by extreme dullness, laziness, and a lack of awareness. It is dominated by the quality of inertia, leading to confusion and a failure to perceive things correctly. In this condition, the mind is incapable of either focused concentration or productive action. It represents one of the lower levels of mental functioning that must be overcome through disciplined effort and purification to move toward a more stable and one-pointed state of consciousness.

218. (A) Ishwarapranidhana (Surrender to God)
Total dedication to the supreme being is presented as a powerful personal observance that directly leads to the perfection of meditative absorption. By surrendering the fruits of all actions and the sense of personal agency to the divine, the practitioner dissolves the ego-driven obstacles that usually hinder progress. This internal attitude of surrender facilitates the transition into deep samadhi more effectively than effort alone. It is a cornerstone of both the yoga of action and the eight-limbed path.

219. (D) Imagined to be done by oneself (Bhavita)
The harmful tendencies that obstruct moral conduct are analyzed based on how they are carried out: whether one does them directly, causes others to do them, or simply approves of them when others do. These actions arise from underlying greed, anger, or delusion and vary in intensity. However, simply "imagining" them is not listed as one of these three specific technical categories of manifestation. Understanding these pathways of negative action helps the practitioner to identify and counteract them through virtuous contemplation.

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220. (B) Viveka Khyati
This term refers to the constant and clear realization of the fundamental difference between pure consciousness and the mind-stuff. When this discernment becomes steady and uninterrupted, it effectively dissolves the ignorance that binds the witness to nature. This profound wisdom allows the practitioner to see that all experiences and modifications belong to the material world, while the self remains forever independent. It is the final and essential tool for achieving absolute freedom and the end of suffering.

221. (D) 1, 2, 3, and 4

physical stability. This siddhi results in the body becoming completely still and unmoved by external forces or internal agitations. This mastery over physical movement is one of several perfections gained by exploring the subtle anatomy of the human system through concentrated effort. It provides an ideal physical foundation for the more advanced and prolonged stages of meditative absorption.

237. (C) Lakshana Parinama
This type of transformation describes how an attribute moves through the stages of time, transitioning from a future potential to a present manifestation and then to a past memory. It focuses on the shift in the temporal characteristic of the property while the property itself remains the same. Contemplating this process allows the practitioner to gain extraordinary insight into the nature of time and the temporal existence of all objects. It is one of three fundamental ways change is analyzed.

238. (D) Asmita-matra (the sense of 'I-am-ness' alone).
Advanced practitioners have the extraordinary capacity to project multiple mental units from their primary sense of individuality. These created minds are used to experience and exhaust various karmas simultaneously. While they appear as independent entities, they are derived from the basic ego-sense of the yogi. This demonstrates the profound level of mastery achieved over the mental substance. These projected minds are temporary and remain under the direction of the original consciousness of the practitioner throughout their activity.

239. (A) Dharmamegha Samadhi
When a practitioner is detached even from the highest levels of discriminative knowledge, they reach a specialized state of absorption characterized by an abundance of virtue and truth. This samadhi showers the practitioner with profound insights that wash away the remaining traces of afflictions and karma. It is the highest seeded state and serves as the immediate threshold for final liberation. This transition marks the end of all mental modifications and the permanent establishment of consciousness in its own essence.

240. (B) Steady, stable, and comfortable.
The third limb of the path is defined by two essential qualities: the posture must be physically stable and mentally easy to maintain. This balance ensures that the physical body does not become a distraction during meditation. When effort is relaxed and the mind is focused on the infinite, the practitioner achieves mastery over the body. This steady foundation is a necessary prerequisite for the subsequent practices of breath control and the higher internal limbs of the systematic path.

241. (B) Establishing the Power of Consciousness in its own true nature.
Final liberation is the state where pure consciousness stands alone, free from any identification with the objects of nature. This occurs after the qualities of nature have completed their purpose and resolved back into their original unmanifest state. This condition is characterized by absolute independence and the permanent end of ignorance and suffering. It is the realization of the self's inherent purity and autonomy, representing the ultimate goal and conclusion of the entire system of yoga.

242. (A) 3, 2, 4, 5, 1
The systematic progression of the path moves from external ethical disciplines to physical stability, followed by sense withdrawal and then internal mental concentration and meditation. This sequence ensures a gradual refinement of consciousness, beginning with moral conduct and moving through physical and energetic regulation to the final stages of mental stillness. Each limb builds upon the foundation of the previous one, preparing the practitioner for the ultimate goal of total absorption and spiritual independence from nature.

243. (A) Both Statement I and Statement II are true.
The mind-stuff is an object of perception that is illuminated by the witness, and therefore it is something that can be known. In contrast, pure consciousness is the ultimate subject and can never be made an object of its own perception. This fundamental distinction between the knowable mind and the unknowable seer is a central tenet of the philosophy. Recognizing this difference helps the practitioner to avoid

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12. The text 'Siddhasiddhantapaddhati' is primarily attributed to which of the following yogis?
(A) Svatmarama
(B) Gorakshanath
(C) Gheranda
(D) Vashishtha

13. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Hatha Yoga is often misunderstood as a purely physical discipline.
Reason (R): The ultimate goal of Hatha Yoga is to prepare the body and mind for the experience of Samadhi, aligning it with the goals of Raja Yoga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is a true statement, but Reason R is false.
(D) Assertion A is a false statement, but Reason R is true.

14. 'Ghatashuddhi' or purification of the 'Ghata' is considered a prerequisite for which advanced practice in Hatha Yoga?
(A) Asana
(B) Dhyana
(C) Yama
(D) Pranayama

15. What is the main objective of performing Shodhana Kriyas?
(A) To balance the three doshas (Vata, Pitta, Kapha).
(B) To increase muscular strength and flexibility.
(C) To develop supernatural powers (Siddhis).
(D) To prepare for public speaking and debates.

16. Which of the following Hatha Yoga texts is structured as a dialogue between Shiva and Parvati?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Gheranda Samhita
(D) Goraksha Samhita

17. Which of the following statements about the rules for a Hatha Yoga sadhaka is correct?
(A) The yogi should engage in public debates to clarify doubt.
(B) The yogi should avoid over-exertion and maintain regulation.
(C) The yogi should practice in noisy places for concentration.
(D) The yogi should eat to maximum capacity for physical energy.

18. The 'Yoga Beeja' text is attributed to which of the following masters?
(A) Gorakshanath
(B) Matsyendranath
(C) Patanjali
(D) Gheranda

19. Which of the following is one of the Dasha Niyamas (ten observances) mentioned in Hatha Yoga texts?
(A) Ksama (forgiveness)
(B) Daya (compassion)
(C) Tapa (austerity)
(D) Arjava (sincerity)

20. Match List I (Concept) with List II (Meaning).
List I:(Concept)
P. Mitaahara
Q. Ghata
R. Matha
S. Prayasa
List II:(Meaning)
1. Over-exertion
2. Suitable place for practice
3. Moderate diet
4. The body as a vessel
(A) P-3, Q-4, R-2, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-2, R-1, S-3

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21. The Hatha Pradeepika describes 'sthairyam' (steadiness) as one of the primary benefits of which practice?
(A) Pranayama
(B) Mudra
(C) Asana
(D) Shatkarma

22. How many asanas are described in detail in the Hatha Pradeepika?
(A) 84
(B) 15

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concentration and realization. It represents the foundational goal of the entire yogic system.

252. (A) Ekagra
The mind-stuff exists in five distinct functional states known as bhumis. Among these, the state characterized by single-pointed focus is essential for advanced spiritual practice. In this condition, the mental energy is directed entirely toward one object or principle. This level of concentration is a prerequisite for achieving the deepest states of absorption and eventual liberation.

253. (C) Painful (klishta) and non-painful (aklishta)
Mental modifications are classified based on their impact on the individual's spiritual journey. Some fluctuations create suffering or bondage, while others facilitate clarity and progress toward stillness. Understanding this distinction helps practitioners identify which thoughts to diminish and which to utilize during practice. Both types must eventually be restrained to reach the ultimate goal of complete mental cessation.

254. (D) Abhyasa and Vairagya
Achieving the cessation of mental fluctuations requires a dual approach involving consistent effort and non-attachment. Persistent practice provides the stability needed to calm the mind, while detachment ensures that cravings do not pull the attention back into worldly distractions. Together, these two fundamental tools create the necessary balance for a yogi to master the internal mental environment.

255. (C) The practice of detaching the mind from cravings for objects.
Non-attachment involves the conscious withdrawal of the mind from desires related to experienced or heard-about objects. This practice helps to eliminate the thirst for sensory gratifications that otherwise disturb mental peace. By cultivating a state of indifference toward worldly attractions, the practitioner gains the internal freedom required to focus entirely on spiritual realization and deep meditative concentration.

256. (B) Chitta-Vikshepas
Internal distractions act as impediments that scatter the practitioner's focus and energy during the path of yoga. These mental obstacles create agitation and prevent the mind from reaching a state of stillness. Identifying these specific barriers is crucial for applying the correct remedies. They represent significant challenges that must be systematically overcome through specialized techniques of concentration and purification.

257. (D) To concentrate the mind on a single principle to overcome distraction.
Focusing the mind on a single reality serves as a powerful method to counteract mental scattering. This intense application of attention withdraws consciousness from various distractions and consolidates its inherent power. By maintaining this one-pointed focus, the practitioner overcomes the internal obstacles that hinder spiritual progress. It is a practical psychological tool designed to manage the mind's natural turbulence.

258. (A) Showing compassion for the suffering.
Cultivating specific benevolent attitudes helps to purify the mind-stuff and reduce internal agitation. By feeling empathy for those who are in pain, the practitioner eliminates negative tendencies like indifference or cruelty. This process of mental purification creates a serene environment that is highly conducive to deep concentration. These attitudes serve as practical means for achieving lasting internal clarity.

259. (C) Reduce internal disturbances like jealousy and hatred.
Adopting specific emotional responses toward different types of people serves to eliminate deep-seated psychological impurities. Feelings of friendliness, compassion, joy, and indifference target negative mental states that otherwise disrupt peace. By removing these internal disturbances, the practitioner establishes a stable and clear foundation for advanced meditation. This purification is essential for managing the inherent fluctuations of the mind.

260. (A) Chitta-prasadanam
Achieving a state of mental clarity and serenity involves practicing specific attitudes toward others. This process purifies the mind of negative emotions such as jealousy and pride. By fostering internal pleasantness, the practitioner creates an environment where the fluctuations of

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misidentifying the self with the modifications of the thinking instrument.

244. (D) Mantra
One of the five methods for obtaining extraordinary powers is the repetition of sacred sounds and formulas. This practice can trigger specific mental and physical transformations or insights when performed correctly under the guidance of a teacher. While different from the perfections born of meditative absorption, it is recognized as a valid means of achieving unusual results. This method highlights the power of sound and language to influence the human system and facilitate progress on certain spiritual paths.

245. (B) 1, 2, and 3 only
The attainment of the highest state of absorption leads to several profound consequences, including the total cessation of all mental afflictions and the exhaustion of karmic potential. In this state, the fundamental qualities of nature return to their cause as their purpose is fulfilled. However, the practitioner does not become attached to the bliss of this state, as true liberation requires detachment even from the most refined experiences. These results mark the threshold of final absolute freedom.

246. (B) Attainment of great physical vigor (Virya).
Perfection in internal and external purity leads to a detachment from the physical body and a lack of interest in seeking gratification through contact with others. It also results in a purified state of awareness and one-pointedness. However, the acquisition of great energy and vigor is specifically associated with the practice of continence rather than cleanliness. Understanding these specific results helps the practitioner to track their progress in the various observances of the second limb of the systematic path.

247. (A) Both A and R are true and R is the correct explanation of A.
The mind-stuff is a compound entity subject to constant transformation and exists solely to serve the needs of the conscious witness. Since it is not self-aware, its modifications must be perceived by an independent subject. This relationship proves that the mind's purpose is to provide experience and eventual liberation to the consciousness. Recognizing that the mind is an instrument for another helps the practitioner to detach from its fluctuations and realize their true identity.

248. (A) Antarayas
Conditions such as doubt and negligence are categorized as obstacles that distract the mind and prevent spiritual progress. These hindrances cause mental agitation and are accompanied by symptoms like pain and irregular breathing. Identifying these obstacles is the first step in applying the appropriate remedies, such as focused practice or devotion. Overcoming these various mental and physical distractions is necessary to achieve the stability required for deep concentration and the higher internal limbs of the systematic path.

249. (C) P-2, Q-4, R-1, S-3
Each internal limb of the path has a unique characteristic. Sense withdrawal involves the control of the senses, while concentration is the fixing of the mind on a point. Meditation is defined by a continuous flow of awareness toward the object, and total absorption occurs when the sense of self vanishes and only the object shines forth. Understanding these distinctions is essential for the practitioner to navigate the stages of mental refinement leading toward ultimate spiritual realization and freedom.

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250. (B) 1, 2, 3, 4 and 5
The core philosophy involves the systematic restraint of mental modifications to allow the witness to reside in its own essential nature. It identifies the mistaken union of consciousness and matter as the root cause of suffering. Discriminative knowledge is the means to end this bond, leading to the state where the witness stands alone in purity. Preparatory actions help to weaken the afflictions that drive the mind's agitations. Together, these principles form the comprehensive path toward absolute liberation.

251. (B) The cessation of the modifications of the mind-stuff.
Patanjali defines yoga as the restriction of mental fluctuations within the consciousness field. This process involves silencing various thoughts and activities that disturb the natural tranquility of the mind. By achieving this state of stillness, the practitioner moves toward higher levels of

primordial nature in the same specific list of attributes.

270. (D) A direct method for overcoming obstacles and attaining Samadhi.
Surrender to the supreme ideal of consciousness offers a streamlined approach to spiritual progress. This practice helps the yogi bypass various mental and physical impediments that typically hinder concentration. By dedicating all actions to this perfect state of being, the practitioner more easily achieves the depth of absorption necessary for higher realization. It is considered a highly effective spiritual technique.

271. (C) Vairagya (non-attachment)
The preparatory practice of yoga consists of three specific disciplines: disciplined effort, self-study including the study of scriptures, and surrender to a higher principle. While non-attachment is a fundamental concept in the broader yogic path, it is not explicitly listed as one of the three core elements that comprise this particular preliminary and practical form of yoga.

272. (B) To cultivate Samadhi and weaken the Kleshas.
Engaging in the preliminary practices of austerity, self-study, and surrender serves a dual function. It prepares the mind for the deepest states of concentration while simultaneously reducing the power of deep-seated mental afflictions. By attenuating these psychological impurities, the practitioner creates a stable foundation for the eight-limbed path. This preparation is essential for achieving the ultimate goal of liberation.

273. (D) Avidya (ignorance)
Among the various mental afflictions that cause human suffering, the lack of true knowledge is identified as the fundamental source. It provides the fertile soil where all other disturbances, such as egoism and attachment, take root and grow. Until this primal ignorance is addressed and removed, the cycle of suffering and mental fluctuation continues to dominate the individual's internal experience.

274. (A) The root causes of human suffering and mental afflictions.
These specific psychological impurities represent the underlying factors that drive human misery and mental instability. They exist in various states of activity, ranging from dormant to fully active. Understanding their nature is crucial for a practitioner because the goal of yoga involves their systematic attenuation and eventual elimination. They are the obstacles that keep the mind bound to worldly suffering.

275. (C) Raga and Dvesha
The system identifies five specific mental afflictions that create bondage. These include attachment or craving for pleasurable experiences and aversion or hatred toward painful ones. These two factors work together to keep the mind in a state of constant reaction and agitation. Recognizing these tendencies is the first step toward weakening their influence through disciplined yogic practices and self-awareness.

276. (A) The reservoir of latent karmic impressions from past actions.
Actions driven by mental afflictions leave behind subtle traces that accumulate over many lifetimes. This collection of latent impressions serves as a storage for potential consequences that await the appropriate conditions to manifest. This reservoir is the direct result of past conduct and determines the future circumstances of an individual's life. It is the fundamental basis for the karmic process.

277. (D) Klesha (affliction)
The maturation of past actions directly influences specific aspects of an individual's current existence. These include the type of birth or species, the length of the lifespan, and the various experiences of pleasure or pain encountered. While mental afflictions are the root cause that builds up the reservoir of karma, they are not themselves considered an outcome of maturation.

278. (B) Because pleasure creates attachment, which leads to suffering upon loss.
For a discerning practitioner, even positive experiences are viewed as inherently painful due to their transient nature. Pleasure inevitably fosters a desire for its continuation or repetition. When the object of that pleasure is eventually lost, the resulting craving and attachment lead to profound misery. This realization encourages the yogi to seek a state of peace beyond temporary gratifications.

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279. (C) The future suffering that is to be avoided.
Within the systematic diagnosis of the human condition, this term identifies the specific problem that the yogic path aims to solve. It refers to the pain and misery that have not yet occurred but are inevitable if the cycle of bondage continues. By recognizing what needs to be avoided, the practitioner can focus on the means to achieve liberation.

280. (D) The conjunction of the Seer and the Seen.
The fundamental reason for human suffering is the apparent connection or identification between pure consciousness and the phenomenal world. This mistaken association leads the eternal self to believe it is experiencing the changes and pains of the material world. Breaking this false link is the primary objective of yoga. It is the core diagnosis provided in the four-fold doctrine.

281. (A) The Purusha, which is pure consciousness and the power of seeing.
The true self is described as an eternal, pure observer that possesses the inherent capacity for awareness. This entity remains unaffected by the various changes occurring in the material world or the mind. It is distinct from the objects it perceives and the mental processes it witnesses. Realizing the isolated nature of this consciousness is the ultimate goal of the system.

282. (B) For the experience (bhoga) and liberation (apavarga) of the Purusha.
The phenomenal world, composed of the three fundamental qualities of nature, exists specifically for the sake of the conscious self. It provides the field where the individual can undergo various life experiences. Ultimately, it also serves as the means through which the self can realize its own distinction from nature and achieve final freedom from the cycle of rebirth.

283. (B) The apparent conjunction or mistaken identification of the Seer with the Seen.
Misery arises when pure consciousness falsely identifies with the fluctuations of the mind and the material world. This confusion leads the eternal self to believe it is the one undergoing changes and experiencing pain. This mistaken identity is the fundamental bond that keeps the individual in a state of suffering. Yoga aims to dissolve this false connection through discriminative insight.

284. (A) As eternally pure, conscious, free, and merely the power of seeing.
The core consciousness is described as an entity that is inherently devoid of impurities and always remains in a state of liberation. Its primary function is simply to observe without being an active participant in the material world's activities. This unchanging nature stands in stark contrast to the ever-shifting world of nature. Understanding this essence is critical for spiritual realization.

285. (C) realize its own true, isolated nature, distinct from the Seen.
By eliminating the mistaken identity between consciousness and the material world, the observer achieves a state of absolute freedom. This realization involves understanding that the self is separate from the mind and the external environment. This isolation is not a state of loneliness but the attainment of pure, unconditioned existence. It represents the final destination of the entire yogic journey.

286. (D) Mahavrata
These ethical commitments are considered universal because they apply to all practitioners regardless of their social standing, location, or time. They form the moral foundation of the eight-limbed path. By adhering to these principles of non-violence, truth, and others, the yogi creates a stable external and internal environment. These vows are essential prerequisites for progressing into deeper spiritual practices.

287. (C) Cultivating the opposite, positive thought (pratipaksha-bhavana).
When negative or harmful thoughts arise that oppose ethical principles, the practitioner is advised to deliberately foster contrary, beneficial ideas. This psychological technique helps to neutralize destructive tendencies and maintain mental balance. By consistently replacing negativity with positivity, the yogi strengthens their commitment to the path and prevents the mind from being led astray. It is a vital tool for mental discipline.

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288. (B) Pratyahara
This stage involves the conscious withdrawal of the senses from their external objects, allowing the attention to turn inward. It marks the

transition from physical and ethical disciplines to the purely mental practices of concentration and meditation. By mastering the senses, the practitioner ensures that external distractions no longer disturb the focus. It is the crucial fifth limb of the system.

289. (D) The cessation of hostility in one's presence.
Perfection in the practice of non-violence leads to a profound internal state that influences the surrounding environment. When a yogi becomes firmly established in this virtue, even naturally aggressive beings lose their desire to cause harm when near them. This transformation reflects the power of ethical mastery over external conditions. It is one of the extraordinary results mentioned in the text.

290. (A) It must be steady and comfortable.
The physical posture used for meditation must possess the qualities of stability and ease. This ensures that the body does not become a distraction during the internal practices of concentration and absorption. By achieving a firm yet relaxed position, the practitioner can direct all mental energy toward the object of focus. These two characteristics are the fundamental requirements for any pose.

291. (C) Sanyama
The integration of concentration, continuous meditation, and total absorption on a single object is known by a specific technical name. This combined practice represents the highest level of internal discipline in the eight-limbed path. Applying this focused power to different objects or principles allows the yogi to gain extraordinary insights and supernatural abilities. It is the key to mental mastery.

292. (A) Dhyana is the continuous, uninterrupted flow of attention, evolving from Dharana.
While the initial stage of concentration involves repeatedly fixing the mind on a point, the subsequent stage is reached when that focus becomes a steady and unbroken stream. This transition represents a deeper level of mental engagement where distractions no longer interrupt the meditative process. Understanding this progression is essential for a practitioner moving from basic focus to advanced meditation states.

293. (D) Karma parinama (change of action)
The text explores how the mind and objects undergo three specific types of changes: transformations of form, time-characteristics, and conditions. These three processes provide a complete framework for understanding the evolving nature of reality. While actions are a major theme in yoga, they are not categorized as one of the three fundamental transformations discussed within this particular theoretical framework.

294. (B) A state of absorption where the mind loses its own identity and only the object shines.
In the culmination of internal focus, the distinction between the meditator and the meditation process disappears. The mind becomes so completely absorbed in the object of concentration that it effectively merges with it. In this profound state, only the essential nature of the object remains prominent in consciousness. It is the most advanced stage of the three internal practices.

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295. (C) Chitta Samskaras
By applying the combined power of concentration, meditation, and absorption to the subconscious impressions stored within the mind-stuff, a yogi can gain extraordinary insights. This specific application of mental focus reveals the history of these latent traces, providing knowledge about previous existences. It is one of the many powers that arise from mastering the internal limbs of the yogic path.

296. (D) Siddhis obtained through Samadhi.
The text identifies several ways that supernatural powers can be acquired, including through birth, herbs, mantras, or austerities. However, the abilities gained through deep meditative absorption are considered superior because they are not accompanied by the karmic residue associated with other methods. These powers are integrated into the spiritual path and do not hinder the ultimate goal of liberation.

297. (A) An artificially created mind used by a yogi to exhaust karma.
An advanced practitioner who has achieved great mastery can generate multiple mental faculties from their own sense of egoism. These constructs are utilized to work through and eliminate

consciousness can be more easily stilled. It is a vital preparatory step for attaining the higher stages of yogic concentration.

261. (D) Samprajnata Samadhi
Deep concentration that relies on a specific object or support for focus is characterized by the presence of a 'seed'. In this state, the practitioner maintains awareness of the object and the meditative process itself. While this is a profound level of mental stillness, it involves distinct progressive stages. It serves as an essential stepping stone toward more advanced states.

262. (B) Ritambharaprajna
When the mind achieves extreme clarity and lucidity through profound internal concentration, a special kind of intuitive insight emerges. This unique wisdom is characterized by its ability to perceive the absolute truth of reality. It arises from the purification of consciousness and represents a significant milestone in the yogic journey. This insight transcends ordinary knowledge derived from senses or logic.

263. (C) Asamprajnata Samadhi is 'without seed' and transcends all mental supports.
Advanced states of absorption are distinguished by whether they utilize an object for concentration. The higher state involves the cessation of all mental modifications, including the support used in earlier stages. At this level, only residual subconscious impressions remain within the consciousness. It represents a total transcendence of mental activity, moving beyond the dualism of the meditator and the object.

264. (D) a deep absorption where the mind takes the form of its object, preceding full Samadhi.
This state of deep absorption occurs when the mind becomes so clear that it reflects the nature of the object of contemplation. Like a transparent crystal, the consciousness takes on the qualities of whatever it focuses upon. This process is a critical part of the transition into more integrated states of meditation. It represents a high level of concentration and focus.

265. (A) Adhyatmaprasada
As the practitioner progresses through the stages of object-based concentration, a profound state of internal clarity is attained. This lucidity reflects the purity of the mind-stuff when it is no longer disturbed by external fluctuations. This state is essential because it facilitates the emergence of higher intuitive wisdom. It signifies a significant degree of mastery over the internal mental processes.

266. (B) A special Purusha untouched by kleshas, karma, and its fruits.
Within the yogic framework, the supreme consciousness is viewed as a unique being that remains eternally free from afflictions and the consequences of actions. This entity serves as the original teacher, unconditioned by the constraints of time. Unlike conventional creator deities, this figure represents an ideal state of perfection and liberation. It provides a focal point for devotion and practice.

267. (B) Devotion and surrender to Ishwara by dedicating all actions to it.
This practice involves a complete dedication of one's efforts and the results of those efforts to the supreme ideal of consciousness. By surrendering the individual will and ego, the practitioner finds a more direct path to mental stillness. This devotional approach serves as an effective alternative for those who find technical disciplines too challenging. It helps overcome internal obstacles.

268. (A) It is achieved through methodical effort involving faith, vigor, and wisdom.
Certain states of high absorption are reached through a deliberate and structured process rather than innate predisposition. This method requires the cultivation of specific qualities such as conviction, energy, mindfulness, and deep insight. By following this systematic path, the yogi ensures that the state of Samadhi is stable and leads toward ultimate liberation. It is the result of conscious spiritual discipline.

269. (C) Prakriti (primordial matter)
The source specifically identifies the unique consciousness as being unaffected by mental afflictions, the performance of actions, the fruition of those actions, and the subconscious reservoirs of karma. While this being exists independently of these factors, the text does not explicitly categorize it as being free from

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CHAPTER 05
Hatha Yoga Texts

1. What is the primary aim of Hatha Yoga?
(A) Achieving physical fitness and flexibility.
(B) Preparation for the higher state of Raja Yoga.
(C) Mastering psychic powers for worldly gain.
(D) Developing a philosophical understanding of the self.

2. Which of the following is considered a Hatha Yoga text that synthesizes earlier traditions?
(A) Hatha Pradeepika
(B) Yoga Sutras of Patanjali
(C) Bhagavad Gita
(D) Brahma Sutras

3. In Hatha Yoga, which of the following is a 'Sadhaka Tattva' or a factor favorable for success?
(A) Atyahara (Overeating)
(B) Prayasa (Over-exertion)
(C) Utsaha (Enthusiasm)
(D) Prajalpa (Idle talk)

4. The concept of 'Ghata' in Hatha Yoga primarily refers to:
(A) The specific physical posture or asana technique.
(B) The yogic diet and principles of Mitaahara.
(C) The dedicated place of practice known as a Matha.
(D) The human body viewed as a vessel or clay pot.

5. Identify the incorrect statement regarding the prerequisites of Hatha Yoga.
(A) Hatha Yoga requires a disciplined lifestyle.
(B) Mitaahara is considered an essential component.
(C) The practice is only for ascetics living in seclusion.
(D) Sadhaka and Badhaka tattvas guide the practitioner's conduct.

6. Which text is known for its detailed description of the six 'Shatkarmas' or cleansing techniques?
(A) Shiva Samhita
(B) Gheranda Samhita
(C) Goraksha Samhita
(D) Yoga Beeja

7. 'Mitaahara' as described in Hatha Yoga means:
(A) Consuming only raw foods.
(B) Eating to one's full capacity.
(C) A diet completely free of salt and sugar.
(D) A moderate and well-regulated diet.

8. Which of the following is a 'Badhaka Tattva' or an obstacle in the path of Yoga?
(A) Jana-sanga (Company of common people)
(B) Dhairya (Patience)
(C) Nischaya (Determination)
(D) Tatva-jnana (Knowledge of the essence)

9. Given below are two statements.
Statement I: 'Ghatashuddhi' refers to the purification of the body-mind complex.
Statement II: Shodhana Kriyas are the primary means to achieve Ghatashuddhi.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

10. What is the concept of 'Matha' in the context of Hatha Yoga Sadhana?
(A) The ideal hermitage or place for practice.
(B) The practitioner's personal belief system.
(C) The lineage or school of a guru.
(D) A specific type of meditative posture.

11. Which of the following is NOT one of the Dasha Yamas mentioned in texts like Vashishtha Samhita?
(A) Ahimsa
(B) Satya
(C) Asteya
(D) Ishvara Pranidhana

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remaining subconscious impressions from past actions without creating new bonds. This specialized technique allows the yogi to accelerate the process of clearing karmic debts, facilitating the final steps toward absolute freedom.

298. (B) Neither white nor black (ashukla-akrisna)
While ordinary individuals perform actions that are good, bad, or a mixture of both, the deeds of an enlightened practitioner fall into a unique category. These actions do not generate any further karmic residue because they are performed without attachment or ego. This state of action ensures that the yogi remains free from the cycle of cause and effect.

299. (B) Kaivalya Nirvachana, the absolute isolation of the Purusha.
The highest state of absorption leads to the complete cessation of all mental afflictions and the consequences of actions. This process results in the final liberation of the conscious self from the influence of nature. The self then exists in its own true, eternal, and independent state of being. This isolation represents the fulfillment and end of the entire yogic journey.

300. (A) The subtle subconscious tendencies that perpetuate rebirth.
These deep-seated desires and mental impressions are stored within the mind-stuff and drive the continuous cycle of existence. They arise from past experiences and influence future behavior and circumstances. Eliminating these tendencies is a critical part of the final stages of the yogic path. Without these underlying triggers, the cycle of birth and death finally comes to an end.

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(C) 32
(D) 4

23. Which text classifies asanas into categories such as seated, reclining, and standing, and provides a systematic description of 32 asanas?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Vashishtha Samhita
(D) Gheranda Samhita

24. According to Shiva Samhita, how many primary asanas are recommended for practice out of the total 84?
(A) 4
(B) 2
(C) 8
(D) 10

25. Which of the following Hatha Yoga texts describes 112 asanas?
(A) Hatha Pradeepika
(B) Gheranda Samhita
(C) Hatha Ratnavali
(D) Shiva Samhita

26. Which of the following asanas is NOT mentioned in the Hatha Pradeepika's list of 15 postures?
(A) Trikonasana
(B) Swastikasana
(C) Gomukhasana
(D) Dhanurasana

27. Given below are two statements.
Statement I: The Gheranda Samhita begins its curriculum with Shatkarmas.
Statement II: The Hatha Pradeepika begins its curriculum with Asanas.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

28. The 'Vashishtha Samhita' describes how many asanas?
(A) 4
(B) 10
(C) 8
(D) 16

29. What is the definition of Asana according to the Hatha Pradeepika?
(A) A yogic practice that results in external physical beauty.
(B) A yogic practice that makes the internal body systems strong.
(C) A practice that leads to steadiness, health, and lightness of body.
(D) A practice that allows one to sit for hours without any movement.

30. The text 'Hatha Ratnavali' was authored by:
(A) Svatmarama
(B) Gheranda
(C) Gorakshanath
(D) Srinivasa Yogi

31. Which of the following Hatha texts gives special importance to 'Siddhasasana', calling it the most important among the 84 asanas?
(A) Hatha Pradeepika
(B) Gheranda Samhita
(C) Shiva Samhita
(D) Vashishtha Samhita

32. The 'Gheranda Samhita' is structured as a teaching from Sage Gheranda to:
(A) King Janaka
(B) King Chanda Kapali
(C) Svatmarama
(D) Lord Shiva

33. Which of the following is a key prerequisite for practicing asanas according to Hatha Yoga?
(A) A completely empty stomach for at least 24 hours.
(B) A clean and solitary place for practice.
(C) The ability to hold one's breath for several minutes.
(D) A deep knowledge of Sanskrit.

34. Consider the following benefits of asana practice:
(a) Sthairyam (Steadiness)
(b) Arogyam (Health/Freedom from disease)
(c) Angalaghavam (Lightness of limbs)
(d) Prajalpa (Idle Talk)
Which of the above statement(s) is/are correct?
(A) (a) and (b) only
(B) (a), (b) and (c) only
(C) (b) and (d) only

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(D) (a), (b), (c) and (d)

35. The Shiva Samhita states that there are 84 lakh asanas. How many of these does it recommend as being useful for humans?
(A) 84
(B) 32
(C) 4
(D) 15

36. Which of the following is a special feature of the 'Hatha Ratnavali'?
(A) It is the only text to describe Pranayama.
(B) It rejects the practice of Shatkarmas.
(C) It is written in a dialogue format between a king and a sage.
(D) It describes more asanas than Hatha Pradeepika and includes new ones.

37. What is the primary purpose of Asana in the broader scheme of Hatha Yoga?
(A) To perfect the physical body for aesthetic and artistic purposes.
(B) To achieve the physical ability to levitate through the air.
(C) To prepare the body for the safe and effective practice of pranayama.
(D) To serve as the final stage of total and absolute yogic attainment.

38. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Gheranda Samhita provides a seven-fold path of yoga.
Reason (R): This path begins with Asana, considering it the most foundational practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

39. The name 'Hatha Pradeepika' translates to:
(A) The Essence of Hatha Yoga
(B) The Secret of Hatha Yoga
(C) The Path of Hatha Yoga
(D) The Light on Hatha Yoga

40. Consider the following statements about Hatha Yoga texts:
(a) Hatha Pradeepika was written by Svatmarama.
(b) Gheranda Samhita describes a seven-limbed yoga.
(c) Shiva Samhita presents yoga from a Shaivite, Advaita Vedanta perspective.
(d) Hatha Ratnavali was written by Gorakshanath.
Which of the statement(s) is/are correct?
(A) (a), (b), (c)
(B) (a), (c), (d)
(C) (b), (c), (d)
(D) (a), (b), (d)

41. According to Hatha Yoga, 'Prana' is:
(A) The physical breath that we inhale and exhale.
(B) A specific type of muscular or somatic contraction.
(C) The vital life force energy that pervades the universe.
(D) The internal sound produced during deep meditation.

42. The practice of controlling the vital life force through breath regulation is known as:
(A) Pranayama
(B) Asana
(C) Mudra
(D) Pratyahara

43. Which are the three main phases of Pranayama?
(A) Inhalation, Retention, Concentration
(B) Slow, Medium, Fast
(C) Morning, Noon, Evening
(D) Puraka, Kumbhaka, Rechaka

44. According to Hatha Pradeepika, when should Pranayama be practiced?
(A) Only after mastering all 84 asanas.
(B) When the nadis are purified.
(C) Immediately upon starting a yoga practice.
(D) Only during the winter months.

45. The Hatha Pradeepika describes eight types of Kumbhaka, collectively known as:
(A) Nadi Shodhana
(B) Sahita Kumbhaka
(C) Ashta Kumbhaka
(D) Kevala Kumbhaka

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46. Which of the following is NOT one of the Ashta Kumbhakas mentioned in Hatha Pradeepika?
(A) Suryabhedana
(B) Ujjayi
(C) Bhramari
(D) Kapalabhati

47. The Gheranda Samhita categorizes Pranayama into 'Sagarbha' and 'Nirgarbha'. What is the basis of this classification?
(A) With or without mantra repetition.
(B) With or without sound.
(C) With or without breath retention.
(D) With or without a guru's presence.

48. Given below are two statements.
Statement I: The Shiva Samhita emphasizes Nadi Shodhana Pranayama for the purification of the nadis.
Statement II: It suggests a specific ratio of 1:4:2 for Puraka, Kumbhaka, and Rechaka.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

49. What is 'Kevala Kumbhaka' as described in Hatha Yoga?
(A) A simple breathing exercise for beginners.
(B) Breath retention that occurs spontaneously without effort.
(C) A long and forceful inhalation.
(D) Rapid exhalation performed in cycles.

50. The Vashishtha Samhita describes Pranayama primarily in the context of:
(A) The Vedic concept of Prana and its control.
(B) Preparing the body for warfare.
(C) Achieving aesthetic physical perfection.
(D) Curing common ailments like the cold.

51. What is the primary precaution regarding the practice of Pranayama?
(A) It should only be practiced in a group setting.
(B) It should always be followed by a heavy and large meal.
(C) It should be learned and practiced under the guidance of a competent Guru.
(D) It must be practiced for at least three consecutive hours daily from the start.

52. The Hatha Pradeepika compares the taming of Prana to the taming of which animals?
(A) Domesticated animals like dogs and cats.
(B) Dangerous reptiles like snakes and scorpions.
(C) Strong work animals like horses and bulls.
(D) Powerful beasts like lions, elephants, and tigers.

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53. Which pranayama involves breathing through the left nostril and exhaling through the right, and then vice-versa?
(A) Ujjayi
(B) Bhastrika
(C) Nadi Shodhana
(D) Sitali

54. Which of the following Pranayamas is described as creating a cooling effect in the body?
(A) Suryabhedana
(B) Sitali
(C) Bhastrika
(D) Ujjayi

55. Match List I (Pranayama) with List II (Key Feature) as per Hatha Pradeepika.
List I:(Pranayama)
P. Bhramari
Q. Murcha
R. Plavini
S. Suryabhedana
List II:(Key Feature)
1. Leads to a state of swoon or senselessness
2. Generates heat, activates solar energy
3. Makes the practitioner float on water
4. Produces a humming sound like a bee
(A) P-4, Q-1, R-3, S-2
(B) P-3, Q-2, R-4, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-3, S-4

56. According to Gheranda Samhita, what is the ideal ratio for Pranayama for a beginner (Adhama)?
(A) 1:4:2
(B) 1:2:1
(C) 1:1:1
(D) 1:3:2

57. The 'Bhastrika' pranayama is compared to the working of:

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

102. Which Hatha text is known for describing asanas like Chakrasana and various other dynamic postures not commonly found in earlier texts?
(A) Hatha Pradeepika
(B) Hatha Ratnavali
(C) Gheranda Samhita
(D) Shiva Samhita

103. 'Simhasana' is recommended in Hatha Pradeepika for what purpose?
(A) To improve digestion and appetite.
(B) To strengthen the legs and knees.
(C) To calm the mind and prepare for meditation.
(D) To facilitate the practice of the three main bandhas.

104. What is a key contraindication for many inverted asanas?
(A) High blood pressure and heart conditions.
(B) Low blood pressure.
(C) A flexible spine.
(D) A strong core.

105. 'Paschimottanasana' is praised in Hatha Pradeepika for:
(A) Curing diseases of the throat.
(B) Making the body float on water.
(C) Stimulating the gastric fire and reducing obesity.
(D) Awakening the Kundalini.

106. The concept of 'Prana Vayu' moving through the nadis is fundamental to the practice of:
(A) Pranayama
(B) Asana
(C) Yama
(D) Niyama

107. Identify the correct statement regarding pranayama.
(A) Pranayama should always be practiced with maximum force and speed.
(B) Kevala Kumbhaka is a pranayama for beginners.
(C) Pranayama has no effect on the state of the mind.
(D) Improper pranayama can cause diseases.

108. Which pranayama is described as purifying the frontal sinuses and being beneficial for 'kapha' disorders?
(A) Ujjayi
(B) Kapalabhati
(C) Suryabhedana
(D) Sheetali

109. Given below are two statements.
Statement I: 'Sahita Kumbhaka' is a pranayama involving deliberate retention of breath.
Statement II: Gheranda Samhita describes two types of Sahita Kumbhaka: Sagarbha and Nirgarbha.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

110. The Vashishtha Samhita's approach to pranayama is rooted in:
(A) The Nath tradition's non-dual philosophy.
(B) The seven-fold path of Gheranda.
(C) A purely physical and mechanical control of breath.
(D) The Vedic tradition, integrating mantra and breath.

111. The Hatha Pradeepika states, "Chale Vate Chalam Chittam," which translates to:
(A) When the breath moves, the mind moves.
(B) When the breath is still, the mind is still.
(C) The mind is the master of the breath.
(D) The breath is an illusion of the mind.

112. The pranayama that involves inhaling through a curled tongue, creating a cooling effect, is:
(A) Sheetkari
(B) Sheetali
(C) Bhramari
(D) Ujjayi

113. Arrange the four stages of Nadanusandhana as per Hatha Pradeepika in chronological order.
(i) Parichaya Avastha
(ii) Arambha Avastha
(iii) Nishpatti Avastha

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69. In the context of Gheranda Samhita, Pratyahara is described as:
(A) The practice of difficult physical postures.
(B) A specific breathing technique for cooling the body.
(C) The withdrawal of the mind from external sense objects.
(D) The final stage of Samadhi.

70. Which text provides the most detailed account of 'Nada' (inner sound) and 'Nadanusandhan' (absorption in inner sound)?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Hatha Ratnavali

71. According to Hatha Pradeepika, what is the first stage (Arambha Avastha) of Nadanusandhan characterized by?
(A) The practitioner's physical body becomes divine.
(B) The practitioner's mind becomes absorbed in void.
(C) The practitioner's prana enters the Sushumna nadi.
(D) Sounds like the buzzing of bees and the vina are heard.

72. What is the ultimate goal of Hatha Yoga?
(A) Attainment of Raja Yoga or Samadhi.
(B) Attainment of perfect physical health.
(C) Development of siddhis or supernatural powers.
(D) Living a long and prosperous life.

73. The 'Ghata Avastha' in Nadanusandhan is the stage where:
(A) The practice is just beginning.
(B) Prana, Apana, Manas, and Buddhi are united.
(C) The sound of a drum (mardala) is heard.
(D) The practitioner achieves the final liberation.

74. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Hatha Yoga is considered a preparatory path for Raja Yoga.
Reason (R): Hatha Yoga practices like Asana and Pranayama purify the body and stabilize the mind, making it fit for the higher meditative practices of Raja Yoga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

75. The 'Nishpatti Avastha' is the final stage of Nadanusandhan. What is its key characteristic?
(A) Hearing loud and varied external sounds.
(B) The yogi feels a great lightness in body.
(C) The emergence of a pleasant divine smell.
(D) The mind becomes one with the sound, like salt in water.

76. Which of the following is NOT one of the ten mudras mentioned in Hatha Pradeepika?
(A) Maha Mudra
(B) Ashwini Mudra
(C) Khechari Mudra
(D) Viparita Karani

77. The concept of 'Dhyana' in Gheranda Samhita directly follows which limb?
(A) Pranayama
(B) Mudra
(C) Pratyahara
(D) Asana

78. Which of the following represents the correct relationship between Hatha Yoga and Raja Yoga?
(A) They are two completely separate and opposing paths.
(B) Hatha Yoga is a set of practices within Raja Yoga.
(C) Raja Yoga is a physical preparation for Hatha Yoga.
(D) One cannot practice Raja Yoga without first mastering Hatha Yoga.

79. In contemporary times, the relevance of Hatha Yoga is primarily seen in:
(A) Its application as a system for stress management and therapy.
(B) Its use in training for professional circus performances.
(C) Its historical value as an ancient and obsolete practice.

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(A) A flowing river
(B) A buzzing bee
(C) A blacksmith's bellows
(D) A cool breeze

58. Identify the incorrect pair of a Hatha Yoga practice and its primary purpose.
(A) Prajalpa - Nischaya (Determination)
(B) Asana - Sthairyam (Steadiness)
(C) Shodhana Kriya - Ghatashuddhi (Body purification)
(D) Pranayama - Laghavam (Lightness)

59. What is the goal of Pranayama according to Hatha Pradeepika?
(A) To make the practitioner's mind unsteady and agitated.
(B) To increase the overall breathing rate permanently.
(C) To stop the natural flow of prana within the nadis.
(D) To make the mind steady and achieve 'manonmani' state.

60. Arrange the following steps of the seven-fold path of Gheranda Samhita in chronological order.
(i) Asana
(ii) Dhyana
(iii) Mudra
(iv) Pranayama
(v) Shatkarma
Which of the following is the correct sequence?
(A) (v), (i), (iv), (iii), (ii)
(B) (v), (i), (iii), (iv), (ii)
(C) (i), (v), (iv), (iii), (ii)
(D) (i), (iv), (iii), (v), (ii)

61. Which of the following is defined as a 'seal', 'gesture', or technique to lock and channel prana in the body?
(A) Asana
(B) Pranayama
(C) Mudra
(D) Yama

62. The practice of locking the chin to the chest is known as which Bandha?
(A) Moola Bandha
(B) Uddiyana Bandha
(C) Maha Bandha
(D) Jalandhara Bandha

63. Which text describes 25 Mudras, including the five 'Dharana' mudras?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Vashishtha Samhita

64. 'Maha Bandha' is the combination of which three individual Bandhas?
(A) Jalandhara, Ashwini, and Moola
(B) Jalandhara, Uddiyana, and Moola
(C) Uddiyana, Moola, and Vajroli
(D) Jalandhara, Khechari, and Moola

65. Which Mudra is hailed in Hatha Pradeepika as the "conqueror of time and death"?
(A) Maha Mudra
(B) Khechari Mudra
(C) Shambhavi Mudra
(D) Vajroli Mudra

66. Given below are two statements.
Statement I: Bandhas are psychic locks that redirect the flow of prana into Sushumna Nadi.
Statement II: They are typically practiced independently and never in conjunction with Pranayama or Asana.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

67. 'Uddiyana Bandha' involves the contraction and lifting of which part of the body?
(A) The throat and neck.
(B) The perineal muscles.
(C) The abdominal muscles, inwards and upwards.
(D) The entire spinal column.

68. The Gheranda Samhita divides Dhyana (meditation) into three types. Which of the following is NOT one of them?
(A) Sthula Dhyana (Gross Meditation)
(B) Jyotir Dhyana (Luminous Meditation)
(C) Sukshma Dhyana (Subtle Meditation)
(D) Shoonya Dhyana (Void Meditation)

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(A) The idea that it is a path to Samadhi.
(B) The understanding that it requires a diet.
(C) The view that it purifies the subtle nadis.
(D) The belief that it is only about contorting the body into difficult postures.

92. The Siddhasiddhantapaddhati primarily explains the philosophy of which yogic tradition?
(A) The Bhakti Yoga tradition.
(B) The Nath tradition.
(C) The Raja Yoga tradition.
(D) The Vedanta tradition.

93. The Hatha Ratnavali includes practices like 'Chakri Karma'. What kind of practice is this?
(A) An Asana
(B) A Pranayama
(C) A Shodhana Kriya
(D) A Mudra

94. Which of the following is considered a contraindicated food for a Hatha Yogi according to Hatha Pradeepika?
(A) Wheat
(B) Ghee
(C) Milk
(D) Curd

95. What special feature regarding asanas is found in the Shiva Samhita?
(A) It mentions 84 lakh asanas, but details only four.
(B) It describes 84 asanas in detail.
(C) It describes only one asana, Siddhasasana.
(D) It rejects the practice of asanas entirely.

96. Which asana is described in Hatha Pradeepika as destroying all diseases and is one of the four main asanas recommended?
(A) Siddhasasana
(B) Swastikasana
(C) Padmasana
(D) Bhadrasana

97. The Gheranda Samhita's description of 32 asanas aims to provide what primary benefit?
(A) Laghavam (Lightness)
(B) Dridhata (Firmness/Strength)
(C) Siddhis (Psychic powers)
(D) Moksha (Liberation)

98. Match List I (Text) with List II (Number of Asanas Described).
List I:(Text)
P. Hatha Pradeepika
Q. Gheranda Samhita
R. Shiva Samhita
S. Hatha Ratnavali
List II:(Number of Asanas)
1. 32
2. 4 (from 84)
3. 15
4. 112
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

99. The posture 'Mayurasana' is praised in Hatha texts for its ability to:
(A) Improve balance and concentration.
(B) Make the body as light as a feather.
(C) Cure all diseases and aid digestion of even poison.
(D) Allow the yogi to hear inner sounds.

100. Consider the following statements regarding asanas:
(a) The primary goal of asana is to prepare for pranayama.
(b) Vashishtha Samhita describes 10 asanas.
(c) Hatha Ratnavali introduces asanas not found in Hatha Pradeepika.
(d) Gheranda Samhita groups asanas by body position.
(e) Shiva Samhita considers Padmasana as the only important asana.
Which of the statement(s) is/are correct?
(A) (a), (b), (c)
(B) (a), (b), (c), (d)
(C) (b), (c), (d), (e)
(D) (a), (c), (d), (e)

101. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): The practice of asanas in Hatha Yoga should be done with ease and without strain.
Reason (R): The purpose of asana is to achieve steadiness (sthairyam) and comfort, which is hindered by excessive effort (prayasa).
(A) Both A and R are true and R is the correct

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(D) Its role in promoting ancient religious dogmatic views.

80. Consider the following statements about Bandhas and Mudras:
(a) Uddiyana Bandha is said to be the best of bandhas.
(b) Khechari Mudra involves placing the tongue in the nasal cavity.
(c) Hatha Pradeepika describes 10 mudras.
(d) Gheranda Samhita describes only 3 mudras.
(e) Maha Mudra combines bandhas with a specific posture.
Which of the statement(s) is/are correct?
(A) (a), (b), (c), (d)
(B) (a), (b), (c), (e)
(C) (b), (c), (d), (e)
(D) (a), (c), (d), (e)

81. The term 'Hatha' is often interpreted as a union of 'Ha' (Sun) and 'Tha' (Moon), which correspond to:
(A) The mind and the body.
(B) The right and left nostrils, or Pingala and Ida nadis.
(C) The Guru and the disciple.
(D) The day and the night.

82. Which of the following texts is traditionally referenced for its philosophical underpinnings in Yoga?
(A) Yoga Sutras of Patanjali
(B) Yoga Beeja
(C) Siddhasiddhantapaddhati
(D) Vashishtha Samhita

83. Which of the Dasha Niyamas involves faith in the teachings of the Vedas and the Guru?
(A) Santosha (Contentment)
(B) Tapa (Austerity)
(C) Astikya (Faith)
(D) Hri (Modesty)

84. Identify the Sadhaka Tattva (favorable factor) from the list below, as per Hatha Pradeepika.
(A) Lalyam (Fickleness)
(B) Niyamagrahah (Adherence to rules with attachment)
(C) Jana-sanga (Public contact)
(D) Dhairya (Patience/Perseverance)

85. 'Ghatashuddhi' is a concept central to which text's seven-fold path?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Gheranda Samhita
(D) Yoga Beeja

86. Which of the following is NOT one of the six Shatkarmas mentioned in Gheranda Samhita and Hatha Pradeepika?
(A) Dhauti
(B) Asana
(C) Basti
(D) Trataka

87. According to Hatha Pradeepika, how much of the stomach should be left empty when practicing Mitaahara?
(A) One-half
(B) One-third
(C) The stomach should be filled completely.
(D) One-quarter

88. Given below are two statements.
Statement I: The Shiva Samhita emphasizes Advaita Vedanta philosophy.
Statement II: It posits that knowledge (Jnana) alone is the means to liberation.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. A Hatha Yoga practitioner's dwelling or 'Matha' should ideally be free from which of the following?
(A) A small door and no windows.
(B) A well-plastered floor with cow dung.
(C) Proximity to fire, water, or dry leaves.
(D) An altar for worship.

90. The concept of Dasha Yama and Dasha Niyama is elaborated in which of the following texts?
(A) Vashishtha Samhita
(B) Hatha Pradeepika
(C) Gheranda Samhita
(D) Shiva Samhita

91. What is the most appropriate description of a common misconception about Hatha Yoga?

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(iv) Ghata Avastha
Which of the following is the correct sequence?
(A) (ii), (iv), (i), (iii)
(B) (i), (ii), (iii), (iv)
(C) (ii), (i), (iv), (iii)
(D) (iv), (iii), (ii), (i)

114. 'Bhastrika' Pranayama is contraindicated for individuals with:
(A) High blood pressure and heart disease.
(B) Low blood pressure.
(C) Excess mucus.
(D) Lethargy and depression.

115. Which of the Ashta Kumbhakas described in Hatha Pradeepika is said to cause the practitioner to float on water?
(A) Murcha
(B) Bhramari
(C) Plavini
(D) Sheetali

116. The concept of 'prerequisites' for pranayama primarily emphasizes:
(A) The physical ability to perform advanced asanas.
(B) A deep intellectual understanding of Vedantic philosophy.
(C) The immediate attainment of the state of Kevala Kumbhaka.
(D) A purified body (through shatkarma) and stable posture (from asana).

117. 'Suryabhedana' pranayama involves:
(A) Inhaling through the left nostril and exhaling through the right.
(B) Inhaling and exhaling through both nostrils with force.
(C) Inhaling through the right nostril and exhaling through the left.
(D) Inhaling through the mouth and exhaling through the nose.

118. Which text provides a detailed guideline on the progressive increase in the count (matra) for pranayama practice?
(A) Shiva Samhita
(B) Gheranda Samhita
(C) Hatha Pradeepika
(D) Yoga Beeja

119. Identify the incorrect statement about Pranayama.
(A) It aims to regulate the flow of Prana in the Nadis.
(B) Improper practice can be harmful.
(C) It directly influences the state of the mind.
(D) It is considered less important than asana in Hatha Yoga.

120. Match List I (Stage of Nadanusandhana) with List II (Associated Sound).
List I:(Stage)
P. Arambha Avastha
Q. Ghata Avastha
R. Parichaya Avastha
S. Nishpatti Avastha
List II:(Sound)
1. Sound of a drum (Mardala)
2. Sound of a flute and Veena
3. Tinkling sounds, buzzing of bees
4. Sound of a great bell or thunder
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-2, S-1

121. The Hatha Pradeepika describes ten mudras that are said to awaken Kundalini and bestow siddhis. This section is known as:
(A) Asana Prakaranam
(B) Pranayama Prakaranam
(C) Mudra Prakaranam
(D) Samadhi Prakaranam

122. Which mudra involves gazing at the space between the eyebrows?
(A) Shambhavi Mudra
(B) Khechari Mudra
(C) Yoni Mudra
(D) Manduki Mudra

123. The 'Viparita Karani' mudra is praised in Hatha Pradeepika for its ability to:
(A) Grant the power of levitation.
(B) Improve digestion significantly.
(C) Allow the yogi to hear distant sounds.
(D) Conquer old age and death.

124. Which of the following is a significant feature of the Hatha Ratnavali?
(A) It is the first text to mention Asana.

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(B) It describes 84 Asanas and 8 Kumbhakas.
(C) It provides a different list of Shatkarmas.
(D) It rejects the concept of Mitaahara.

125. Which of the following is NOT one of the five 'Dharana' mudras mentioned in Gheranda Samhita?
(A) Parthivi (Earthy)
(B) Vayavi (Airy)
(C) Manasi (Mental)
(D) Akashi (Ethereal)

126. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Jalandhara Bandha is practiced to prevent the nectar (amrita) from being consumed by the gastric fire.
Reason (R): It involves contracting the throat and pressing the chin firmly into the jugular notch.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

127. The concept of 'Pratyahara' is systematically explained as the fifth limb in which of these Hatha Yoga texts?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Hatha Ratnavali

128. 'Moola Bandha' is primarily associated with the contraction of which area of the body?
(A) The throat
(B) The perineum/cervix
(C) The abdomen
(D) The tongue

129. How many mudras are described in the Shiva Samhita?
(A) 4
(B) 10
(C) 15
(D) 25

130. Consider the following statements about Hatha Yoga practices:

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(a) Uddiyana Bandha should be performed on an empty stomach.
(b) Khechari Mudra involves elongating the tongue.
(c) The Gheranda Samhita describes 25 mudras.
(d) Maha Vedha Mudra is a combination of posture and bandhas.
Which of the above statement(s) is/are correct?
(A) (a), (b), and (c) only
(B) (b), (c), and (d) only
(C) (a), (c), and (d) only
(D) (a), (b), (c), and (d)

131. The 'Jyotir Dhyana' described in Gheranda Samhita is a form of meditation on:
(A) An external object like a flower.
(B) The form of one's personal deity.
(C) The inner light or flame.
(D) The formless Brahman.

132. The relationship between Hatha Yoga and Raja Yoga is often described as:
(A) Raja Yoga is a simplified version of Hatha Yoga.
(B) They are mutually exclusive paths.
(C) Hatha Yoga focuses only on the mind, and Raja Yoga only on the body.
(D) Hatha Yoga provides the 'stairway' to the 'palace' of Raja Yoga.

133. What is the defining characteristic of the 'Parichaya Avastha' of Nadanusandhan?
(A) The very beginning of hearing inner sounds.
(B) The yogi attains supernatural powers.
(C) Prana enters the Sushumna, and the mind becomes steady.
(D) The mind dissolves completely into the sound.

134. Identify the incorrect pair of a text and its author or central figure.
(A) Hatha Pradeepika - Svatmarama
(B) Hatha Ratnavali - Vashishtha
(C) Gheranda Samhita - Gheranda
(D) Siddhasiddhantapaddhati - Gorakshanath

135. What is the primary benefit of 'Maha Mudra' as extolled in the Hatha Pradeepika?
(A) It allows the yogi the magical ability to fly through the air.
(B) It makes the yogi's physical body completely

immune to fire.
(C) It grants the yogi the mental ability to read other minds.
(D) It cures consumption, leprosy, and other major ailments.

136. The 'Shiva Samhita' presents a unique perspective by including discussions on:
(A) The number of nadis and the location of chakras.
(B) The importance of a vegetarian diet.
(C) A seven-fold path to yoga.
(D) The detailed techniques of 112 asanas.

137. Which of the following is an example of a contemporary application of Hatha Yoga's principles?
(A) Using asanas solely for competitive sport.
(B) Promoting Hatha Yoga as a magical cure-all.
(C) Using pranayama techniques for anxiety reduction.
(D) Ignoring the ethical Yamas and Niyamas.

138. The goal of Hatha Yoga is often summarized as the awakening of which latent energy?
(A) Kundalini
(B) Prana
(C) Apana
(D) Ojas

139. Given below are two statements.
Statement I: The Hatha Pradeepika considers Hatha Yoga and Raja Yoga as interdependent.
Statement II: It states that without Raja Yoga, Hatha Yoga is fruitless.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

140. Which of the following practices is most directly related to Pratyahara?
(A) Ujjayi Pranayama
(B) Shambhavi Mudra
(C) Paschimottanasana
(D) Dhauti Kriya

141. The 'Goraksha Samhita' is an early text attributed to:
(A) Matsyendranath
(B) Adinatha (Shiva)
(C) Gorakshanath
(D) Svatmarama

142. Which of the following is a common misconception about Hatha Yoga that traditional texts address?
(A) That it is a scientific process.
(B) That it requires a qualified teacher.
(C) That it leads to a steady mind.
(D) That it is a form of black magic or empty ritualism.

143. Which of the following is listed as one of the Dasha Yamas in the Vashishtha Samhita?
(A) Daya (Compassion)
(B) Satya (Truth)
(C) Asteya (Non-stealing)
(D) Brahmacharya (Celibacy)

144. The concept of 'Ghatashuddhi' in Gheranda Samhita is achieved through a combination of:
(A) Asana and Pranayama only.
(B) Shatkarmas and Asanas.
(C) Dhyana and Samadhi.
(D) Mitaahara and sleep.

145. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Hatha Yoga texts place great importance on the location of the yoga practice (Matha).
Reason (R): A conducive environment, free from disturbances, is considered essential for concentration and preventing dissipation of energy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

146. Which of the six 'Badhaka Tattvas' refers to being overly rigid or dogmatic about rules?
(A) Niyamagrahah
(B) Prayasa
(C) Prajalpa
(D) Laulyam

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(D) The unleashing of latent spiritual energy that moves up the Sushumna nadi.

213. The Gheranda Samhita describes a seven-fold path. Which of the following is NOT part of that path?
(A) Shatkarma
(B) Mudra
(C) Yama
(D) Samadhi

214. The 'Siddhasiddhantapaddhati' is a key text for understanding the philosophical basis of Hatha Yoga from which tradition?
(A) The Vedanta School
(B) The Nath Yogi School
(C) The Samkhya School
(D) The Buddhist School

215. Consider the following statements about diet in Hatha Yoga:
(a) Food should be eaten to fill half the stomach.
(b) One quarter of the stomach should be filled with water.
(c) One quarter of the stomach should be left empty for the movement of air.
(d) Food offered to Shiva should be eaten.
(e) All types of spicy and sour foods are recommended.
Which of the statement(s) is/are correct?
(A) (a), (b), (e)
(B) (a), (b), (c), (d)
(C) (c), (d), (e)
(D) (a), (b), (c)

216. Match List I (Text) with List II (Unique Feature/ Concept).
List I:(Text)
P. Gheranda Samhita
Q. Hatha Ratnavali
R. Shiva Samhita
S. Hatha Pradeepika
List II:(Feature)
1. Four-fold path (Asana, Pranayama, Mudra, Nada)
2. Seven-fold path starting with Shatkarma
3. Strong Advaita Vedanta and Chakra descriptions
4. Includes 84 asanas and Chakri karma
(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

217. The concept of 'Dasha Vayus' (ten winds or pranic forces) is essential for understanding the mechanics of:
(A) Yama and Niyama
(B) Asana and Pranayama
(C) Dhyana and Dharana
(D) Samadhi

218. The 'Hatha Pradeepika' begins with a salutation to which Guru of the Nath lineage?
(A) Adinatha (Lord Shiva)
(B) Gorakshanath
(C) Gheranda
(D) Patanjali

219. Which of these is NOT a 'Badhaka Tattva' (obstacle) mentioned in Hatha Pradeepika?
(A) Prayasa (over-exertion)
(B) Prajalpa (talkativeness)
(C) Jana-sanga (bad company)
(D) Nischaya (determination)

220. The final stage of Nadanusandhana, 'Nishpatti Avastha', is characterized by the transcendence of all sound into what state?
(A) A state of loud, clanging and metallic noises.
(B) The soundless state, Para Brahman, or Shabda Brahman.
(C) A state of deep sleep and complete dreamlessness.
(D) A state of purely intellectual understanding.

221. 'Vajroli Mudra', as described in Hatha Pradeepika, is primarily concerned with:
(A) Gazing at the tip of the nose.
(B) Contracting the abdominal muscles.
(C) Preserving and sublimating sexual energy (bindu).
(D) Making a sound like a bee.

222. What is the primary reason for the inclusion of shatkarma practices in Hatha Yoga?
(A) To prepare the body for intense building competition.
(B) To serve as a total replacement for all other yoga.
(C) To demonstrate one's mastery over physical pain.

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Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

159. The term 'Rechaka' in the context of pranayama refers to:
(A) Exhalation
(B) Inhalation
(C) Internal retention of breath
(D) External retention of breath

160. Chronologically arrange the following texts based on their generally accepted time of composition (earliest to latest).
(i) Hatha Pradeepika
(ii) Gheranda Samhita
(iii) Goraksha Samhita
(iv) Hatha Ratnavali
Which of the following is the correct sequence?
(A) (iii), (i), (iv), (ii)
(B) (i), (ii), (iii), (iv)
(C) (iii), (i), (ii), (iv)
(D) (ii), (iv), (i), (iii)

161. 'Ujjayi' Pranayama is characterized by:
(A) A hissing sound made by inhaling through the teeth.
(B) A gentle, audible snoring sound from a partially closed glottis.
(C) A humming sound like a bee on exhalation.
(D) Rapid and forceful breathing like a bellows.

162. The Shiva Samhita emphasizes that the practice of pranayama leads to the mastery of:
(A) The Vayus (pranic currents).
(B) All worldly knowledge.
(C) The five elements (Pancha Tattvas).
(D) The art of debate.

163. What is the primary purpose of 'Sheetkari' Pranayama?
(A) To generate internal heat.
(B) To awaken the Kundalini energy.
(C) To calm the nervous system and cool the body.
(D) To strengthen the abdominal muscles.

164. According to Hatha Pradeepika, what happens when all the nadis are purified by pranayama?
(A) The yogi gains supernatural powers.
(B) The yogi no longer needs to eat or sleep.
(C) The prana spontaneously enters the central channel (Sushumna).
(D) The body becomes lean and lustrous.

165. The term 'Pranayama' is a compound word of 'Prana' and 'Ayama'. What does 'Ayama' mean in this context?
(A) To stop or block.
(B) To observe or witness.
(C) To extend, expand, or regulate.
(D) To count or measure.

166. Which bandha is said to be the 'great bird' that flies upwards along the Sushumna?
(A) Jalandhara Bandha
(B) Uddiyana Bandha
(C) Moola Bandha
(D) Maha Bandha

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167. Identify the correct statement about Mudras in Hatha Yoga.
(A) Mudras are purely symbolic hand gestures with no physiological effect.
(B) Only ten mudras exist in the entire Hatha Yoga tradition.
(C) Mudras should be practiced before Asanas in a typical sequence.
(D) They are techniques that combine posture, breath, and awareness to influence prana.

168. Match List I (Mudra/Bandha) with List II (Associated Body Part).
List I:(Mudra/Bandha)
P. Jalandhara Bandha
Q. Uddiyana Bandha
R. Moola Bandha
S. Khechari Mudra
List II:(Body Part)
1. Abdomen
2. Perineum
3. Tongue
4. Throat
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

169. 'Sthula Dhyana' as described in Gheranda Samhita involves meditation on:

(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

191. 'Sukshma Dhyana' in Gheranda Samhita is a meditation technique where one meditates on:
(A) The self as formless, subtle Brahman.
(B) The form of a deity.
(C) An inner light.
(D) The breath entering and leaving the nostrils.

192. Which practice is praised in Hatha Yoga for making the body's fire so strong that even poison can be digested?
(A) Maha Mudra
(B) Mayurasana
(C) Shambhavi Mudra
(D) Ashwini Mudra

193. The relationship between Hatha and Raja Yoga is often likened to:
(A) A flower and its fragrance.
(B) Science and its application.
(C) A seed and its tree.
(D) Two parallel lines that never meet.

194. Why is Hatha Yoga considered relevant in contemporary, high-stress times?
(A) Its practices have a direct effect on pacifying the autonomic nervous system.
(B) Its goal is specifically to increase stress to build practitioner resilience.
(C) It provides a psychological escape from the challenges of modern reality.
(D) It is a quick and simple fix for all complex modern life problems.

195. Which of the following is NOT one of the ten Niyamas mentioned in the Vashishtha Samhita?
(A) Santosha (Contentment)
(B) Tapa (Austerity)
(C) Asteya (Non-stealing)
(D) Svadhyaya (Self-study)

196. The term 'Ghata' (pot) is an analogy for the human body. What does 'Ghatashuddhi' imply?
(A) Merely a external ritual of physical bathing.
(B) The process of making a clay pot for storing.
(C) A ritualistic worship of a decorative clay pot.
(D) The purification of the physical, pranic, and mental layers of the body.

197. The concept of Matha specifies that a yogi's hut should be in a kingdom that is:
(A) Engaged in constant warfare to test the yogi's detachment.
(B) Poor and desolate to encourage vairagya.
(C) Well-ruled, righteous, and prosperous.
(D) A major center of trade and commerce.

198. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Mitaahara is a cornerstone of Hatha Yoga practice.
Reason (R): Hatha texts state that the food one eats directly impacts the purity of the nadis and the stability of the mind.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

199. Consider the following characteristics of a Hatha Yoga practitioner's location:
(a) It should be in a solitary place.
(b) The ground should be within a bow's length of stone, fire, or water.
(c) It should be in a well-governed and charitable country.
(d) It should have a small door.
(e) It should be near a busy marketplace.
Which of the following statement(s) is/are correct?
(A) (a), (b), (c)
(B) (c), (d), (e)
(C) (a), (c), (d)
(D) (b), (d), (e)

200. Chronologically arrange the main sections (prakaranas) of Hatha Pradeepika.
(i) Pranayama
(ii) Asana
(iii) Samadhi
(iv) Mudra and Bandha
Which of the following is the correct sequence?
(A) (i), (ii), (iv), (iii)
(B) (ii), (i), (iii), (iv)
(C) (ii), (i), (iv), (iii)
(D) (i), (iv), (ii), (iii)

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180. The text 'Siddhasiddhantapaddhati' divides the human body into 'pindas'. How many such pindas does it describe?
(A) Three
(B) Five
(C) Six
(D) Nine

181. 'Dhairya' (patience) is considered a Sadhaka Tattva because success in Hatha Yoga:
(A) Happens instantly with the first practice.
(B) Is guaranteed only to those born in a specific lineage.
(C) Requires persistent effort over a long period.
(D) Depends on luck and chance.

182. Which of the following is NOT one of the aims and objectives of Hatha Yoga?
(A) To create a balance between the solar (Ha) and lunar (Tha) energies.
(B) To encourage engagement in worldly debates and arguments (Prajalpa).
(C) To purify the nadis and awaken the sushumna.
(D) To prepare for the spontaneous state of Raja Yoga.

183. Which Shodhana Kriya involves gazing fixedly at a point or flame without blinking?
(A) Neti
(B) Dhauti
(C) Nauli
(D) Trataka

184. The rules and regulations for a Hatha Yoga sadhaka are primarily designed to:
(A) Conserve and build up pranic energy.
(B) Make the path as difficult as possible.
(C) Isolate the yogi from all human contact.
(D) Test the yogi's physical endurance.

185. What is the special feature of asana definition in Hatha Yoga texts compared to the "Sthira Sukham Asanam" definition?
(A) Hatha texts reject the idea of comfort in a posture.
(B) Hatha texts define asana as a purely mental exercise.
(C) Hatha texts add health (Arogyam) and lightness (Laghavam) as outcomes.
(D) Hatha texts do not provide any definition for asana.

186. Which asana is described as resembling a 'warrior's bow'?
(A) Dhanurasana
(B) Gomukhasana
(C) Virasana
(D) Matsyendrasana

187. The Gheranda Samhita's classification of asanas is based on:
(A) The sage who invented them.
(B) The difficulty level.
(C) The alphabetical order of their names.
(D) The body's position.

188. Identify the incorrect statement regarding Pranayama in Hatha Yoga texts.
(A) Hatha Pradeepika describes eight types of kumbhakas.
(B) Shiva Samhita suggests that pranayama is unnecessary for liberation.
(C) Gheranda Samhita classifies pranayama into Sagarbha and Nirgarbha.
(D) Vashishtha Samhita connects pranayama with Vedic traditions.

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189. Given below are two statements.
Statement I: Kevala Kumbhaka is a primary goal of pranayama practice.
Statement II: It is a state where breath retention happens without conscious effort.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

190. Match List I (Badhaka Tattva) with List II (Meaning).
List I:(Badhaka Tattva)
P. Atyahara
Q. Prayasa
R. Prajalpa
S. Laulyam
List II:(Meaning)
1. Fickleness / Unsteadiness of mind
2. Idle or useless talk
3. Over-exertion
4. Over-eating
(A) P-4, Q-3, R-2, S-1

(B) The sound of a flute or vina.
(C) The sound of a large bell or drum (mardala).
(D) Absolute silence.

234. In Gheranda Samhita's seven-limbed yoga, which limb provides 'Dhairya' or stability?
(A) Pratyahara
(B) Asana
(C) Pranayama
(D) Mudra

235. What is the ultimate state that Hatha Yoga aims to facilitate?
(A) A state of permanent physical health.
(B) The ability to perform miraculous feats.
(C) A long life of worldly pleasures.
(D) The state of Samadhi or non-dual consciousness.

236. The Hatha Pradeepika describes the Yogi's mind in the state of Samadhi as being like:
(A) A blazing fire.
(B) A lamp in a windless place.
(C) A turbulent ocean.
(D) A busy marketplace.

237. Arrange the following limbs of Gheranda's Saptanga Yoga in the correct sequence.
(i) Pranayama
(ii) Pratyahara
(iii) Dhyana
(iv) Mudra
(v) Asana
Which of the following is the correct sequence?
(A) (v), (iv), (i), (ii), (iii)
(B) (v), (i), (iv), (ii), (iii)
(C) (v), (i), (ii), (iv), (iii)
(D) (v), (ii), (i), (iv), (iii)

238. The Vashishtha Samhita integrates Hatha practices with which of the following?
(A) Bhakti Yoga
(B) Karma Yoga
(C) Jnana Yoga
(D) Mantra Yoga

239. Why is 'Laulyam' or fickleness considered a Badhaka Tattva?
(A) An unsteady mind cannot achieve the one-pointedness required for yoga.
(B) It encourages the yogi to try new things.
(C) It makes the yogi popular among many people.
(D) It leads to the accumulation of wealth.

240. Consider the following statements about Hatha Yoga texts:
(a) Hatha Pradeepika mentions 15 main asanas.
(b) Gheranda Samhita describes 32 asanas.
(c) Shiva Samhita describes 4 main asanas.
(d) Hatha Ratnavali describes 84 asanas.
Which of the statement(s) is/are correct?
(A) (a), (b), and (c) only
(B) (b), (c), and (d) only
(C) (a), (c), and (d) only
(D) All of the above

241. 'Tadagi Mudra' (the 'pond' gesture) in Gheranda Samhita involves:
(A) Filling the stomach with air and floating in water.
(B) Making the abdomen hollow like a pond.
(C) Gazing at the reflection in a pond.
(D) A hand gesture resembling a pond.

242. The process of Nadanusandhana is a form of:
(A) Pratyahara and Dhyana
(B) Asana and Pranayama
(C) Yama and Niyama
(D) Shatkarma

243. The Hatha Pradeepika advises that the knowledge of Hatha Yoga should be:
(A) Published in books and distributed widely.
(B) Used for financial gain.
(C) Taught only to those who are deserving and sincere.
(D) Kept secret from everyone, including worthy disciples.

244. The Shiva Samhita is philosophically aligned with which school of Indian thought?
(A) Dvaita Vedanta
(B) Samkhya
(C) Nyaya
(D) Advaita Vedanta

245. Match List I (Practice) with List II (Associated Text).
List I:(Practice)
P. Seven-fold Path (Saptanga)
Q. Ashta Kumbhaka

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201. Which text describes 'Siddhasasana' as being so important that one need not practice any other asana if it is mastered?
(A) Gheranda Samhita
(B) Shiva Samhita
(C) Hatha Pradeepika
(D) Vashishtha Samhita

202. The benefit of 'Angalaghavam' or lightness of limbs is attributed to asana practice in which text?
(A) Hatha Pradeepika
(B) Yoga Sutras of Patanjali
(C) Gheranda Samhita
(D) Shiva Samhita

203. Which of the following is a key precaution for asana practice?
(A) To practice on a full stomach for energy.
(B) To push through any pain to show determination.
(C) To practice only in cold weather.
(D) To avoid practice during illness or extreme fatigue.

204. The pranayama 'Murcha' is so named because it is said to lead to:
(A) The sound of a buzzing bee.
(B) A state of blissful fainting or swooning.
(C) The generation of intense heat.
(D) A feeling of floating.

205. Gheranda Samhita's concept of 'Sagarbha Pranayama' refers to pranayama practiced with:
(A) Forceful retention.
(B) A specific diet.
(C) The mental repetition of a bija mantra.
(D) The eyes wide open.

206. What is a primary benefit attributed to Jalandhara Bandha?
(A) It activates the manipura chakra area.
(B) It directs prana downwards to the body.
(C) It is for strengthening the practitioner legs.
(D) It prevents pranic energy from dissipating through the upper body.

207. The Hatha Ratnavali is significant for including a detailed description of which shatkarma?
(A) Chakri Karma
(B) Neti
(C) Dhauti
(D) Trataka

208. Given below are two statements.
Statement I: The goal of Hatha Yoga is to forcibly awaken Kundalini.
Statement II: Historical texts advise a gradual and systematic approach beginning with purification and stabilization.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is false, but Statement II is true.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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209. The four Avasthas (stages) of Nadanusandhana represent a progressive:
(A) Deepening of physical postures and body flexibility.
(B) Subtlety of inner auditory perception and mental absorption.
(C) Increase in the duration of intense pranayama practice.
(D) Understanding of advanced ancient philosophical yogic texts.

210. Which of the following practices is considered a 'contra-indication' for people with high blood pressure?
(A) Bhastrika
(B) Shavasana
(C) Nadi Shodhana
(D) Gentle neck stretches

211. What is the best description for 'Yoni Mudra' as found in Hatha Yoga?
(A) A hand gesture resembling a cow's face.
(B) A practice of contracting the anal sphincter.
(C) A technique of closing the sensory openings to induce Pratyahara.
(D) A posture for stimulating the lower energy chakras.

212. In the context of Hatha Yoga, what does the awakening of Kundalini signify?
(A) The beginning of a dangerous and unstable mental state.
(B) The attainment of physical immortality and strength.
(C) The mastery over all forms of asana and posture.

(A) The subtle form of Brahman.
(B) A radiant point of light (Jyoti).
(C) The physical form of one's chosen deity or Guru.
(D) The emptiness of the void.

170. Which stage of Nadanusandhana is associated with the piercing of the Vishnu Granthi?
(A) Ghata Avastha
(B) Arambha Avastha
(C) Parichaya Avastha
(D) Nishpatti Avastha

171. The ultimate aim of Nadanusandhana is to:
(A) Develop musical talent.
(B) Communicate with celestial beings.
(C) Cure diseases related to the ears.
(D) Dissolve the mind (Manolaya) into the inner sound.

172. How does the contemporary relevance of Hatha Yoga differ from its traditional context?
(A) It is no longer relevant in modern scientific times.
(B) Therapeutic and stress-management aspects are emphasized over traditional liberation goals.
(C) Its goals have become purely competitive and focused on athletic performance.
(D) Its practices have become significantly easier and require much less discipline.

173. What is the relationship between the 'mind' (citta) and 'prana' as described in Hatha Pradeepika?
(A) They are completely unrelated and separate entities.
(B) The mind is superior to and independent of prana.
(C) They are interconnected; controlling one helps control the other.
(D) Prana is a product of the mind's internal activity.

174. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): The Hatha Ratnavali includes a list of 84 asanas, which is a significant expansion from the Hatha Pradeepika.
Reason (R): Srinivasa Yogi, the author of Hatha Ratnavali, aimed to compile a comprehensive treatise by incorporating various traditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

175. Consider the following statements:
(a) Vashishtha Samhita is a dialogue between Sage Vashishtha and Shakti.
(b) It describes Dasha Yamas and Dasha Niyamas.
(c) It integrates Vedic elements like pranava (OM) chanting with pranayama.
(d) It completely rejects the importance of asanas.
Which of the statement(s) is/are correct?
(A) (a), (b), (c)
(B) (a), (c), (d)
(C) (b), (c), (d)
(D) (a), (b), (d)

176. Which mudra in Gheranda Samhita is said to allow the yogi to conquer water?
(A) Ashwini Mudra
(B) Manduki Mudra
(C) Tadagi Mudra
(D) Yoni Mudra

177. The Gheranda Samhita's seven-fold path places Dhyana in which position?
(A) Fourth
(B) Sixth
(C) Fifth
(D) Seventh

178. The final stage of the Gheranda Samhita's path is Samadhi. What practice immediately precedes it?
(A) Dhyana
(B) Pranayama
(C) Mudra
(D) Asana

179. In Hatha Pradeepika, which of the following is praised as the "destroyer of all sins"?
(A) Maha Mudra
(B) Siddhasana
(C) Nadi Shodhana Pranayama
(D) Mitaahara

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(D) To purify the internal systems and facilitate pranic flow.

223. According to the Gheranda Samhita, Pratyahara is the practice of:
(A) Withdrawing the mind from the senses and directing it inward.
(B) Observing a strict vow of silence.
(C) Eating a very restricted diet.
(D) Performing a sequence of 108 sun salutations.

224. Which of the following is NOT a benefit of Moola Bandha as described in Hatha Yoga?
(A) It unites Prana and Apana.
(B) It cools the entire nervous system.
(C) It helps in awakening the Kundalini.
(D) It is said to conquer old age.

225. Which Hatha text is presented as a dialogue between Sage Gheranda and King Chanda Kapali?
(A) Hatha Pradeepika
(B) Gheranda Samhita
(C) Shiva Samhita
(D) Vashishtha Samhita

226. What is the fundamental prerequisite for Asana practice?
(A) A stable and comfortable posture.
(B) The ability to hold breath for a long time.
(C) Advanced knowledge of anatomy.
(D) A mind completely free of thoughts.

227. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): The practice of Hatha Yoga leads to the attainment of Raja Yoga.
Reason (R): The purification of the body and nadis through Hatha Yoga are essential preconditions for the deep meditative states of Raja Yoga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

228. Which of the following is described in Hatha Pradeepika as a 'Sadhaka Tattva' meaning 'knowledge of the truth' or 'metaphysical insight'?
(A) Utsaha
(B) Dhairya
(C) Nischaya
(D) Tatva-jnana

229. Which of the following statements about Hatha Yoga is incorrect?
(A) It aims to balance the Ida and Pingala nadis.
(B) It considers the body as an instrument for liberation.
(C) It is a purely esoteric practice with no relevance to modern life.
(D) It serves as a preparation for higher states of consciousness.

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230. Consider the following Hatha Yoga practices:
(a) Nauli
(b) Paschimottanasana
(c) Nadi Shodhana
(d) Shambhavi Mudra
(e) Nadanusandhana
Which of the above statement(s) is/are correct regarding their inclusion in the Hatha Pradeepika?
(A) (a), (b), (c) only
(B) (b), (c), (d), (e) only
(C) (a), (b), (d), (e) only
(D) All of the above

231. The text 'Yoga Beeja' is significant for:
(A) Detailing 84 asanas with illustrations.
(B) Rejecting the practice of pranayama.
(C) Being written by Patanjali.
(D) Associating Hatha Yoga with the awakening of Kundalini.

232. What is a primary caution given for the practice of Uddiyana Bandha?
(A) It should not be practiced by those with heart conditions, hernia, or high blood pressure.
(B) It should only be done in the evening.
(C) It must be preceded by a large meal.
(D) It is only for men.

233. The 'Parichaya Avastha' of Nadanusandhana is characterized by the yogi hearing sounds resembling:
(A) The buzzing of bees.

147. Mitaahara, or moderate diet, is described in Hatha Pradeepika as eating food that is:
(A) Spicy, sour, and hot.
(B) Stale, cold, and impure.
(C) Sweet, unctuous, and pleasing to the stomach.
(D) Reheated, dry, and excessively salty.

148. Which of the following texts is considered one of the earliest to use the term 'Hatha Yoga'?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Yoga Beeja

149. The Hatha Pradeepika suggests that shatkarma should be practiced by those who have:
(A) A perfectly balanced constitution.
(B) Mastered all asanas.
(C) An excess of fat or phlegm.
(D) Achieved Kevala Kumbhaka.

150. Consider the following statements about Hatha Yoga principles:
(a) Success in yoga is impossible for one who overeats.
(b) Success is achieved by wearing the dress of a yogi.
(c) Enthusiasm (Utsaha) is a key to success.
(d) Company of common people (Jana-sanga) is an obstacle.
(e) Reading many books on yoga guarantees success.
Which of the statement(s) is/are correct?
(A) (a), (c), (d)
(B) (a), (b), (c)
(C) (c), (d), (e)
(D) (b), (d), (e)

151. Which of the four primary asanas mentioned in Shiva Samhita is said to grant all siddhis?
(A) Padmasana
(B) Ugrasana (Paschimottanasana)
(C) Swastikasana
(D) Siddhasasana

152. In the Gheranda Samhita, the practice of asanas gives 'Dridhata' (firmness). Which practice gives 'Laghavam' (lightness)?
(A) Mudra
(B) Shatkarma
(C) Pranayama
(D) Pratyahara

153. What is a defining feature of asana practice in Hatha Yoga?
(A) A focus solely on external physical development.
(B) A sequence performed quickly and in a dynamic manner.
(C) A conscious integration of body, breath, and awareness.
(D) A practice that has no impact on the subtle pranic body.

154. Which of the following is NOT a benefit of asana practice mentioned in classical texts?
(A) Prajalpa (Talkativeness)
(B) Arogyam (Health)
(C) Sthairyam (Steadiness)
(D) Angalaghavam (Lightness of limb)

155. Hatha Ratnavali, by Srinivasa Yogi, is notable for:
(A) Rejecting all previous Hatha Yoga texts.
(B) Focusing exclusively on the philosophical aspects of Yoga.
(C) Introducing Western gymnastics into the yogic system.
(D) Synthesizing and expanding upon the knowledge of earlier texts like Hatha Pradeepika.

156. The asana 'Bhadrasana' is also known by what other name in Hatha Pradeepika?
(A) Siddhasasana
(B) Gorakshasana
(C) Swastikasana
(D) Padmasana

157. Which text warns against practicing yoga in a land ruled by an unjust king?
(A) Gheranda Samhita
(B) Shiva Samhita
(C) Hatha Pradeepika
(D) Vashishtha Samhita

158. Given below are two statements.
Statement I: The Vashishtha Samhita emphasizes the psycho-somatic effects of pranayama.
Statement II: It links the control of prana to the control of mind and the attainment of liberation.

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R. Detailed Chakra descriptions from an Advaitic view
S. Description of 84 asanas and Chakri Karma

List II:(Text)
1. Shiva Samhita
2. Hatha Ratnavali
3. Gheranda Samhita
4. Hatha Pradeepika

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

246. What is the primary benefit attributed to the practice of Trataka?
(A) Cleansing the nasal passages.
(B) Curing eye diseases and improving concentration.
(C) Massaging the abdominal organs.
(D) Removing excess phlegm from the stomach.

247. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): In Hatha Yoga, the body is seen as a vehicle for liberation.
Reason (R): Practices like Ghatashuddhi and Asana aim to perfect the body as a stable instrument for higher meditation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

248. The practice of inhaling through the teeth with a hissing sound is known as:
(A) Sheetkari
(B) Sheetali
(C) Bhramari
(D) Ujjayi

249. Which of the following best summarizes the goal of Hatha Yoga?
(A) To achieve a state where the body is immune to all physical disease.
(B) To develop specific yogic siddhis for acquiring personal spiritual power.
(C) To prepare the practitioner for the state of Raja Yoga and Samadhi.
(D) To master physical postures for public performance and demonstration.

250. Consider the following statements:
(a) Goraksha Samhita systematically presents Hatha practices.
(b) Vashishtha Samhita blends Vedic and Tantric elements.
(c) Shiva Samhita is structured as a dialogue between Shiva and Parvati.
(d) Siddhasiddhantapaddhati is a philosophical text of the Nath tradition.
(e) Yoga Beeja is attributed to Matsyendranath.
Which of the statement(s) is/are correct?
(A) (a), (b), (c), (d)
(B) (a), (b), (d), (e)
(C) (b), (c), (d), (e)
(D) (a), (c), (d), (e)

Direction : Please read the following source carefully.

The textual tradition of Hatha Yoga is rich and multifaceted, providing a comprehensive framework for physical and spiritual discipline. An introduction to Hatha Yoga necessitates an engagement with its foundational texts, which articulate its core principles and practices. Among the most significant are the Hatha Pradeepika and Gheranda Samhita, which serve as practical manuals for practitioners. However, the lineage extends to other crucial works such as the Yoga Beeja, Goraksha Samhita, Vashishtha Samhita, and Shiva Samhita, each offering unique perspectives on yogic philosophy and technique. The Siddhasiddhantapaddhati further elaborates on the philosophical underpinnings associated with the Nath tradition, while the Hatha Ratnavali complements the existing literature by providing additional details and variations on practices. Collectively, these texts define the aims and objectives of Hatha Yoga, which primarily involve purifying the body and mind to prepare for higher states of consciousness, or Raja Yoga. They also address common misconceptions, clarifying that Hatha Yoga is not merely a system of physical exercise but a profound spiritual science. Understanding this textual corpus is essential for appreciating the depth and scope of Hatha Yoga beyond its popular modern interpretations.

Based on the above source, attempt the following five questions.

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277. Which phase of Pranayama is highlighted in the source as being particularly significant for its effects on the mind and energy system?
(A) Puraka (inhalation)
(B) Rechaka (exhalation)
(C) The phase between Rechaka and Puraka
(D) Kumbhaka (retention)

278. What are the essential prerequisites for practicing Pranayama as mentioned in the passage?
(A) Mastery of meditation and a secluded location.
(B) A purified state of the nadis and stability in asana.
(C) A strict fruit-only diet and complete silence.
(D) The ability to hold one's breath for several minutes.

279. The source states that Prana flows within the human body through which of the following?
(A) The circulatory system
(B) The chakras
(C) The nadis
(D) The muscular tissues

280. What caution do texts like Hatha Pradeepika and Gheranda Samhita offer regarding the practice of Pranayama?
(A) It should only be practiced in the morning.
(B) It must be performed quickly to be effective.
(C) It is not suitable for individuals under the age of thirty.
(D) It should be undertaken gradually and systematically to prevent harm.

Direction : Please read the following source carefully.

The advanced stages of Hatha Yoga involve subtle practices that require a high degree of control over the body and mind, developed through asana and pranayama. Various Hatha texts, including the Shiv Samhita and Vashishtha Samhita, provide detailed descriptions of specific Pranayama techniques, going beyond the general framework found in other manuals. These texts articulate the unique benefits of each pranayama, which can range from curing specific ailments to inducing higher states of consciousness. Importantly, they also stress the necessity of observing specific precautions and contraindications associated with each practice. For example, a heating pranayama would be contraindicated for an individual with a pitta (fiery) constitution, while a cooling one would be beneficial. This nuanced approach demonstrates the therapeutic and individualized nature of Hatha Yoga. The benefits of pranayama are not uniform but are dependent on the technique chosen, the capacity of the practitioner, and the adherence to proper methodology. Misapplication or incorrect practice can lead to disturbances in the pranic system, highlighting the importance of practicing under qualified guidance. The ultimate goal remains the purification of nadis and the upward direction of prana to awaken spiritual potential.

Based on the above source, attempt the following five questions.

281. According to the passage, what do texts like Shiv Samhita and Vashishtha Samhita contribute to the subject of Pranayama?
(A) They provide detailed descriptions of specific pranayama techniques and their nuances.
(B) They introduce the basic concepts of inhalation and exhalation.
(C) They argue that pranayama is more important than asana.
(D) They focus solely on the philosophical aspects of prana without practical instruction.

282. The passage uses the example of a heating pranayama being contraindicated for a person with a pitta constitution to illustrate:
(A) that pranayama is a dangerous and risky practice.
(B) the individualized and nuanced approach of Hatha Yoga.
(C) that all pranayamas have the same effect on everyone.
(D) that a pitta constitution is a barrier to practicing yoga.

283. What is emphasized as a crucial factor for the safe and effective practice of Pranayama?
(A) Practicing a wide variety of techniques every day.
(B) Adherence to the specific methodology and precautions for each technique.
(C) Focusing only on the speed of inhalation

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(B) the practitioner's innate physical ability.
(C) finding a spiritually enlightened guru.
(D) the study of philosophical texts without physical practice.

259. What distinction does the passage draw between the yamas and niyamas of Hatha Yoga and those of Patanjali's Yoga Sutras?
(A) The Hatha Yoga principles are fewer in number.
(B) The principles in Hatha Yoga are exclusively focused on physical purity.
(C) The Hatha Yoga texts provide a more detailed list of ten restraints and ten observances.
(D) Patanjali's principles are considered obstacles in Hatha Yoga.

260. According to the context provided, a "Sadhaka Tattva" can be best described as:
(A) a factor that is conducive to yogic achievement.
(B) a type of complex yogic posture.
(C) an element that obstructs yogic progress.
(D) a principle that guarantees success in yoga.

Direction : Please read the following source carefully.

Within the framework of Hatha Yoga, the human body is often conceptualized as a 'Ghata,' which translates to an unbaked clay pot. This metaphor signifies that the body, in its natural state, is raw, impure, and perishable. The primary objective of Hatha Yoga practices is therefore 'Ghatashuddhi,' or the purification of this vessel. This purification process is not merely superficial but is aimed at cleansing the body at a deep physiological and energetic level, making it strong, stable, and fit for the rigors of advanced yogic practices. The principal method for achieving Ghatashuddhi is through the practice of the Shodhana Kriyas, or the six purificatory techniques. These kriyas are considered of paramount importance in the Hatha Yoga tradition, especially for practitioners who may have an excess of impurities or imbalances in their doshas. The texts emphasize their significance in maintaining health and managing disease, suggesting that a purified body is less susceptible to illness and provides a stable foundation for pranayama and meditation. The importance of Shodhana Kriyas lies in their ability to remove toxins, balance the three doshas (Vata, Pitta, Kapha), and clear the nadis (energy channels), thereby facilitating the smooth flow of prana throughout the system.

Based on the above source, attempt the following five questions.

261. What does the concept of 'Ghata' in Hatha Yoga metaphorically represent?
(A) The universal consciousness.
(B) A state of perfect spiritual enlightenment.
(C) The collection of sacred yogic texts.
(D) The impure and perishable human body.

262. The primary purpose of 'Ghatashuddhi' as described in the passage is to:
(A) increase intellectual understanding of yoga philosophy.
(B) purify the body to prepare it for advanced yogic practices.
(C) achieve mastery over complex physical postures.
(D) demonstrate physical endurance to others.

263. According to the source, the 'Shodhana Kriyas' are particularly important for:
(A) practitioners who are already perfectly healthy.
(B) those who wish to focus solely on meditation.
(C) individuals with an excess of impurities or doshic imbalances.
(D) beginners who are not yet ready for asanas.

264. Which of the following is stated as a direct benefit of practicing Shodhana Kriyas?
(A) The development of supernatural powers.
(B) The attainment of immediate enlightenment.
(C) The creation of imbalances in the doshas.
(D) The facilitation of a smooth flow of prana.

265. Based on the passage, the relationship between Ghatashuddhi and Shodhana Kriyas is that:
(A) Shodhana Kriyas are the principal means to achieve Ghatashuddhi.
(B) Ghatashuddhi is one of the six Shodhana Kriyas.
(C) they are unrelated concepts from different yogic traditions.
(D) Ghatashuddhi is a prerequisite for performing Shodhana Kriyas.

Direction : Please read the following source carefully.

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The Hatha Yoga tradition places significant emphasis on the environment and lifestyle of the practitioner, understanding that external conditions profoundly impact internal practice. The concept of the 'Matha,' or a secluded and suitable place for practice, is considered a vital component for a Hatha Yoga Sadhaka. Texts describe the ideal Matha as a clean, peaceful place, free from disturbances, and located in a well-governed and virtuous country. This controlled environment minimizes external distractions, allowing the practitioner to focus inward. Complementing the external environment is the internal regulation of diet, encapsulated in the principle of 'Mitaahara,' or moderate diet. Mitaahara is not merely about eating less but involves consuming pure, pleasant, and nourishing food that is eaten to half-fill the stomach, leaving one-quarter for water and the final quarter for the movement of air. This practice prevents sluggishness and ensures the body remains light and energetic, which is conducive to pranayama and meditation. Hatha Yoga texts provide a comprehensive set of rules and regulations to be followed by the Sadhaka, governing everything from diet and sleep to social interactions, all designed to preserve and channel the practitioner's energy towards the ultimate goal of yoga.

Based on the above source, attempt the following five questions.

266. According to the passage, the primary purpose of a 'Matha' is to:
(A) provide a space for public yoga demonstrations.
(B) offer a secluded environment to minimize distractions for the sadhaka.
(C) serve as a center for philosophical debate.
(D) function as a residential school for large groups of students.

267. The principle of 'Mitaahara' in Hatha Yoga primarily advocates for:
(A) a diet consisting of only raw foods.
(B) a moderate and specific way of consuming food.
(C) complete fasting on a regular basis.
(D) eating only once per day, regardless of quantity.

268. As described in the source, how much of the stomach should be left empty for the movement of air according to the principle of Mitaahara?
(A) One-quarter
(B) One-half
(C) One-third
(D) The entire stomach

269. What can be inferred about the rules and regulations for a Hatha Yoga Sadhaka?
(A) They are optional suggestions for beginners only.
(B) They are designed to make the yogic path more difficult.
(C) They holistically govern the practitioner's lifestyle to conserve energy for practice.
(D) They focus exclusively on dietary restrictions and have no other components.

270. The passage suggests that the concepts of Matha and Mitaahara are important because:
(A) they ensure the practitioner becomes a social recluse.
(B) they are the most advanced techniques in Hatha Yoga.
(C) they guarantee the attainment of supernatural abilities.
(D) they create the ideal internal and external conditions for successful practice.

Direction : Please read the following source carefully.

The practice of Asana in Hatha Yoga texts is presented as a foundational pillar, crucial for developing stability and health in the physical body. The definition of Yoga-asana in these texts often emphasizes 'sthirasukham asanam'—a posture that is steady and comfortable, allowing the practitioner to hold it for an extended period without strain. This stability is not merely physical but also mental, creating a state of quietude that is a prerequisite for higher practices like pranayama and dhyana. Hatha Yoga texts such as the Hatha Pradeepika, Gheranda Samhita, Hatha Ratnavali, Shiva Samhita, and Vashishtha Samhita each provide their own compendium of asanas, with some overlap and some unique additions. For instance, the Hatha Pradeepika describes a select number of potent asanas, while the Gheranda Samhita categorizes them based on the species they imitate. A special feature of

Yoga-asana practice is its focus on preparing the body for prolonged meditative states. The benefits cited are manifold, ranging from curing diseases and increasing flexibility to promoting lightness of the body. However, the texts are also careful to mention precautions and contraindications, indicating that asanas must be practiced with awareness and proper guidance to avoid injury and derive maximum benefit.

Based on the above source, attempt the following five questions.

271. What is the defining characteristic of a Yoga-asana according to the Hatha texts mentioned?
(A) The ability to perform it quickly and dynamically.
(B) The degree of flexibility it demands.
(C) The quality of being both steady and comfortable.
(D) The number of repetitions one can complete.

272. The passage suggests that the ultimate purpose of practicing asanas is to:
(A) develop a muscular and aesthetically pleasing physique.
(B) prepare the body and mind for advanced meditative practices.
(C) compete with other practitioners in physical ability.
(D) achieve the ability to levitate.

273. Which text is mentioned as categorizing asanas based on the species they imitate?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Vashishtha Samhita
(D) Gheranda Samhita

274. What does the mention of precautions and contraindications for asanas in Hatha texts imply?
(A) The practice of asanas requires awareness and should not be approached carelessly.
(B) Asanas are inherently dangerous and should be avoided.
(C) Only advanced yogis can practice asanas without risk.
(D) The benefits of asanas are purely psychological.

275. According to the source, the various Hatha Yoga texts like Hatha Pradeepika and Hatha Ratnavali present:
(A) an identical and unvarying list of asanas.
(B) asanas that are purely for therapeutic purposes.
(C) their own specific collections and descriptions of asanas.
(D) a system where asanas are less important than meditation.

Direction : Please read the following source carefully.

Pranayama, the regulation of breath, is a central and pivotal practice in Hatha Yoga, serving as the bridge between the external (bahiranga) and internal (antaranga) aspects of yoga. The concept is rooted in the understanding of Prana, the vital life force that permeates the universe and flows within the human body through energy channels known as nadis. Pranayama is therefore not merely a breathing exercise but the conscious and deliberate control of this vital energy. The practice involves distinct phases: Puraka (inhalation), Rechaka (exhalation), and Kumbhaka (retention of breath), with Kumbhaka being particularly significant for its profound effects on the mind and energy system. Before a sadhaka embarks on the path of pranayama, certain prerequisites are deemed essential in Hatha Yoga Sadhana. These include the purification of the nadis, typically achieved through shodhana kriyas, and a mastery over asana to ensure a stable and comfortable posture. Texts like the Hatha Pradeepika and Gheranda Samhita provide detailed instructions on various pranayama techniques, emphasizing that the practice should be undertaken gradually and systematically to avoid potential harm and to awaken the dormant spiritual energy, Kundalini.

Based on the above source, attempt the following five questions.

276. According to the passage, Pranayama in Hatha Yoga is defined as:
(A) the conscious control of the vital life force, Prana.
(B) a set of simple deep breathing exercises.
(C) a physical exercise to increase lung capacity.
(D) a technique used exclusively for relaxation.

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ANSWERS

1. (B) Preparation for the higher state of Raja Yoga.
Hatha Yoga is traditionally viewed as a foundational discipline designed to discipline the physical body and regulate life force energy. By mastering various postures and breathing techniques, practitioners achieve a state of physical stability and mental clarity. This purification process serves as a necessary prerequisite for the more subtle meditative practices of Raja Yoga, ultimately leading the practitioner toward the highest state of consciousness and spiritual liberation through disciplined effort.

2. (A) Hatha Pradeepika
Written by Svatmarama, the Hatha Pradeepika is a seminal scripture that integrates and systematically organizes diverse practices from earlier yogic traditions. It serves as a comprehensive guide covering asanas, pranayamas, mudras, and the process of inner sound absorption. This text is highly regarded for bridging the gap between physical hatha practices and the spiritual goals of Raja Yoga, making it a cornerstone of classical yogic literature for students and masters alike.

3. (C) Utsaha (Enthusiasm)
Success in yoga depends on several positive mental qualities known as favorable factors or Sadhaka Tattvas. Enthusiasm represents the inner drive and zeal required to maintain a consistent practice over a long period. Along with perseverance, courage, and true knowledge, it helps the seeker overcome internal and external obstacles. These psychological supports ensure that the practitioner remains dedicated to the path, eventually leading to the desired physical and spiritual transformations through focused work.

4. (D) The human body viewed as a vessel or clay pot.
The concept of the Ghata or vessel is a fundamental metaphor used to describe the human body in various yogic scriptures. Just as a raw clay pot must be baked in fire to become strong and useful, the physical body must be purified through the heat of yoga practice. This process, known as Ghatashuddhi, involves specific cleansing techniques and postures that prepare the seeker for advanced spiritual realization and higher meditation.

5. (C) The practice is only for ascetics living in seclusion.
Classical Hatha Yoga is designed to be accessible to various types of practitioners, including householders and those living in society. While it demands discipline and a regulated lifestyle, it does not mandate absolute seclusion or life as an ascetic. The primary focus remains on internal purification, dietary moderation, and consistent practice rather than external status. This makes the system a practical method for anyone seeking health and spiritual progress in their lives.

6. (B) Gheranda Samhita
The Gheranda Samhita is a classic Hatha Yoga manual that outlines a seven-fold path to perfection. It is particularly famous for its exhaustive descriptions of the six purification techniques known as Shatkarmas. These kriyas, including dhauti, basti, and neti, are essential for balancing the three humors and removing toxins. By starting with these cleansing practices, the text emphasizes the necessity of internal physical purity before proceeding to asanas and more advanced breathing exercises.

7. (D) A moderate and well-regulated diet.
Mitaahara refers to the practice of eating a balanced and moderate diet, which is crucial for yogic success. It suggests filling half the stomach with nutritious, sweet, and unctuous food, one quarter with water, and leaving the final quarter empty for the movement of air. This regulation prevents lethargy and digestive issues, ensuring that the practitioner maintains the energy levels and mental focus required for intensive yoga practice and subtle energy work.

8. (A) Jana-sanga (Company of common people)
Obstacles to progress in yoga are termed Badhaka Tattvas, and among these, excessive public contact

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and exhalation.
(D) Practicing without the guidance of a qualified teacher.

284. What potential negative outcome of incorrect pranayama practice is mentioned in the source?
(A) Disturbances in the pranic system.
(B) Decreased physical flexibility.
(C) A loss of intellectual capacity.
(D) An over-emphasis on physical health.

285. The passage implies that the benefits derived from pranayama are:
(A) uniform and identical for all practitioners.
(B) purely physical with no mental or spiritual effects.
(C) dependent on the specific technique and practitioner's condition.
(D) achievable instantly without disciplined practice.

Direction : Please read the following source carefully.

In the advanced repertoire of Hatha Yoga, Bandhas (locks) and Mudras (seals) are powerful techniques used to manipulate and direct prana and consciousness. The Hatha Pradeepika, Hatha Ratnavali, Gheranda Samhita, Shiv Samhita, and Vashishtha Samhita provide comprehensive descriptions of their concepts, definitions, benefits, and techniques. A Bandha is a specific physical contraction or 'lock' applied to certain parts of the body to contain prana within the torso and direct it into the Sushumna nadi, the central energy channel. Mudras, while often involving physical gestures, are more subtle 'seals' that alter mood, attitude, and perception, guiding energy and consciousness in a specific way. Some Mudras incorporate Bandhas and are complex psycho-physical practices. The benefits attributed to these practices are profound, including the stabilization of energy, awakening of Kundalini, and the attainment of deep meditative states. However, due to their potency, the texts consistently provide precautions and contraindications. These techniques are not for novices and require prior purification of the body and nadis, as well as stability in asana and pranayama. Improper practice can lead to energetic imbalances, underscoring the need for expert guidance and a systematic approach to learning and application.

Based on the above source, attempt the following five questions.

286. What is the primary function of a Bandha as described in the passage?
(A) To increase muscular strength in the limbs.
(B) To improve the flexibility of the spine.
(C) To serve as a symbolic hand gesture in worship.
(D) To lock prana and direct it into the Sushumna nadi.

287. How are Mudras differentiated from Bandhas in the context of the source?
(A) Mudras are purely physical contractions, while Bandhas are mental attitudes.
(B) Mudras are only performed with the hands, while Bandhas involve the whole body.
(C) Mudras are more subtle seals for energy and consciousness, while Bandhas are physical locks.
(D) Mudras are for beginners, while Bandhas are for advanced yogis only.

288. According to the passage, what is a crucial prerequisite for the practice of Bandhas and Mudras?
(A) A diet rich in protein.
(B) Prior purification of the body and nadis.
(C) The ability to speak fluent Sanskrit.
(D) Living in a cold climate.

289. The texts are said to provide precautions and contraindications for these practices because:
(A) the practices are outdated and no longer effective.
(B) they are highly potent and can cause imbalances if done incorrectly.
(C) the benefits are minimal and not worth the risk.
(D) they are simple techniques that anyone can try without guidance.

290. Which of the following is mentioned as a profound benefit of practicing Bandhas and Mudras?
(A) Awakening of Kundalini energy.
(B) Development of social charisma.
(C) Enhancement of artistic creativity.
(D) Achievement of financial prosperity.

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251. According to the passage, which pair of texts is highlighted as serving as practical manuals for Hatha Yoga practitioners?
(A) Yoga Beeja and Goraksha Samhita
(B) Hatha Pradeepika and Gheranda Samhita
(C) Shiva Samhita and Vashishtha Samhita
(D) Siddhasiddhantapaddhati and Hatha Ratnavali

252. The source suggests that a primary aim of Hatha Yoga as defined by its texts is to:
(A) purify the body and mind for advanced spiritual states.
(B) achieve physical fitness and flexibility exclusively.
(C) master complex philosophical doctrines without practice.
(D) popularize Hatha Yoga in modern interpretations.

253. Which text is mentioned in the passage as elaborating on the philosophical underpinnings of the Nath tradition?
(A) Hatha Ratnavali
(B) Gheranda Samhita
(C) Siddhasiddhantapaddhati
(D) Goraksha Samhita

254. What does the passage imply about the relationship between Hatha Yoga and Raja Yoga?
(A) They are two completely independent and unrelated systems.
(B) Raja Yoga is a preliminary stage for practicing Hatha Yoga.
(C) They are identical disciplines with different names.
(D) Hatha Yoga is a preparatory discipline for the practice of Raja Yoga.

255. The passage indicates that the Hatha Yoga textual tradition aims to correct the misconception that Hatha Yoga is:
(A) a system with a rich and complex history.
(B) a preparatory path for higher consciousness.
(C) solely a system of physical exercise.
(D) rooted in ancient philosophical texts.

Direction : Please read the following source carefully.

The successful practice of Hatha Yoga is contingent upon a disciplined and conducive lifestyle, which is structured by specific ethical and practical guidelines. Central to this foundation are the prerequisites of Hatha Yoga, which include the Dasha Yama (ten restraints) and Dasha Niyama (ten observances). These principles extend beyond the more commonly known yamas and niyamas of Patanjali's Yoga Sutras, providing a more detailed ethical framework for the Hatha yogi. Furthermore, the texts identify two sets of factors that critically influence a practitioner's journey: Sadhaka Tattvas and Badhaka Tattvas. Sadhaka Tattvas are the six elements that facilitate and ensure success in yoga, such as enthusiasm, courage, and unwavering faith. Conversely, Badhaka Tattvas are the six obstacles that hinder progress and lead to failure, including overeating, over-exertion, and fickle-mindedness. A serious practitioner, or sadhaka, is advised to cultivate the Sadhaka Tattvas while diligently avoiding the Badhaka Tattvas. This disciplined approach underscores the Hatha Yoga principle that success is not accidental but the result of a conscious and dedicated effort to create an environment, both internal and external, that is supportive of spiritual growth and transformation.

Based on the above source, attempt the following five questions.

256. Based on the passage, what is the primary role of the Dasha Yama and Dasha Niyama in Hatha Yoga?
(A) To serve as advanced techniques for meditation.
(B) To provide a detailed ethical framework for the practitioner.
(C) To outline the sequence of physical postures.
(D) To describe the benefits of pranayama exclusively.

257. Which of the following would be classified as a Badhaka Tattva according to the source?
(A) Unwavering faith in the practice.
(B) Courage to face challenges.
(C) Enthusiasm for the yogic path.
(D) Consistent over-exertion in practice.

258. The passage suggests that success in Hatha Yoga is primarily dependent on:
(A) a conscious effort to cultivate facilitating factors and avoid obstacles.

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stress reduction, improved physiological function, and the management of psychosomatic illnesses. This dual applicability—as both a spiritual path and a system for holistic well-being—ensures the enduring relevance of Hatha Yoga in the modern world.

Based on the above source, attempt the following five questions.

296. How does the passage describe the relationship between Hatha Yoga and Raja Yoga?
(A) Hatha Yoga and Raja Yoga are opposing and contradictory paths.
(B) Raja Yoga is a simplified version of Hatha Yoga for modern practitioners.
(C) The two are completely identical systems with no distinction.
(D) Hatha Yoga is a preparatory practice that facilitates the journey of Raja Yoga.

297. According to the source, the ultimate goal of Hatha Yoga is to:
(A) develop a body and mind capable of experiencing higher states of consciousness.
(B) achieve perfect physical health and longevity as an end in itself.
(C) replace modern medical science with yogic practices.
(D) demonstrate superior flexibility and strength.

298. Which Hatha Yoga practice is explicitly linked to the preparation for Raja Yoga by turning the mind inward?
(A) Asana
(B) Pratyahara
(C) Shatkarma
(D) Mitaahara

299. The passage suggests that the contemporary relevance of Hatha Yoga stems from its:
(A) exclusive focus on spiritual enlightenment.
(B) dual applicability for spiritual goals and holistic well-being.
(C) ability to be practiced only in secluded ashrams.
(D) historical significance as an ancient practice.

300. Based on the passage, what is the role of practices like asana, shatkarma, and pranayama within the larger framework of yoga?
(A) They are foundational practices to purify and stabilize the body and energy.
(B) They are the final and ultimate goals of the yogic path.
(C) They are optional practices that can be skipped in favor of direct meditation.
(D) They are primarily for managing psychosomatic illnesses in a clinical setting.

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carefully.

Beyond the physical and pranic disciplines, Hatha Yoga texts also chart a course towards the higher states of consciousness. The Gheranda Samhita provides a structured path that includes the concepts and techniques of Pratyahara (sense withdrawal) and Dhyana (meditation). Pratyahara is presented as the crucial turning point where the practitioner's awareness is intentionally drawn away from external sensory objects and directed inward, setting the stage for deep concentration. Following this internalization, Dhyana is cultivated as a state of sustained, unbroken focus on a single point or concept, leading to profound mental stillness. Concurrently, the Hatha Pradeepika elaborates on the practice of Nada and Nadanusandhana, the exploration of the inner sound. This practice involves listening to the subtle, mystical sounds that arise within as the nadis become purified. The Hatha Pradeepika describes four progressive stages or Avasthas of Nadanusandhana: Arambha, Ghata, Parichaya, and Nishpatti. Each stage is characterized by different types of inner sounds and corresponding experiences, culminating in the dissolution of the mind in the ultimate soundless state, or Parama Pada. This intricate system demonstrates Hatha Yoga's capacity to guide the practitioner from the gross physical realm to the most subtle levels of experience.

Based on the above source, attempt the following five questions.

291. According to the Gheranda Samhita as described in the passage, what is the role of Pratyahara?
(A) To engage the senses with the external world more fully.
(B) To perfect a variety of physical postures.
(C) To withdraw awareness from sensory objects and direct it inward.
(D) To regulate the flow of breath through the nostrils.

292. The practice of Nadanusandhana, as detailed in the Hatha Pradeepika, involves:
(A) listening to subtle internal sounds.
(B) chanting external mantras loudly.
(C) focusing on a visual symbol.
(D) analyzing philosophical concepts.

293. Which of the following is the correct sequence of the four Avasthas of Nadanusandhana?
(A) Parichaya, Ghata, Arambha, Nishpatti
(B) Ghata, Arambha, Nishpatti, Parichaya
(C) Nishpatti, Parichaya, Ghata, Arambha
(D) Arambha, Ghata, Parichaya, Nishpatti

294. The passage indicates that Dhyana, as per the Gheranda Samhita, is a state of:
(A) intermittent and distracted thought.
(B) sustained and unbroken focus on a single point.
(C) complete absence of any mental activity.
(D) sensory engagement with the surrounding environment.

295. The ultimate goal of the Nadanusandhana practice is described as:
(A) the ability to hear sounds from a great distance.
(B) the generation of beautiful music within the mind.
(C) the dissolution of the mind in a soundless state.
(D) the perfect memorization of sacred chants.

Direction : Please read the following source carefully.

The intricate system of Hatha Yoga does not exist in isolation but is intrinsically linked to the path of Raja Yoga, often considered the 'royal path' of meditation and mental control. A key aspect of Hatha Yoga philosophy is understanding this relationship: Hatha Yoga is frequently described as the ladder to Raja Yoga. It provides the necessary preparation by purifying the body (through asanas and shatkarma), stabilizing the prana (through pranayama, bandha, and mudra), and turning the mind inward (through pratyahara). Once the physical and energetic bodies are balanced and harmonized, the practitioner is suitably equipped to undertake the subtle mental disciplines of Raja Yoga, such as dharana, dhyana, and samadhi. Therefore, the goal of Hatha Yoga is not merely physical prowess but the creation of a stable vessel capable of holding the profound experiences of higher consciousness. In contemporary times, the relevance of Hatha Yoga has expanded. While its spiritual goal remains paramount, its practices are widely recognized for their immense therapeutic benefits, including

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or Jana-sanga is highly significant. Spending too much time in the company of worldly people often leads to idle talk and mental distraction, which dissipates the energy needed for practice. Avoiding unnecessary social engagement allows the yogi to maintain the solitude and inner focus essential for deep meditation and the cultivation of internal awareness and spiritual strength.

9. (A) Both Statement I and Statement II are true.
Ghatashuddhi is the process of purifying the body, which is metaphorically compared to a clay vessel or pot. To achieve this state of internal cleanliness and health, yogic texts prescribe various Shodhana Kriyas or cleansing techniques. These practices work on the physical and energetic levels to remove impurities and balance the internal humors. Together, they form a solid foundation for more advanced stages of yoga, ensuring the entire body-mind complex is stable.

10. (A) The ideal hermitage or place for practice.
A Matha is the designated place or hermitage where a yogi conducts their spiritual practice. Traditional texts provide specific guidelines for its construction and location, emphasizing a quiet, clean, and secluded environment. The dwelling should be free from pests and extreme weather conditions to minimize physical distractions. Such a controlled space supports the practitioner in maintaining concentration and protecting the subtle energy generated during daily asana and pranayama sessions over many years.

11. (D) Ishvara Pranidhana
The Vashishtha Samhita outlines ten ethical restraints known as Dasha Yamas, which provide the moral foundation for yogic practice. These include non-violence, truthfulness, and non-stealing, among others. While Ishvara Pranidhana is a key component of Patanjali's five Niyamas, it is categorized differently or omitted in various Hatha Yoga texts that focus on the ten-fold lists. These rules guide the practitioner's behavior toward others, ensuring a peaceful mind conducive to deep spiritual and mental work.

12. (B) Gorakshanath
The Siddhasiddhantapaddhati is a profound philosophical work attributed to Gorakshanath, a prominent figure in the Nath tradition. This text explores the relationship between the individual body and the universal body, detailing the various layers of existence. It provides a metaphysical framework for Hatha Yoga, explaining how physical practices lead to the realization of the absolute. Its teachings remain central to the understanding of somatic spirituality and the union of the self with cosmic consciousness and reality.

13. (A) Both A and R are true and R is the correct explanation of A.
Although many people view Hatha Yoga as a simple physical exercise system, its traditional purpose is deeply spiritual. The various asanas and breathing techniques are specifically designed to purify the body and stabilize the mind. This internal preparation is essential for reaching the higher states of Samadhi described in Raja Yoga. Therefore, the physical discipline serves as a necessary and intentional stepping stone toward achieving the ultimate goal of psychological and spiritual liberation.

14. (D) Pranayama
Purification of the body, or Ghatashuddhi, is considered a vital prerequisite before attempting advanced breathing exercises. In Hatha Yoga, the energy channels must be clear of obstructions to allow the life force to flow properly. Practicing Pranayama without this initial internal cleansing can be ineffective or even harmful to the practitioner's health. Therefore, the preliminary purification techniques ensure that the nervous system is strong enough to handle the increased energetic demands of controlled breath retention.

15. (A) To balance the three doshas (Vata, Pitta, Kapha).
The primary goal of Shodhana Kriyas is to cleanse the body of toxins and ensure the proper balance of the three biological humors known as doshas. When Vata, Pitta, and Kapha are in equilibrium, the body remains healthy and free from disease. This internal harmony is necessary for the successful practice of yoga, as it creates a stable physical foundation. Without this balance, the practitioner may face physical obstacles that hinder progress toward higher meditative states.

16. (B) Shiva Samhita

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highlights the importance of seated postures in achieving deep spiritual states.

32. (B) King Chanda Kapali
The Gheranda Samhita is structured as a teaching dialogue between the sage Gheranda and King Chanda Kapali. The king approaches the sage seeking the knowledge of Hatha Yoga to achieve physical perfection and spiritual liberation. Gheranda responds by detailing the seven-fold path, covering purification, asanas, mudras, and meditation. This format emphasizes the transmission of yogic wisdom from a realized master to a sincere seeker, highlighting the practical application of yoga in the life of a leader.

33. (B) A clean and solitary place for practice.
According to Hatha Yoga texts, the environment in which asanas are practiced is crucial for success. A clean and solitary place ensures that the practitioner is free from external distractions and disturbances. This allows for total focus on the body and breath, which is necessary for the subtle effects of the postures to take place. By practicing in a peaceful setting, the yogi creates an ideal atmosphere for cultivating the inner awareness and mental stillness required for spiritual progress.

34. (B) (a), (b) and (c) only
Classical Hatha Yoga texts outline several key benefits of regular asana practice. These include Sthairyam, which is physical and mental steadiness, and Arogyam, which refers to freedom from disease and overall health. Another important benefit is Angalaghavam, or a sense of lightness in the limbs. Together, these qualities prepare the practitioner's body for more advanced spiritual work. However, Prajalpa, or idle talk, is considered a significant obstacle to yoga and is not a benefit of the practice.

35. (C) 4
The Shiva Samhita mentions that while there are eighty-four lakh asanas in total, only eighty-four are considered important. Out of these, the text further narrows down the list to four primary asanas that are most useful for human beings. These four postures are Siddhasasana, Padmasana, Swastikasana, and Bhadrasana. By focusing on these essential asanas, the practitioner can achieve the maximum physical and spiritual benefits, ensuring a solid foundation for the subsequent stages of their yogic journey.

36. (D) It describes more asanas than Hatha Pradeepika and includes new ones.
The Hatha Ratnavali is distinguished by its comprehensive coverage of asanas, listing one hundred and twelve in total. This is significantly more than the fifteen postures described in the Hatha Pradeepika. The text also introduces several new asanas that were not detailed in earlier works, reflecting the continuous development of yogic practices. This expansive approach makes the Hatha Ratnavali a valuable resource for practitioners seeking a wider variety of techniques to strengthen and purify the body and mind.

37. (C) To prepare the body for the safe and effective practice of pranayama.
In the broader system of Hatha Yoga, asanas are not an end in themselves but serve a specific preparatory purpose. Their main goal is to strengthen the body and purify the energy channels, making it fit for the practice of pranayama. By achieving physical steadiness and health through asanas, the yogi ensures that the nervous system can handle the increased flow of life force energy. This foundation is essential for safely progressing toward higher states of meditation and consciousness.

38. (C) Assertion A is true, but Reason R is false.
The Gheranda Samhita does indeed present a seven-fold path of yoga, which is known as Saptanga Yoga. However, this path does not begin with asana; instead, it starts with Shatkarmas, the purification techniques. Shatkarmas are considered the most foundational practice in this system, as they cleanse the body of toxins before other techniques are attempted. Asana follows as the second limb, aimed at achieving physical firmness. Therefore, while the seven-fold path is correct, its starting point is purification.

39. (D) The Light on Hatha Yoga
The title 'Hatha Pradeepika' is composed of two Sanskrit words: Hatha and Pradeepika. 'Pradeepika' translates to 'a light' or 'a lamp', signifying that the text serves as a guide to illuminate the path of Hatha Yoga for practitioners. Just as a lamp dispels darkness,

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24. (A) 4
The Shiva Samhita acknowledges the existence of many asanas but highlights four primary ones as being most important for practitioners. These four postures are Siddhasana, Padmasana, Swastikasana, and Bhadrasana. The text suggests that by mastering these essential positions, a yogi can achieve significant progress on the spiritual path. Each of these asanas is particularly effective for stabilizing the body and mind, making them ideal for the practice of pranayama and deep meditation during the seeker's journey.

25. (C) Hatha Ratnavali
The Hatha Ratnavali, authored by Srinivasa Yogi, is notable for its extensive list of one hundred and twelve asanas. This text expands upon earlier works by incorporating a wider variety of postures, including many dynamic and complex positions. By providing such a comprehensive list, Srinivasa Yogi offers practitioners a broader range of techniques to strengthen and purify the body. This extensive documentation reflects the evolution and diversification of asana practice within the Hatha Yoga tradition over several centuries.

26. (A) Trikonasana
The Hatha Pradeepika lists fifteen asanas that are considered foundational to the practice of Hatha Yoga. This list includes postures such as Swastikasana, Gomukhasana, and Dhanurasana, which are described for their physical and spiritual benefits. However, Trikonasana is not included in this original list provided by Svatmarama. While popular in modern yoga, Trikonasana appears in later texts or traditions. Svatmarama focused on specific postures that were most effective for preparing the body for the higher stages of yoga.

27. (A) Both Statement I and Statement II are true.
The Gheranda Samhita and Hatha Pradeepika follow different sequences in their yogic curricula. The Gheranda Samhita begins with Shatkarmas, emphasizing the necessity of internal purification before any other practice. In contrast, the Hatha Pradeepika starts with asanas, considering them the foundational step for achieving physical stability. Both approaches aim to prepare the practitioner for advanced spiritual work, but they prioritize different aspects of the initial training process based on their respective philosophical frameworks and pedagogical traditions.

28. (B) 10
The Vashishtha Samhita is an important yoga text that describes ten specific asanas. These postures are selected for their ability to stabilize the body and facilitate the flow of prana. While other Hatha texts may list more postures, the Vashishtha Samhita focuses on these ten as essential for the practitioner's development. By mastering these ten asanas, the yogi creates a firm foundation for the subsequent practices of breathing and meditation, aligning with the text's integrated spiritual approach.

29. (C) A practice that leads to steadiness, health, and lightness of body.
In the Hatha Pradeepika, asana is defined by its specific physical and physiological effects. It is a practice that brings about steadiness of the body, freedom from disease, and a sense of lightness in the limbs. These benefits are essential for the yogi to sit comfortably for long periods of meditation. By achieving this state through regular practice, the practitioner ensures that the physical body does not become an obstacle on the path to spiritual realization.

30. (D) Srinivasa Yogi
The Hatha Ratnavali is a significant Hatha Yoga treatise authored by Srinivasa Yogi. This text is known for its detailed descriptions of a large number of asanas and purification techniques. Srinivasa Yogi compiled and expanded upon the knowledge of his predecessors, providing a comprehensive guide for practitioners. His work is valued for its systematic approach and the inclusion of various practices that are not found in other major Hatha Yoga texts, contributing to the rich literature of yoga.

31. (A) Hatha Pradeepika
The Hatha Pradeepika gives special prominence to Siddhasasana, declaring it the most important among the eighty-four principal asanas. It states that for a yogi who masters Siddhasasana, other postures are unnecessary, as it provides the ultimate stability for the practice of meditation and pranayama. This asana is praised for its ability to purify the energy channels and facilitate the awakening of Kundalini. Its high status

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In the Gheranda Samhita, Pranayama is classified into two categories: Sagarbha and Nirgarbha. This classification is based on whether the practice is accompanied by the mental repetition of a mantra. Sagarbha Pranayama involves repeating a specific mantra during inhalation, retention, and exhalation, which helps to focus the mind and enhance the spiritual effect. Nirgarbha Pranayama is practiced without any mantra, focusing purely on the physical regulation of the breath. Both methods are effective for controlling the vital life force.

48. (A) Both Statement I and Statement II are true.
The Shiva Samhita emphasizes the importance of Nadi Shodhana Pranayama as the primary means for purifying the energy channels in the body. It describes this practice in detail, highlighting its role in preparing the yogi for advanced meditation. Furthermore, the text suggests a specific ratio of 1:4:2 for the three phases of breathing: Puraka, Kumbhaka, and Rechaka. This ratio is intended to maximize the benefits of the practice, ensuring that the vital energy is properly regulated and harnessed for spiritual growth.

49. (B) Breath retention that occurs spontaneously without effort.
Kevala Kumbhaka is considered the highest form of breath retention in Hatha Yoga. Unlike Sahita Kumbhaka, which involves deliberate effort, Kevala Kumbhaka occurs spontaneously when the mind and breath become perfectly still. It is a state where the practitioner no longer needs to consciously inhale or exhale, as the life force is perfectly balanced within. This state is associated with deep meditation and the attainment of Raja Yoga, representing a profound level of mastery over the internal vital energy and mind.

50. (A) The Vedic concept of Prana and its control.
The Vashishtha Samhita describes Pranayama primarily within the framework of traditional Vedic concepts. It integrates the control of breath with the use of mantras and the understanding of Prana as a sacred life force. This approach emphasizes that Pranayama is not just a physical exercise but a spiritual discipline rooted in ancient wisdom. By aligning breathing techniques with Vedic principles, the Vashishtha Samhita provides a path for practitioners to achieve mental purity and spiritual realization through the mastery of Prana.

51. (C) It should be learned and practiced under the guidance of a competent Guru.
Pranayama is a powerful practice that directly influences the body's vital energy and nervous system. Therefore, classical texts strongly emphasize that it must be learned and practiced under the direct guidance of a competent Guru. A teacher ensures that the techniques are performed correctly and safely, preventing any potential harm from improper practice. The Guru can also provide personalized instructions based on the practitioner's unique needs and progress, ensuring that the path toward spiritual realization is steady and secure.

52. (D) Powerful beasts like lions, elephants, and tigers.
In the Hatha Pradeepika, the process of controlling Prana is compared to the gradual and careful taming of powerful wild animals like lions, elephants, and tigers. Just as these beasts can be dangerous if not handled properly, Prana can cause harm if not regulated with care and patience. The text warns that forced or incorrect practice can lead to various diseases. Therefore, the yogi must approach Pranayama with great discipline and under proper guidance to safely harness its immense power for spiritual growth.

53. (C) Nadi Shodhana
Nadi Shodhana, often called alternate nostril breathing, is a fundamental pranayama technique used to purify the energy channels, or nadis. It involves inhaling through one nostril while closing the other, then exhaling through the opposite side, and reversing the process. This practice helps to balance the solar and lunar energies within the body, represented by the Pingala and Ida nadis. Regular practice of Nadi Shodhana leads to mental clarity, physical vitality, and a steady foundation for deeper meditation and spiritual work.

54. (B) Sitali
Sitali is a specific pranayama technique known for its powerful cooling effect on the body and mind. It is performed by curling the tongue into a tube and inhaling slowly through it, which cools the air as it enters. This practice is particularly beneficial

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this scripture provides clear instructions and insights into the various techniques and goals of yoga. It is intended to help seekers navigate the complex practices and achieve the ultimate state of spiritual realization.

40. (A) (a), (b), (c)
The literature of Hatha Yoga consists of several key texts with distinct characteristics. The Hatha Pradeepika was indeed written by Svatmarama, and the Gheranda Samhita describes a seven-limbed path to perfection. The Shiva Samhita presents yoga from a perspective that integrates Shaivite and Advaita Vedanta philosophies. However, the Hatha Ratnavali was authored by Srinivasa Yogi, not Gorakshanath. These texts collectively provide a rich and diverse foundation for understanding the various practices and philosophical underpinnings of the Hatha Yoga tradition.

41. (C) The vital life force energy that pervades the universe.
In the context of Hatha Yoga, Prana is understood as much more than just the physical breath. It is the fundamental vital life force energy that sustains all living beings and permeates the entire universe. While breathing is a primary way to influence Prana, the energy itself is subtle and flows through a network of channels called nadis. Mastering the flow of Prana is central to yoga, as it directly impacts both the physical health and the mental state of the practitioner.

42. (A) Pranayama
Pranayama is the yogic practice of regulating and controlling the flow of vital life force energy through specific breathing techniques. The term is derived from 'Prana', meaning life force, and 'Ayama', meaning extension or regulation. By consciously controlling the breath, the practitioner can influence the subtle energy levels in the body, leading to physical vitality and mental clarity. Pranayama serves as a bridge between the physical practices of asana and the deeper meditative states, ultimately helping to stabilize the mind.

43. (D) Puraka, Kumbhaka, Rechaka
The practice of Pranayama consists of three main phases that describe the movement of breath. Puraka is the controlled inhalation, during which life force is taken into the body. Kumbhaka is the retention of breath, where the energy is focused and harnessed internally. Rechaka is the controlled exhalation, which removes impurities and completes the cycle. By mastering these three phases, the practitioner can regulate the flow of Prana, leading to improved health and a calm, steady state of mind.

44. (B) When the nadis are purified.
According to the Hatha Pradeepika, Pranayama should not be practiced until the energy channels, or nadis, have been sufficiently purified. If the nadis are blocked with impurities, the increased flow of Prana during breathing exercises can be ineffective or even harmful. Purification is achieved through the practice of Shatkarmas and consistent asana practice. Once the nadis are clear, the practitioner can safely and effectively engage in Pranayama, allowing the life force to move freely and support higher spiritual development.

45. (C) Ashta Kumbhaka
The Hatha Pradeepika describes eight specific types of breath retention techniques, which are collectively known as Ashta Kumbhaka. These eight practices include Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha, and Plavini. Each of these techniques has unique effects on the body's energy and is intended to achieve specific physiological and spiritual results. By practicing these Ashta Kumbhakas, a yogi can master the internal vital forces, leading to physical health, mental stability, and the eventual awakening of spiritual consciousness.

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46. (D) Kapalabhati
The Ashta Kumbhaka list in the Hatha Pradeepika includes eight specific breathing techniques: Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha, and Plavini. While Kapalabhati is a well-known breathing exercise, it is classified as one of the six Shatkarmas, or purification techniques, rather than one of the eight Kumbhakas. The distinction is important, as Shatkarmas are primarily intended for cleansing the body, while Kumbhakas are advanced practices for regulating and harnessing the flow of vital life force energy.

47. (A) With or without mantra repetition.

The Shiva Samhita is a comprehensive Hatha Yoga text presented as a sacred dialogue between Lord Shiva and Goddess Parvati. It covers a wide range of topics, including philosophy, anatomy, and various yogic techniques. Lord Shiva, as the original teacher of yoga, explains the secrets of the practice to Parvati, emphasizing the importance of both physical discipline and spiritual knowledge. This format highlights the traditional transmission of wisdom through a divine lineage of realized masters.

17. (B) The yogi should avoid over-exertion and maintain regulation.
Success in yoga requires a disciplined and balanced approach to practice and daily living. Traditional guidelines advise the practitioner to avoid excessive physical strain, as over-exertion can lead to exhaustion and injury. Instead, the yogi should maintain a regulated lifestyle, focusing on moderation in all activities. This steady and balanced effort conserves energy and allows for gradual progress. By following these rules, the student creates an environment conducive to long-term physical and spiritual growth.

18. (A) Gorakshanath
The Yoga Beeja is an important Hatha Yoga text attributed to Gorakshanath, one of the founding masters of the Nath tradition. It explores the relationship between the physical body and the awakening of spiritual energy. The text emphasizes that Hatha Yoga is not merely about physical postures but is a process of unifying the sun and moon energies within. Through these teachings, Gorakshanath provides a clear path for practitioners to achieve liberation by mastering their internal vital forces.

19. (C) Tapa (austerity)
Hatha Yoga texts mention ten observances or Niyamas that guide the internal conduct of a practitioner. Tapa, or austerity, is one of these essential practices, involving the discipline of the body and mind through self-control. It helps the seeker build willpower and purify the senses, making them more resilient on the spiritual path. By practicing these inner disciplines, the yogi cultivates the necessary mental strength and focus required to progress through the advanced stages of meditation.

20. (A) P-3, Q-4, R-2, S-1
The terminology of Hatha Yoga defines key concepts essential for a successful practice. Mitaahara represents a moderate and balanced diet, which supports physical health. Ghata refers to the human body, viewed as a vessel that must be purified through yoga. Matha is the suitable and secluded place where a practitioner conducts their daily sadhana. Finally, Prayasa indicates over-exertion or excessive effort, which is considered a significant obstacle that hinders the progress of a dedicated yoga student.

21. (C) Asana
According to the Hatha Pradeepika, the practice of asanas is foundational to the path of yoga. It states that asanas should be practiced to achieve steadiness of body and mind. By maintaining various postures with ease, the practitioner develops physical stability and removes restlessness. This steadiness is not just physical but also extends to the mental state, creating a calm and focused foundation that is necessary for the subsequent practices of breathing and meditation.

22. (B) 15
The Hatha Pradeepika, written by Svatmarama, provides detailed descriptions of fifteen specific asanas. These postures were selected for their ability to purify the body and prepare the practitioner for the more advanced stages of yoga. While traditional lore mentions the existence of eighty-four lakh postures, Svatmarama focuses on these fifteen essential ones as the most effective for achieving physical stability and health. Each of these postures plays a unique role in balancing the body's internal energy.

23. (D) Gheranda Samhita
The Gheranda Samhita is a classic Hatha Yoga text that systematically describes thirty-two specific asanas. It classifies these postures into different categories based on the body's position, providing a clear and structured curriculum for practitioners. Each asana is explained in detail, focusing on its physical technique and spiritual benefits. This text emphasizes that mastering these thirty-two postures provides the necessary firmness and strength to the body, which is essential for progressing through the seven-fold path.

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for reducing internal heat, alleviating thirst, and calming the nervous system. By regulating the body's temperature, Sitali helps the practitioner maintain balance and focus, especially during hot weather or when dealing with inflammatory conditions or mental agitation.

55. (A) P-4, Q-1, R-3, S-2
The Hatha Pradeepika describes several pranayama techniques with distinct characteristics. Bhramari involves creating a humming sound like a bee during exhalation, which calms the mind. Murcha is a practice that leads to a state of swoon or senselessness, helping to withdraw the senses. Plavini allows the practitioner to float on water by filling the stomach with air. Suryabhedana involves inhaling through the right nostril to generate heat and activate solar energy. Together, these practices help the yogi master their internal vital forces.

56. (A) 1:4:2
According to the Gheranda Samhita, the ideal ratio for a beginner, or Adhama practitioner, in Pranayama is 1:4:2. This means that the duration of breath retention should be four times the length of inhalation, and the exhalation should be twice as long as the inhalation. This specific ratio is designed to gradually build the practitioner's capacity to regulate and control the vital life force. By following this systematic approach, the beginner can safely develop the strength and focus needed for more advanced stages.

57. (C) A blacksmith's bellows
Bhastrika Pranayama is characterized by rapid and forceful inhalations and exhalations, which are compared to the rhythmic movement of a blacksmith's bellows. This vigorous breathing technique generates intense internal heat and purifies the energy channels. It is particularly effective for balancing the three humors and stimulating the gastric fire. The name 'Bhastrika' itself means 'bellows', reflecting the dynamic and powerful nature of this practice. Regular performance helps the yogi overcome lethargy and prepares the body for deep meditation and spiritual awakening.

58. (A) Prajalpa - Nischaya (Determination)
In Hatha Yoga, various practices and concepts are paired with their specific purposes or effects. Asana brings about Sthairyam, or physical and mental steadiness. Shodhana Kriyas are performed for Ghatashuddhi, the purification of the body. Pranayama leads to Laghavam, a sense of lightness in the limbs. However, Prajalpa, which means idle or useless talk, is listed as a Badhaka Tattva, or an obstacle. It is the opposite of Nischaya, which is the determination and focus required for successful yogic practice.

59. (D) To make the mind steady and achieve 'manonmani' state.
The ultimate goal of Pranayama, according to the Hatha Pradeepika, is to stabilize the mind and reach the state of 'manonmani'. This state is characterized by perfect mental stillness and a sense of unity between the individual consciousness and the universal reality. By regulating the breath and controlling the flow of Prana, the yogi can overcome the fluctuations of the mind. This leads to the experience of deep meditation and Samadhi, which is the final objective of the entire Hatha Yoga system.

60. (B) (v), (i), (iii), (iv), (ii)
Sage Gheranda presents a systematic seven-fold path to spiritual perfection, often called Saptanga Yoga. This progression begins with purification through Shatkarmas, followed by the attainment of strength through Asanas. Next, Mudras are practiced to achieve stability, and Pranayama is introduced to gain lightness. The sequence continues with Pratyahara for courage and Dhyana for perception. Finally, Samadhi represents the ultimate state of liberation, where the individual soul merges into the universal reality through these disciplined steps.

61. (C) Mudra
A Mudra is defined as a 'seal', 'gesture', or specific technique used in yoga to lock and channel the flow of Prana within the body. Unlike simple physical postures, Mudras involve a conscious combination of body positions, breath control, and mental focus. They are intended to direct the vital energy into the central channel, the Sushumna nadi, and facilitate the awakening of spiritual consciousness. Mudras are considered powerful tools that bridge the physical and

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this original list of ten primary mudras detailed by Svatmarama in his seminal work. These ten are prioritized for their powerful energetic effects.

77. (C) Pratyahara
In the seven-fold path of the Gheranda Samhita, the practice of Dhyana, or meditation, directly follows the limb of Pratyahara. Once the practitioner has learned to withdraw the mind from external sense objects through Pratyahara, they gain the focus and stability needed for deep meditation. Dhyana then allows the yogi to concentrate the mind on a single object or the inner self, leading to the perception of spiritual truth. This systematic progression ensures that each stage builds the necessary foundation for the next.

78. (D) One cannot practice Raja Yoga without first mastering Hatha Yoga.
The relationship between Hatha Yoga and Raja Yoga is one of interdependence and progression. Classical texts like the Hatha Pradeepika state that Hatha Yoga provides the necessary physical and energetic foundation for the advanced meditative practices of Raja Yoga. Without first purifying the body and stabilizing the mind through Hatha techniques, the seeker will find it difficult to achieve the deep states of Samadhi. Therefore, Hatha Yoga is viewed as a vital 'stairway' that leads the practitioner toward the ultimate goal of spiritual realization.

79. (A) Its application as a system for stress management and therapy.
In contemporary times, the principles of Hatha Yoga have found significant relevance beyond traditional spiritual goals. Its practices of asana, pranayama, and relaxation are widely applied as effective tools for stress management and physical therapy. Many people utilize these techniques to improve their overall well-being, manage chronic health conditions, and find mental balance in a fast-paced modern world. This shift emphasizes the practical, health-oriented benefits of the yogic system while still maintaining its potential for deeper psychological and spiritual growth for dedicated seekers.

80. (B) (a), (b), (c), (e)
Several key statements about Mudras and Bandhas are correct according to Hatha Yoga texts. Uddiyana Bandha is indeed praised as the best of bandhas for its energetic effects. Khechari Mudra involves the advanced practice of placing the tongue in the upper nasal cavity. The Hatha Pradeepika describes ten specific mudras as its primary list. Additionally, Maha Mudra is a unique practice that combines a specific physical posture with the application of bandhas. However, the Gheranda Samhita describes twenty-five mudras, not just three, making that statement incorrect.

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81. (B) The right and left nostrils, or Pingala and Ida nadis.
The term 'Hatha' is deeply symbolic, representing the union of two opposing vital forces within the human body. 'Ha' corresponds to the Sun, or the solar energy flowing through the right nostril and Pingala nadi. 'Tha' corresponds to the Moon, or the lunar energy flowing through the left nostril and Ida nadi. Hatha Yoga aims to balance these two energies, allowing the life force to enter the central Sushumna nadi. This union is considered essential for achieving physical health and eventual spiritual awakening.

82. (A) Yoga Sutras of Patanjali
While Hatha Yoga texts focus extensively on physical and energetic techniques, the Yoga Sutras of Patanjali are traditionally referenced for their foundational philosophical underpinnings. Patanjali's work provides a systematic analysis of the mind, consciousness, and the ultimate goal of liberation through the eight-limbed path. Although Hatha Yoga evolved as a distinct system, it shares the same spiritual objectives as Patanjali's Yoga. Many practitioners use the philosophical framework of the Yoga Sutras to understand the mental and spiritual aspects of their Hatha Yoga practice.

83. (C) Astikya (Faith)
Among the ten Niyamas mentioned in texts like the Vashishtha Samhita, Astikya refers to having deep faith in the spiritual teachings and the wisdom of the Guru. This quality of faith is essential for a practitioner to remain committed to the path, especially when faced with challenges or doubts. It involves a trust in the efficacy of the yogic practices and the ultimate possibility of liberation. By cultivating Astikya, the yogi maintains the mental focus and dedication

objects and directing it inward. It is the fifth limb of the seven-fold path, aimed at achieving courage and mental stability. By disconnecting the senses from their objects, the practitioner can overcome distractions and focus entirely on the inner spiritual reality. This practice serves as a vital bridge between the external-oriented techniques of asana and pranayama and the internal meditative states of dhyana and samadhi.

70. (B) Hatha Pradeepika
The Hatha Pradeepika provides the most detailed and systematic account of Nada, the inner sound, and Nadanusandhan, the practice of absorption in that sound. In its fourth chapter, the text describes how the mind becomes absorbed in the subtle sounds heard within the body during deep meditation. This process leads the yogi through four distinct stages of spiritual development, ultimately resulting in the state of Samadhi. Nadanusandhan is considered one of the most effective methods for achieving mental dissolution and spiritual liberation.

71. (D) Sounds like the buzzing of bees and the vina are heard.
The first stage of Nadanusandhan, known as Arambha Avastha, is characterized by the initial hearing of subtle inner sounds. As the practitioner's nadis are purified and the mind becomes focused, they may begin to hear sounds resembling the tinkling of ornaments, the buzzing of bees, or the sound of a vina. These auditory experiences indicate that the prana is starting to enter the central channel. This stage marks the beginning of the mind's absorption into the internal spiritual reality through sound.

72. (A) Attainment of Raja Yoga or Samadhi.
The ultimate and defining goal of Hatha Yoga is the attainment of Raja Yoga, which is the state of Samadhi or absolute spiritual realization. While Hatha Yoga involves various physical and energetic practices, these are intended to serve as preparatory steps. By purifying the body and stabilizing the mind, the practitioner becomes fit for the deep meditative states that lead to liberation. Therefore, every asana, pranayama, and mudra is directed toward the final experience of non-dual consciousness and ultimate union.

73. (C) The sound of a drum (mardala) is heard.
Ghata Avastha is the second stage of Nadanusandhan, where the practitioner's internal absorption deepens. In this stage, the sounds heard within become more distinct and powerful, often described as resembling the sound of a drum, or mardala. This stage indicates that the prana and apana have been unified and are moving steadily within the central channel. The hearing of these powerful internal sounds reflects a significant level of progress in the yogi's journey toward mental dissolution and the ultimate state of spiritual realization.

74. (A) Both A and R are true and R is the correct explanation of A.
Traditional yogic scriptures consistently present Hatha Yoga as a necessary preparatory path for the higher states of Raja Yoga. This is because the deep meditative practices of Raja Yoga require a physical body that is healthy and a mind that is stable. Hatha practices like asana and pranayama are specifically designed to purify the energy channels and remove mental restlessness. By creating this stable foundation, Hatha Yoga makes the achievement of Samadhi possible, aligning its physical disciplines with ultimate spiritual goals.

75. (D) The mind becomes one with the sound, like salt in water.
Nishpatti Avastha is the final and highest stage of Nadanusandhan, where the process of mental absorption is completed. In this stage, the yogi's mind becomes entirely unified with the internal sound, a state compared to salt dissolving in water. The sense of individual identity disappears, and the practitioner experiences the ultimate state of Samadhi. This stage represents the achievement of Raja Yoga, where the mind is perfectly still and the yogi realizes their true nature as one with the universal consciousness.

76. (B) Ashwini Mudra
The Hatha Pradeepika describes ten specific mudras that are considered essential for awakening the Kundalini energy and achieving spiritual success. This list includes Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana Bandha, Jalandhara Bandha, Moola Bandha, Viparita Karani, Vajroli, and Shaktichalana. While Ashwini Mudra is a common practice in other traditions or later texts, it is not included in

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energetic aspects of yoga, leading to deep spiritual transformation.

62. (D) Jalandhara Bandha
Jalandhara Bandha is a specific yogic technique that involves contracting the throat and pressing the chin firmly against the chest or jugular notch. This practice is used to regulate the flow of energy in the upper body and prevent it from dissipating during pranayama. It also helps to stimulate the thyroid and parathyroid glands. By performing Jalandhara Bandha, the yogi can control the 'nectar' flowing from the higher centers, ensuring it is properly utilized for spiritual growth rather than being consumed by the gastric fire.

63. (A) Gheranda Samhita
The Gheranda Samhita is notable for its detailed description of twenty-five Mudras, which are considered essential for achieving stability and spiritual awakening. This list includes the five 'Dharana' mudras, which involve meditation on the five elements: earth, water, fire, air, and ether. By practicing these diverse Mudras, the yogi can master the subtle internal forces and prepare for the higher states of meditation. This extensive coverage highlights the central role that Mudras play in the seven-fold path described by Sage Gheranda.

64. (B) Jalandhara, Uddiyana, and Moola
Maha Bandha, often called the 'Great Lock', is a powerful yogic practice that combines three individual Bandhas: Jalandhara Bandha at the throat, Uddiyana Bandha at the abdomen, and Moola Bandha at the perineum. By performing these three locks simultaneously, the practitioner can direct the vital energy into the central Sushumna nadi. This practice is intended to awaken the Kundalini energy and facilitate spiritual evolution. Maha Bandha is considered a highly advanced technique that requires mastery of the individual locks and proper guidance.

65. (B) Khechari Mudra
Khechari Mudra is hailed in the Hatha Pradeepika as the most important and powerful among all Mudras, often called the "conqueror of time and death". It involves turning the tongue back into the nasal cavity to stimulate higher energy centers and taste the 'nectar' of immortality. This practice is said to bring about a state of deep mental stillness and spiritual ecstasy. By mastering Khechari, the yogi can overcome physical decay and achieve profound levels of spiritual realization and liberation.

66. (B) Statement I is true, but Statement II is false.
Bandhas are indeed powerful psychic locks used to redirect the flow of vital life force, or Prana, into the central Sushumna nadi. They play a crucial role in stabilizing energy and facilitating spiritual awakening. However, they are rarely practiced in isolation. In fact, Bandhas are typically performed in conjunction with various Asanas and Pranayama techniques to enhance their effects. This integrated approach ensures that the physical, energetic, and mental aspects of yoga are harmonized, leading to more profound results for the practitioner.

67. (C) The abdominal muscles, inwards and upwards.
Uddiyana Bandha involves the powerful contraction and lifting of the abdominal muscles inwards and upwards towards the chest. This technique is performed while the breath is held out, creating a vacuum in the abdominal cavity. It is praised for its ability to massage the internal organs, improve digestion, and direct the vital energy upwards along the spine. The name 'Uddiyana' means 'flying up', reflecting the upward movement of energy that this Bandha facilitates, which is essential for spiritual awakening.

68. (D) Shoonya Dhyana (Void Meditation)
In the Gheranda Samhita, meditation or Dhyana is divided into three specific types based on the object of focus. Sthula Dhyana involves meditation on a gross or physical form, such as a deity or guru. Jyotir Dhyana focuses on a luminous point of light or flame within. Sukshma Dhyana is the subtle meditation on the formless aspect of reality. While other traditions may describe Shoonya Dhyana, it is not one of the three types systematically detailed by Sage Gheranda in his seven-fold path.

69. (C) The withdrawal of the mind from external sense objects.
In the context of the Gheranda Samhita, Pratyahara is described as the conscious withdrawal of the mind from external sense

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required for long-term spiritual growth and success.

84. (D) Dhairya (Patience/Perseverance)
The Hatha Pradeepika lists six favorable factors, or Sadhaka Tattvas, that lead to success in yoga. Dhairya, meaning patience or perseverance, is one of these crucial qualities. The spiritual path is often long and requires consistent effort over many years. A yogi who possesses Dhairya is able to remain steady and dedicated, even when progress seems slow or difficult. This quality of patient persistence ensures that the practitioner stays on the path long enough to experience the profound physical and spiritual benefits of yoga.

85. (C) Gheranda Samhita
The concept of Ghatashuddhi, or the purification of the 'vessel' of the body, is central to the seven-fold path described in the Gheranda Samhita. Sage Gheranda emphasizes that before a seeker can achieve spiritual realization, they must first purify their physical and energetic systems. This is achieved through the practice of the six Shatkarmas. This focus on internal cleanliness as the foundation for all other yogic practices is a defining feature of the Gheranda Samhita, highlighting the importance of physical health in spiritual development.

86. (B) Asana
The six Shatkarmas, or purification techniques, are foundational practices in Hatha Yoga intended to cleanse the internal systems. This group of six techniques consists of Dhauti, Basti, Neti, Nauli, Trataka, and Kapalabhati. While Asana is a fundamental limb of yoga, it is not classified as one of the Shatkarmas. Instead, asanas are physical postures practiced to achieve stability and health after the initial purification. The Shatkarmas specifically focus on removing toxins and balancing the internal humors to prepare the body for more advanced yoga.

87. (D) One-quarter
The principle of Mitaahara, as described in the Hatha Pradeepika, provides specific guidelines for the quantity of food consumed by a yogi. It suggests that half of the stomach should be filled with food and one-quarter with water. Critically, the final one-quarter of the stomach should be left entirely empty. This space is considered necessary for the free movement of air and the proper digestion of food. By following this rule, the practitioner avoids lethargy and maintains the physical lightness required for intensive yoga practice.

88. (C) Statement I is true, but Statement II is false.
The Shiva Samhita is indeed deeply rooted in the Advaita Vedanta philosophy, presenting the ultimate reality as non-dual and all-pervasive. However, it does not suggest that intellectual knowledge alone is sufficient for liberation. Instead, it emphasizes that while knowledge is the final goal, it must be accompanied by the practical application of yoga. The text promotes an integrated approach where physical discipline, breathing techniques, and meditation are essential for realizing the true nature of the self as taught in the Vedantic scriptures.

89. (C) Proximity to fire, water, or dry leaves.
According to Hatha Yoga texts, the location of a yogi's dwelling, or Matha, must be carefully chosen to ensure a safe and focused practice. The site should be free from potential hazards and disturbances. Specifically, it should not be too close to fire, which could be dangerous, or large bodies of water, which could be damp. Proximity to dry leaves should also be avoided due to the fire risk. By selecting a secure and peaceful location, the yogi can practice without fear or physical distractions.

90. (A) Vashishtha Samhita
The Vashishtha Samhita is known for its detailed elaboration of the ten Yamas and ten Niyamas, which are ethical and internal observances. While other Hatha Yoga texts may mention these principles, the Vashishtha Samhita provides a more comprehensive and systematic list. These twenty guidelines form the moral and psychological foundation for the practitioner, ensuring that their external conduct and internal state are in harmony with the goals of yoga. This emphasis reflects the text's integration of classical ethical principles with Hatha Yoga techniques.

91. (D) The belief that it is only about contorting the body into difficult postures.
A very common misconception about Hatha Yoga is the belief that it is purely a physical system focused on contorting the body into difficult and

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149. (C) An excess of fat or phlegm.
The Hatha Pradeepika suggests that the practice of Shatkarma, or the six purification techniques, is especially necessary for those who have an excess of fat or phlegm (Kapha). These individuals may have imbalances in their internal systems that can hinder the successful practice of Pranayama. By using Shatkarmas to cleanse the body and remove these impurities, the practitioner ensures that their nadis are clear and their internal fire is strong. For those with balanced constitutions, these practices may be less emphasized, although they remain valuable for general health.

150. (A) (a), (c), (d)
Successful practice in Hatha Yoga is guided by several key principles mentioned in traditional texts. Overeating is identified as a major obstacle that leads to lethargy and disease. On the other hand, possessing enthusiasm (Utsaha) is a vital Sadhaka Tattva that fuels the practitioner's progress. Additionally, avoiding the company of common, worldly people (Jana-sanga) helps to maintain the inner focus required for deep meditation. These guidelines ensure that the yogi creates a lifestyle and mental environment that fully supports their physical and spiritual development.

151. (D) Siddhasasana
The Shiva Samhita identifies four primary asanas, and among them, Siddhasasana is praised as the most significant posture. The text states that by mastering Siddhasasana, the practitioner can achieve all the siddhis, or supernatural powers, and progress rapidly on the spiritual path. This asana is particularly effective for purifying the nadis and facilitating the awakening of the Kundalini energy. Its importance is such that it is often called the 'Perfect Posture', providing the ultimate stability for deep meditation and the realization of one's true nature.

152. (A) Mudra
In the Gheranda Samhita's seven-fold path, different practices are associated with specific benefits. While asanas provide Dridhata, or physical firmness and strength, the practice of Mudras is said to bring about Laghavam, which is a sense of lightness in the limbs. This lightness is an energetic quality that indicates the smooth flow of prana within the body. By mastering Mudras, the yogi achieves the stability and ease needed for the subsequent stages of pranayama and meditation, ensuring that the physical body feels vibrant and unburdened.

153. (C) A conscious integration of body, breath, and awareness.
A defining feature of asana practice in traditional Hatha Yoga is the conscious integration of the physical body, the breath, and internal awareness. Unlike modern exercise, asanas are not performed as a series of purely mechanical movements. Instead, the yogi maintains each posture with ease, focuses on the movement of prana, and stays mentally present. This holistic approach ensures that the physical practice has a direct and positive impact on the energetic and mental layers, ultimately leading to physical health and spiritual awakening.

154. (A) Prajalpa (Talkativeness)
Classical Hatha Yoga texts outline several key benefits of regular asana practice, including physical health (Arogyam), steadiness of body and mind (Sthairyam), and a sense of lightness in the limbs (Angalaghavam). These qualities are essential for the practitioner to progress on the spiritual path. However, Prajalpa, which means talkativeness or idle chatter, is not a benefit. In fact, it is listed as a Badhaka Tattva, or an obstacle, because it dissipates mental energy and distracts the seeker from their internal focus.

155. (D) Synthesizing and expanding upon the knowledge of earlier texts like Hatha Pradeepika.
The Hatha Ratnavali, written by Srinivasa Yogi, is a notable text because it synthesizes and expands upon the knowledge found in earlier Hatha Yoga scriptures like the Hatha Pradeepika. Srinivasa Yogi compiled a comprehensive guide that includes a larger number of asanas and purification techniques, reflecting the evolution of the tradition over time. His work provides a more detailed and diverse curriculum, making it a valuable resource for practitioners who wish to explore a wider range of physical and energetic techniques within the classical framework of Hatha Yoga.

156. (B) Gorakshasana
In the Hatha Pradeepika, Bhadrasana is also referred to by the name Gorakshasana. This

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hundred and twelve asanas. This variation reflects the different focuses and historical developments of the various schools within the Hatha Yoga tradition.

99. (C) Cure all diseases and aid digestion of even poison.
Mayurasana, or the peacock posture, is highly praised in Hatha Yoga texts for its extraordinary physiological benefits. It is said to stimulate the gastric fire to such an extent that it can destroy all diseases and even allow the yogi to digest poison. By balancing the body on the elbows and strengthening the abdominal muscles, Mayurasana improves the functioning of the digestive organs and helps eliminate toxins. Its powerful effect on the internal systems makes it one of the most valued postures for health.

100. (B) (a), (b), (c), (d)
Several statements regarding asanas in Hatha Yoga are correct based on the traditional scriptures. The primary goal of asana is indeed to prepare the body for the more advanced practice of pranayama. The Vashishtha Samhita describes ten specific asanas, and the Hatha Ratnavali introduces many postures not found in earlier texts. Additionally, the Gheranda Samhita systematically groups its thirty-two asanas by the body's position. However, the Shiva Samhita highlights four important asanas, not just one, as being essential for the practitioner's spiritual success.

101. (A) Both A and R are true and R is the correct explanation of A.
Traditional Hatha Yoga emphasizes that asanas should be practiced with ease and without unnecessary physical strain. This is because the goal of asana is to achieve Sthairyam, which is physical and mental steadiness, and a sense of comfort. Excessive effort, or Prayasa, is considered an obstacle as it creates tension in the body and restlessness in the mind. By practicing with relaxation and awareness, the yogi ensures that the posture supports, rather than hinders, the internal focus required for higher yoga.

102. (B) Hatha Ratnavali
The Hatha Ratnavali is a significant text known for its expanded and more complex repertoire of asanas compared to earlier works. It describes postures like Chakrasana and various other dynamic and acrobatic positions that are not commonly found in texts like the Hatha Pradeepika. Author Srinivasa Yogi aimed to provide a comprehensive guide, reflecting the diversification of yogic practices in his time. This makes the Hatha Ratnavali a unique resource for understanding the historical development of a wider variety of physical postures in yoga.

103. (D) To facilitate the practice of the three main bandhas.
In the Hatha Pradeepika, Simhasana, or the lion posture, is specifically recommended for its ability to facilitate the practice of the three main bandhas. By opening the mouth, extending the tongue, and focusing the gaze, the yogi creates a physical alignment that supports Jalandhara, Uddiyana, and Moola Bandhas. This posture helps to clear the throat and stimulate the energy centers in the upper body. Its role in supporting the bandhas highlights its importance as a preparatory technique for more advanced energetic work.

104. (A) High blood pressure and heart conditions.
While inverted asanas offer many health benefits, they carry significant contraindications that must be respected for safety. Individuals with high blood pressure or heart conditions should avoid these postures because they increase the flow of blood to the head and heart, which can put excessive strain on the circulatory system. Proper guidance from a qualified teacher is essential to identify when such practices are unsuitable. Prioritizing safety ensures that the yoga practice supports overall well-being without causing any physical harm.

105. (C) Stimulating the gastric fire and reducing obesity.
Paschimottanasana, the seated forward bend, is highly praised in the Hatha Pradeepika for its powerful effect on the body's internal fire. It is said to stimulate the gastric fire, aiding digestion and effectively reducing obesity. By stretching the entire back of the body and compressing the abdominal organs, this posture helps to eliminate toxins and balance the internal humors. Additionally, it is believed to help the prana enter the central Sushumna nadi, making it a vital posture for spiritual progress.

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bell or thunder. Finally, in the Nishpatti stage, the yogi hears the delicate sounds of a flute and vina. This progression reflects the mind's journey toward total stillness and the ultimate realization of spiritual consciousness.

121. (C) Mudra Prakaranam
The section of the Hatha Pradeepika that describes the various mudras and bandhas is known as the Mudra Prakaranam. In this chapter, Svatmarama details ten specific techniques that are designed to awaken the latent Kundalini energy and bestow various siddhis, or supernatural powers. These mudras serve as powerful seals that lock and direct the vital energy within the body. By practicing the Mudra Prakaranam, the yogi bridges the physical disciplines with the deeper energetic and spiritual work required for the final attainment of Raja Yoga.

122. (A) Shambhavi Mudra
Shambhavi Mudra is a highly regarded internal practice in Hatha Yoga that involves focusing the gaze at the space between the eyebrows, known as the Ajna chakra. This mudra is intended to bring about a state of deep mental stillness and spiritual absorption. While the eyes are directed upward, the mind is focused inward on the self. It is praised for its ability to induce a state of Pratyahara and facilitate the experience of meditation. Shambhavi is considered a secret and powerful technique for spiritual awakening.

123. (D) Conquer old age and death.
Viparita Karani is described in the Hatha Pradeepika as a powerful mudra that can help the practitioner conquer old age and death. This practice involves inverting the body so that the positions of the sun and moon are reversed. By doing so, the 'nectar' flowing from the higher centers is preserved and used to rejuvenate the body rather than being consumed by the gastric fire. Regular practice is said to increase the digestive fire and lead to physical vitality, eventually granting the yogi long life and spiritual strength.

124. (B) It describes 84 Asanas and 8 Kumbhakas.
A significant feature of the Hatha Ratnavali, written by Srinivasa Yogi, is its comprehensive and expanded curriculum. Unlike the Hatha Pradeepika, which lists fifteen asanas, the Hatha Ratnavali provides detailed descriptions of eighty-four asanas, incorporating a wider variety of physical techniques. Additionally, it describes eight types of Kumbhaka, or breath retention exercises, aligning with the classical traditions. This expansive approach makes the text a valuable compilation that reflects the evolution and systematization of Hatha Yoga practices into a more detailed and diverse body of knowledge.

125. (C) Manasi (Mental)
In the Gheranda Samhita, the five 'Dharana' mudras involve focused meditation on the five fundamental elements: Parthivi (Earth), Ambhasi (Water), Agneyi (Fire), Vayavi (Air), and Akashi (Ether). Each of these mudras is associated with specific qualities and benefits intended to master the elemental forces within the body. While meditation involves the mind, there is no separate 'Manasi' mudra among these five elemental practices described by Sage Gheranda. These techniques are essential for achieving stability and preparing the yogi for the higher states of meditation and spiritual realization.

126. (A) Both A and R are true and R is the correct explanation of A.
Jalandhara Bandha is a vital technique in Hatha Yoga performed by contracting the throat and pressing the chin firmly against the jugular notch. Its primary purpose is to regulate the flow of energy and prevent the sacred 'nectar' from the higher centers from falling into and being consumed by the gastric fire. By creating this lock, the yogi preserves their vital energy and directs it toward spiritual centers. This physical action directly serves the energetic goal of the practice, making the reason a correct explanation for the assertion.

127. (A) Gheranda Samhita
The Gheranda Samhita provides a systematic and clear explanation of Pratyahara as the fifth limb of its seven-fold path. Sage Gheranda defines it as the practice of withdrawing the mind from external sense objects and redirecting it toward the inner self. This limb follows the physical and energetic disciplines of shatkarma, asana, and mudra, and precedes the deeper meditative stages. By including Pratyahara as a distinct and essential step, the text provides a structured

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sounds become more distinct and powerful. The third stage is Parichaya Avastha, marked by a deepening of the absorption. Finally, Nishpatti Avastha is the state of total mental dissolution and Samadhi. This chronological order reflects the yogi's systematic journey toward ultimate spiritual realization.

114. (A) High blood pressure and heart disease.
Bhastrika Pranayama involves rapid and forceful breathing that significantly increases internal heat and stimulates the circulatory system. Because of its intense nature, it is strictly contraindicated for individuals suffering from high blood pressure or heart disease. The vigorous movement of the breath can put excessive strain on the heart and blood vessels, potentially leading to adverse effects. It is essential for practitioners with these health concerns to choose gentler breathing techniques and always practice under the guidance of a knowledgeable and experienced yoga teacher.

115. (C) Plavini
Among the Ashta Kumbhakas described in the Hatha Pradeepika, Plavini is a unique practice that involves filling the stomach completely with air. The text states that by mastering this technique, a yogi can float on water like a lotus leaf, unaffected by its depth. This ability is said to be a result of the extreme lightness achieved through the practice. While primarily an energetic technique, Plavini demonstrates the profound level of control a dedicated practitioner can attain over their physical body and its interaction with the elements.

116. (D) A purified body (through shatkarma) and stable posture (from asana).
The prerequisites for practicing Pranayama are emphasized in Hatha Yoga to ensure safety and effectiveness. A practitioner must first purify their internal systems through the six Shatkarmas to remove toxins and clear the nadis. Additionally, they must achieve a stable and comfortable posture through regular Asana practice. This physical preparation ensures that the nervous system can handle the increased flow of life force energy. Without these foundational steps, the advanced breathing techniques of Pranayama could lead to physical imbalances or mental agitation.

117. (C) Inhaling through the right nostril and exhaling through the left.
Suryabhedana is a pranayama technique focused on activating the solar energy in the body. It involves inhaling slowly through the right nostril, which is associated with the Pingala nadi and the sun. The breath is then held for as long as comfortable before being exhaled through the left nostril. This practice is believed to generate internal heat, stimulate the digestive system, and increase physical vitality. By focusing on the right side, the yogi can overcome lethargy and balance an excess of lunar or cooling energy.

118. (B) Gheranda Samhita
The Gheranda Samhita is notable for providing very specific and detailed guidelines on the progressive increase of the count, or matra, in Pranayama. It suggests a systematic approach where the duration of inhalation, retention, and exhalation is gradually lengthened as the practitioner becomes more advanced. This methodical training ensures that the yogi builds their capacity safely and effectively. By following these precise instructions, the seeker can master the regulation of Prana, leading to the physical and spiritual benefits described in the seven-fold path.

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119. (D) It is considered less important than asana in Hatha Yoga.
In the system of Hatha Yoga, Pranayama is considered a vital and advanced practice, often viewed as more important than asana itself. While asanas provide physical stability, Pranayama directly regulates the life force energy and influences the mind. Traditional texts emphasize that improper practice can be harmful, highlighting its potency. The goal of Pranayama is to purify the energy channels and prepare the practitioner for the highest states of meditation. Far from being less important, it is the key to mastering the internal vital forces.

120. (B) P-3, Q-1, R-4, S-2
Nadanusandhana involves four stages of absorption into inner sounds, each associated with specific auditory experiences. In the Arambha stage, subtle sounds like tinkling and buzzing bees are heard. The Ghata stage is marked by the sound of a kettle-drum, or mardala. During the Parichaya stage, the sound resounds like a great

acrobatic postures. In reality, traditional Hatha Yoga is a holistic discipline that uses physical techniques as a means to achieve mental stability and spiritual awakening. While postures are important, they are part of a broader system that includes purification, breath control, and meditation. The ultimate goal is to prepare the practitioner for the higher states of consciousness in Raja Yoga.

92. (B) The Nath tradition.
The Siddhasiddhantapaddhati is a fundamental text that explains the philosophy and practices of the Nath tradition, which played a crucial role in the development of Hatha Yoga. Attributed to Gorakshanath, the text explores the relationship between the macrocosm of the universe and the microcosm of the human body. It provides the metaphysical framework that underlies many Hatha practices, emphasizing the path of somatic spirituality. For students of yoga, this text is essential for understanding the traditional roots and philosophical goals of the Hatha system.

93. (C) A Shodhana Kriya
In the Hatha Ratnavali, Chakri Karma is described as one of the specific Shodhana Kriyas, or purification techniques. This practice involves the manual stimulation and cleansing of the anal region to improve the elimination process and balance the internal systems. It is part of the text's expanded list of cleansing techniques, which aims to achieve a deeper level of physical purity. Like other Shodhana Kriyas, Chakri Karma serves as a preparatory step to ensure the body is healthy and stable for advanced yogic practices.

94. (D) Curd
The Hatha Pradeepika provides a list of foods that are considered unsuitable or contraindicated for a yoga practitioner. Curd is specifically mentioned as a food that should be avoided because it is believed to be difficult to digest and can create imbalances in the body's humors. Instead, the text recommends a diet of sweet, unctuous, and easily digestible foods like wheat, ghee, and milk. By avoiding unsuitable foods, the yogi ensures that their body remains light and their mind stays clear for practice.

95. (A) It mentions 84 lakh asanas, but details only four.
The Shiva Samhita presents a unique perspective on asanas by acknowledging the vastness of the tradition while focusing on a few essential techniques. It mentions that there are a total of eighty-four lakh postures, reflecting the infinite ways the body can be positioned. However, the text details only four primary asanas—Siddhasasana, Padmasana, Swastikasana, and Bhadrasana—as being the most important for the yogi. This selective approach emphasizes quality over quantity, encouraging the practitioner to master these key postures to achieve spiritual success.

96. (B) Swastikasana
In the Hatha Pradeepika, Swastikasana is described as one of the four main asanas recommended for practitioners. The text praises it for its ability to destroy all diseases and bring about physical health and stability. By sitting in this cross-legged posture with the feet tucked between the thighs and knees, the yogi achieves a firm and steady base for meditation and pranayama. Its association with health and purification makes it a foundational posture for anyone seeking the physical and spiritual benefits of Hatha Yoga.

97. (B) Dridhata (Firmness/Strength)
According to the Gheranda Samhita, the primary benefit of practicing the thirty-two detailed asanas is the attainment of Dridhata, which means physical firmness and strength. Sage Gheranda explains that through these postures, the body becomes stable and resilient, like a strong pillar. This physical firmness is a necessary quality for the seeker to progress through the seven-fold path. By developing a strong and steady body, the practitioner ensures they can handle the energetic and mental demands of the more advanced stages of yoga.

98. (B) P-3, Q-1, R-2, S-4
Different Hatha Yoga texts provide varying numbers of asanas in their descriptions. The Hatha Pradeepika details fifteen specific postures as its primary curriculum. The Gheranda Samhita provides a systematic guide to thirty-two asanas. The Shiva Samhita mentions four principal asanas out of the total eighty-four lakh it acknowledges. Finally, the Hatha Ratnavali includes a significantly expanded list of one

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transition for the practitioner from external focus to internal spiritual awareness.

128. (B) The perineum/cervix
Moola Bandha, often called the 'Root Lock', is primarily associated with the conscious contraction of the perineal muscles in men or the cervix in women. By engaging this area, the practitioner can direct the vital energy upwards and prevent it from dissipating through the lower part of the body. This practice is believed to help unify the Prana and Apana energies and facilitate the awakening of the Kundalini. Moola Bandha is considered a fundamental technique for achieving stability and spiritual growth in both asana and pranayama.

129. (B) 10
The Shiva Samhita, like the Hatha Pradeepika, identifies ten primary mudras as being essential for the practitioner's spiritual success. These ten mudras are detailed for their ability to purify the energy channels and awaken the latent Kundalini energy. Each technique involves a specific combination of physical posture, breath control, and mental focus. By mastering these ten mudras, the yogi can control their internal vital forces and prepare for the final goal of Samadhi. This focus on ten specific mudras is a common feature across several major Hatha Yoga texts.

130. (D) (a), (b), (c), and (d)
Several important statements about Hatha Yoga practices are correct according to the traditional scriptures. Uddiyana Bandha must be performed on an empty stomach to be effective and safe. Khechari Mudra involves a specialized process of elongating and turning back the tongue. The Gheranda Samhita provides a detailed list of twenty-five mudras, while Maha Vedha is a complex practice that integrates posture with the application of specific bandhas. Together, these techniques form a sophisticated system for regulating the body's subtle energy and achieving advanced spiritual states through focused physical and mental discipline.

131. (C) The inner light or flame.
Jyotir Dhyana, as described in the Gheranda Samhita, is a specific form of meditation where the practitioner focuses on an inner light or flame. This luminous point is typically visualized in the region of the heart or the third eye. By concentrating the mind on this steady light, the yogi can achieve a deep state of mental stillness and internal clarity. This form of meditation is considered more subtle than meditating on a gross physical form, serving as a progressive step toward the highest state of spiritual realization.

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132. (D) Hatha Yoga provides the 'stairway' to the 'palace' of Raja Yoga.
The relationship between Hatha Yoga and Raja Yoga is traditionally described through the metaphor of a stairway and a palace. Hatha Yoga, with its physical and energetic disciplines, serves as the necessary stairway that leads the seeker toward the palace of Raja Yoga, which is the state of spiritual realization and Samadhi. This emphasizes that Hatha is a foundational and preparatory path that makes the higher meditative states possible. One cannot reach the ultimate goal without first building the strength and stability provided by Hatha practices.

133. (C) Prana enters the Sushumna, and the mind becomes steady.
The Parichaya Avastha is the third stage of Nadanusandhana, representing a significant level of spiritual attainment. At this stage, the practitioner's vital energy, or prana, successfully enters the central Sushumna nadi, and the mind becomes exceptionally steady and focused. The yogi hears internal sounds that are more powerful and resonant, indicating a deep level of mental absorption. This stage is a vital precursor to the final state of Nishpatti, where the mind dissolves completely into the divine sound and realizes the ultimate state of Samadhi.

134. (B) Hatha Ratnavali - Vashishtha
In the literature of Hatha Yoga, it is important to correctly identify the authors of the major texts. The Hatha Pradeepika was authored by Svatmarama, and the Gheranda Samhita is attributed to Sage Gheranda. The Siddhasiddhantapaddhati is a fundamental work by Gorakshanath. However, the Hatha Ratnavali was written by Srinivasa Yogi, not Vashishtha. While Vashishtha is a renowned sage associated with several philosophical texts, his name is not traditionally linked to the authorship of the Hatha Ratnavali, which is a later and more comprehensive yogic treatise.

106. (A) Pranayama
The concept of Prana Vayu, the various currents of vital life force moving through the network of nadis, is foundational to the practice of Pranayama. Breathing exercises are specifically designed to regulate and direct these currents to achieve physical health and mental clarity. By mastering the breath, the yogi can balance the different Vayus, such as Prana and Apana, and ensure that the energy flows smoothly through the subtle channels. This mastery over the internal winds is essential for spiritual awakening.

107. (D) Improper pranayama can cause diseases.
Classical Hatha Yoga texts provide serious warnings about the incorrect practice of Pranayama. Just as proper breathing can cure many ailments, improper techniques can cause various diseases, such as hiccups, asthma, and pain in the head or eyes. It is compared to the careful taming of wild animals; if done incorrectly, the energy can become uncontrollable and harmful. Therefore, Pranayama must be approached with great discipline, patience, and under the direct supervision of an experienced teacher to ensure safety.

108. (B) Kapalabhati
Kapalabhati is a well-known breathing technique that is traditionally classified as one of the six Shatkarmas, or purification techniques. It involves forceful exhalations followed by passive inhalations, which act like a bellows to cleanse the internal systems. This practice is specifically described as purifying the frontal sinuses and being highly beneficial for removing excess Kapha, or phlegm, from the body. By clearing the respiratory passages and stimulating the brain, Kapalabhati brings a sense of lightness and mental clarity to the yogi.

109. (A) Both Statement I and Statement II are true.
Sahita Kumbhaka refers to the practice of breath retention that is performed with deliberate effort and control. In the Gheranda Samhita, this practice is further divided into two types: Sagarbha and Nirgarbha. Sagarbha involves the mental repetition of a mantra during the retention, while Nirgarbha is practiced without any mantra. Both forms are used to regulate the flow of vital energy and prepare the practitioner for the state of Kevala Kumbhaka, where breath retention occurs spontaneously without any conscious effort.

110. (D) The Vedic tradition, integrating mantra and breath.
The Vashishtha Samhita presents an approach to Pranayama that is deeply rooted in the ancient Vedic tradition. It integrates the technical aspects of breath control with spiritual elements like the chanting of the Pranava mantra (OM) and the understanding of Prana as a sacred life force. This approach emphasizes that breathing exercises are a form of internal ritual intended to purify the mind and connect the individual with the universal reality. This integration of mantra and breath is a defining feature of the text's teachings.

111. (A) When the breath moves, the mind moves.
The Hatha Pradeepika famously states, "Chale Vate Chalam Chittam," which means that when the breath is unsteady, the mind is also unsteady. This profound observation highlights the direct and intimate link between our breathing patterns and our mental state. Conversely, when the breath is made steady and still through yoga, the mind also becomes calm and stable. This relationship is the primary justification for the practice of Pranayama, as controlling the breath becomes the most effective way to master the fluctuations of the mind.

112. (B) Sheetali
Sheetali is a cooling pranayama technique where the practitioner inhales through a tongue curled into a tube shape. This action creates a cooling sensation that lowers the body temperature and calms the nervous system. It is particularly beneficial for reducing excess heat or pitta in the body, alleviating thirst, and soothing the mind. Regular practice helps in maintaining internal thermal balance and is often recommended during hot weather or to mitigate inflammatory conditions, providing both physical relief and a focused mental state.

113. (A) (ii), (iv), (i), (iii)
The Hatha Pradeepika outlines four progressive stages of Nadanusandhana, which represent the mind's absorption into inner sounds. The sequence begins with Arambha Avastha, the initial stage where subtle sounds are first heard. It is followed by Ghata Avastha, where the

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the mastery of the physical and energetic systems of the human body.

142. (D) That it is a form of black magic or empty ritualism.
Traditional Hatha Yoga texts often address the common misconception that the practice is a form of black magic or empty ritualism. Svatmarama and other masters clarify that yoga is a systematic and scientific process of internal transformation, not a means for supernatural displays or meaningless ceremonies. They emphasize that the true purpose of Hatha Yoga is to achieve mental stability and spiritual realization. By dispelling these myths, the scriptures protect the integrity of the tradition and ensure that seekers approach the path with the correct understanding and intention.

143. (A) Daya (Compassion)
In the Vashishtha Samhita, Daya, or compassion, is listed as one of the ten ethical restraints known as Dasha Yamas. This quality involves a sincere concern for the well-being of all living beings and the avoidance of cruelty. By cultivating compassion, the yogi develops a heart that is free from anger and malice, which is essential for maintaining a peaceful and stable mind. This ethical foundation ensures that the practitioner's spiritual progress is rooted in a positive and harmonious relationship with the world around them.

144. (B) Shatkarmas and Asanas.
In the Gheranda Samhita, the process of Ghatashuddhi, or the purification of the body-pot, is achieved through a combination of Shatkarmas and Asanas. The six Shatkarmas are first used to cleanse the internal systems of toxins and balance the doshas. Following this purification, the practice of Asanas provides the body with firmness and stability. This two-step process ensures that the physical vessel is both clean and strong, creating a solid foundation for the subsequent practices of mudra, pranayama, and meditation on the seeker's spiritual journey.

145. (A) Both A and R are true and R is the correct explanation of A.
Hatha Yoga texts emphasize the importance of choosing a suitable location, or Matha, for spiritual practice. A conducive environment that is quiet, clean, and free from disturbances is considered essential for achieving deep concentration. Without a peaceful setting, the practitioner's focus can be easily dissipated by external noises and interruptions, hindering their progress. Therefore, the guidelines for the yoga hut are not just traditional rules but are practical requirements designed to protect the yogi's energy and support their journey toward higher meditative states.

146. (A) Niyamagrahah
Niyamagrahah is one of the six Badhaka Tattvas, or obstacles, mentioned in the Hatha Pradeepika. It refers to two forms of mental rigidity: either being overly dogmatic and rigid about following rules or neglecting the rules entirely when they are necessary. For a yogi, such an inflexible or careless attitude prevents the natural flow of progress on the spiritual path. Success in yoga requires a balanced approach, where discipline is maintained without becoming an obsessive burden, allowing the practitioner to remain focused and adaptable.

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147. (C) Sweet, unctuous, and pleasing to the stomach.
Mitaahara, or moderate diet, is described in the Hatha Pradeepika as consuming food that is sweet, unctuous, and pleasing to the stomach. The text advises avoiding foods that are excessively spicy, sour, hot, or stale, as these can disturb the body's internal balance and agitate the mind. By choosing nourishing and agreeable foods, the yogi ensures that their body remains healthy and their energy levels are stable. This dietary discipline is considered a cornerstone of yogic practice, directly impacting the success of the spiritual journey.

148. (D) Yoga Beeja
The Yoga Beeja is considered one of the earliest texts to explicitly use the term 'Hatha Yoga' to describe its system of practices. Attributed to the Nath tradition, this scripture explores the relationship between the physical body and the awakening of Kundalini energy. It emphasizes that Hatha Yoga is not just about postures but is a process of unifying the sun and moon energies within the body. Its early use of the term reflects the formalization of these practices into a distinct and powerful spiritual tradition for practitioners.

135. (D) It cures consumption, leprosy, and other major ailments.
Maha Mudra is extolled in the Hatha Pradeepika for its extraordinary healing and transformative powers. The text states that regular practice of this mudra can cure serious diseases such as consumption, leprosy, and various abdominal disorders. Beyond its physical health benefits, Maha Mudra is believed to purify the energy channels and help direct the prana into the Sushumna nadi. By mastering this powerful technique, the yogi not only achieves physical vitality but also prepares the groundwork for the eventual awakening of spiritual consciousness and liberation.

136. (A) The number of nadis and the location of chakras.
The Shiva Samhita is distinguished by its detailed exploration of the body's internal energetic structure, including the specific number of nadis and the locations of the chakras. It provides a more elaborate anatomical and philosophical framework than many other Hatha texts, linking physical practices with a complex system of energy centers. This focus on the internal maps of the subtle body helps the practitioner understand the energetic effects of their yoga practice and navigate the spiritual path toward the ultimate goal of non-dual realization and liberation.

137. (C) Using pranayama techniques for anxiety reduction.
A modern and highly effective application of Hatha Yoga principles is found in the use of specific pranayama techniques for managing anxiety and stress. Scientific research has shown that regulating the breath can directly influence the autonomic nervous system, promoting relaxation and mental calm. By applying these ancient techniques to contemporary mental health challenges, yoga provides a practical and accessible tool for improving overall well-being. this contemporary use highlights the timeless relevance of yogic wisdom in addressing the universal human need for inner peace and emotional balance.

138. (A) Kundalini
The ultimate goal of Hatha Yoga is often described as the awakening of Kundalini, the latent spiritual energy that resides at the base of the spine. Through the practices of purification, asana, pranayama, and mudra, the yogi aims to clear the central Sushumna nadi and invite this energy to rise toward the higher centers. The awakening of Kundalini signifies the beginning of profound spiritual transformation and eventually leads to the experience of Samadhi. This process represents the culmination of all physical and energetic disciplines on the yogic path.

139. (A) Both Statement I and Statement II are true.
The Hatha Pradeepika explicitly emphasizes the interdependence between Hatha Yoga and Raja Yoga. It states that Hatha Yoga is fruitless without the attainment of Raja Yoga, as the physical practices are merely a means to reach the ultimate spiritual state. Conversely, Raja Yoga cannot be successfully achieved without the stable physical and energetic foundation provided by Hatha Yoga. This unified perspective ensures that the practitioner remains focused on the final goal of Samadhi while diligently performing the preparatory physical and breathing exercises of the Hatha system.

140. (B) Shambhavi Mudra
Shambhavi Mudra is a technique most directly related to the limb of Pratyahara, the withdrawal of the senses. By focusing the gaze at the eyebrow center while maintaining an internal awareness, the practitioner naturally disconnects from external visual stimuli and directs the mind inward. this process of internalizing the consciousness is the essence of Pratyahara. While other practices like asana and pranayama support the path, Shambhavi Mudra acts as a powerful tool for inducing the mental state required for deep meditation and the subsequent stages of spiritual absorption.

141. (C) Gorakshanath
The Goraksha Samhita is a foundational Hatha Yoga text attributed to Gorakshanath, the most prominent master of the Nath tradition. This early scripture provides a systematic presentation of yogic practices, emphasizing the purification of the body and the control of vital forces. Gorakshanath's teachings were instrumental in shaping the development of Hatha Yoga as a distinct discipline. His work remains highly respected for its practical approach and its clear focus on achieving spiritual liberation through

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asana is one of the four principal postures recommended by Svatmarama for its significant benefits. By sitting in this position, the yogi achieves a stable and comfortable base that is ideal for meditation and pranayama. The name 'Gorakshasana' pays tribute to the great master Gorakshanath, highlighting the posture's importance in the Nath tradition. Mastering this asana helps in purifying the energy channels and brings about physical health and mental calmness.

157. (C) Hatha Pradeepika
The Hatha Pradeepika provides specific guidelines for the environment in which a yogi should practice, warning against staying in a land ruled by an unjust or unrighteous king. This is because social and political instability can create constant disturbances that hinder the peace of mind required for yoga. Instead, the practitioner should seek a well-governed and prosperous country where they can live safely and focus entirely on their spiritual journey. This practical advice ensures that the external conditions support, rather than obstruct, the yogi's progress.

158. (A) Both Statement I and Statement II are true.
The Vashishtha Samhita emphasizes the profound psycho-somatic effects of Pranayama, highlighting how breath control directly influences both the physical body and the mind. The text links the mastery of Prana to the control of mental fluctuations, stating that a steady breath leads to a steady mind. Ultimately, this internal stability is presented as the essential means for attaining spiritual liberation. By integrating physical discipline with mental focus, the Vashishtha Samhita provides a clear path for practitioners to achieve the highest goals of yoga through breathing.

159. (A) Exhalation
In the context of Pranayama, the term 'Rechaka' specifically refers to the phase of controlled and slow exhalation. It is one of the three main components of the breathing cycle, alongside Puraka (inhalation) and Kumbhaka (retention). Mastering Rechaka is essential for removing impurities and stale air from the lungs, as well as for balancing the flow of vital energy. By focusing on a smooth and steady exhalation, the practitioner can calm the nervous system and prepare the mind for deeper states of relaxation and meditation during yoga.

160. (C) (iii), (i), (ii), (iv)
The major texts of Hatha Yoga were composed over several centuries, reflecting the gradual development and formalization of the tradition. Chronologically, the Goraksha Samhita is one of the earliest works, dating back to around the tenth to eleventh century. It was followed by the seminal Hatha Pradeepika in the fifteenth century. The Gheranda Samhita appeared later, likely in the seventeenth century, providing a detailed seven-fold path. Finally, the Hatha Ratnavali was composed in the seventeenth or eighteenth century, synthesizing and expanding upon these earlier works for practitioners.

161. (B) A gentle, audible snoring sound from a partially closed glottis.
Ujjayi Pranayama, often called the 'victorious breath', is characterized by a gentle and audible sound produced by partially closing the glottis during both inhalation and exhalation. This sound is often compared to a soft snoring or the sound of the ocean waves. This technique helps to regulate the flow of breath, increase internal heat, and focus the mind. Ujjayi is highly valued for its ability to calm the nervous system and is frequently used during asana practice to maintain a steady and focused awareness.

162. (A) The Vayus (pranic currents).
The Shiva Samhita emphasizes that the consistent practice of Pranayama leads to the mastery over the Vayus, which are the various currents of vital energy flowing through the body. There are ten primary Vayus, with Prana and Apana being the most significant. By regulating the breath, the yogi can balance these energy currents, ensuring they move properly through the nadis. This mastery is essential for physical health and is a crucial preparatory step for the awakening of Kundalini and the attainment of higher spiritual states.

163. (C) To calm the nervous system and cool the body.
Sheetkari is a specific pranayama technique designed to produce a cooling effect on the body and mind. It is performed by inhaling through the teeth with the tongue pressed against them, creating a hissing sound. This practice helps to

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the yogi's journey toward spiritual perfection and non-dual realization.

178. (A) Dhyana
According to the seven-fold path of the Gheranda Samhita, the practice of Samadhi is the final and highest limb. This ultimate state of spiritual absorption and liberation is immediately preceded by Dhyana, or meditation. In Dhyana, the practitioner learns to focus the mind on the self or a divine object, achieving a high degree of mental stillness. Once this meditative state becomes effortless and the mind merges with the object of focus, the yogi enters the state of Samadhi, where all sense of duality vanishes.

179. (C) Nadi Shodhana Pranayama
Nadi Shodhana Pranayama is highly praised in the Hatha Pradeepika, where it is described as the "destroyer of all sins" and the key to purifying the energy channels. By balancing the breath through the alternate nostrils, the practitioner removes impurities from the nadis and clears the path for the vital energy to enter the Sushumna nadi. This internal purification is considered essential for achieving physical health and mental clarity. Its profound effect on the subtle body makes it a cornerstone of the Hatha Yoga system for spiritual progress.

180. (D) Nine
The Siddhasiddhantapaddhati, a key text of the Nath tradition, provides a detailed philosophical analysis of the human body, dividing it into nine distinct 'pindas' or layers of existence. This analysis explores how the individual body reflects the cosmic structure of the universe. By understanding these nine pindas, the practitioner learns how to navigate the physical, energetic, and spiritual dimensions of their being. This profound knowledge serves as the metaphysical foundation for the practices of Hatha Yoga, leading toward the ultimate union with the universal consciousness and reality.

181. (C) Requires persistent effort over a long period.
Dhairya, or patience, is considered a vital Sadhaka Tattva because success in Hatha Yoga is not achieved overnight. The process of purifying the body, stabilizing the mind, and awakening the spiritual energy requires dedicated and persistent effort over many years. A yogi without patience can easily become discouraged by slow progress or internal obstacles. Having Dhairya allows the practitioner to remain steady and committed to their daily sadhana, ensuring they eventually experience the profound transformative benefits of the path and reach their ultimate spiritual goal.

182. (B) To encourage engagement in worldly debates and arguments (Prajalpa).
The aims and objectives of Hatha Yoga are focused on internal purification and spiritual awakening. These include balancing the solar and lunar energies, purifying the nadis, and preparing the practitioner for the higher state of Raja Yoga. However, engaging in worldly debates and useless arguments, known as Prajalpa, is strictly discouraged. Traditional texts list Prajalpa as a Badhaka Tattva, or an obstacle, because it dissipates mental energy and creates agitation. The yogi is instead advised to maintain silence and focus on their inner spiritual development.

183. (D) Trataka
Trataka is a unique Shodhana Kriya, or purification technique, that involves gazing fixedly at a small point, such as a candle flame, without blinking until tears flow. This practice is used to cleanse the eyes and improve vision, but its primary purpose is to develop intense mental concentration and focus. By steadying the gaze, the yogi also steadies the mind, leading to clarity and the eventual achievement of meditative states. Trataka is considered an essential bridge between the physical cleansing techniques and the internal practices of yoga.

184. (A) Conserve and build up pranic energy.
The various rules and regulations prescribed for a Hatha Yoga practitioner are fundamentally designed to help them conserve and build up their vital life force, or pranic energy. By following a moderate diet, choosing a peaceful location, and avoiding unnecessary social distractions, the yogi minimizes the dissipation of energy. This conserved energy is then directed through asana and pranayama into the central Sushumna nadi to facilitate spiritual growth. Every guideline serves the practical purpose of creating the optimal conditions for the eventual awakening of the Kundalini energy.

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states and the eventual state of non-dual consciousness.

171. (D) Dissolve the mind (Manolaya) into the inner sound.
The ultimate and defining goal of Nadanusandhana is to achieve Manolaya, which is the total dissolution of the mind into the subtle inner sound. Through the four progressive stages of auditory absorption, the yogi's mind becomes increasingly focused and still. In the final stage, the sense of individual identity vanishes as the mind merges completely with the sound of the absolute. This state is identical to Samadhi, where the practitioner experiences ultimate spiritual liberation and union with the universal consciousness through the power of Nada.

172. (B) Therapeutic and stress-management aspects are emphasized over traditional liberation goals.
In the contemporary world, the relevance of Hatha Yoga has shifted toward its therapeutic and health-oriented benefits. While traditional texts emphasize the goal of spiritual liberation, modern practice often focuses on managing stress, improving physical flexibility, and promoting overall well-being. This shift reflects the needs of a modern audience seeking practical tools to cope with the challenges of daily life. despite this change in emphasis, the core techniques of yoga remain a powerful means for both physical health and the potential for deeper psychological and spiritual growth.

173. (C) They are interconnected; controlling one helps control the other.
According to the Hatha Pradeepika, the mind and the vital life force, or prana, are intimately and inseparably interconnected. They are often compared to two wings of a bird; when one moves, the other follows. This relationship is central to the practice of yoga, as it means that by controlling the breath (pranayama), the practitioner can directly influence and stabilize the fluctuations of the mind. Conversely, a calm mind leads to a steady and slow breath. This interdependence provides the foundation for the various techniques used to achieve mental stillness.

174. (A) Both A and R are true and R is the correct explanation of A.
The Hatha Ratnavali, written by Srinivasa Yogi, is noted for its comprehensive list of eighty-four asanas, which is a significant expansion from the fifteen postures described in the earlier Hatha Pradeepika. This inclusion was an intentional effort by the author to compile a more exhaustive and detailed treatise on the subject. By incorporating practices from various schools and lineages, Srinivasa Yogi provided a richer curriculum for practitioners, reflecting the growth and systematic documentation of yogic techniques during his time.

175. (A) (a), (b), (c)
The Vashishtha Samhita is a significant yoga text presented as a sacred dialogue between Sage Vashishtha and his son Shakti. It is known for detailing the ten Yamas and ten Niyamas, providing a clear ethical framework for the yogi. furthermore, the text integrates traditional Vedic elements, such as the chanting of the Pranava mantra (OM), with the physical practice of pranayama. Unlike some other texts, it does not reject asanas but considers them an important limb, although it emphasizes the spiritual and mantra-based aspects of the path.

176. (B) Manduki Mudra
In the Gheranda Samhita, Manduki Mudra is a unique practice said to grant the yogi the ability to conquer the element of water. This mudra involves a specific way of moving the tongue to taste the 'nectar' and achieve a state of physical and energetic balance. It is part of the text's extensive list of twenty-five mudras intended for achieving stability and spiritual awakening. By mastering Manduki Mudra, the practitioner overcomes the limitations of the physical body and gains control over the subtle forces associated with the various elements.

177. (B) Sixth
In the systematic seven-fold path described in the Gheranda Samhita, Dhyana, or meditation, is placed as the sixth limb. This progression ensures that the practitioner has first purified the body, attained physical strength and stability, regulated the breath, and learned to withdraw the senses. Once these foundational stages are mastered, the seeker is prepared for the deep focus required in Dhyana. This stage leads directly to the final limb, Samadhi, representing the culmination of

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obstacle. instead, it is classified as one of the six Sadhaka Tattvas, or favorable factors, that lead to success in yoga. A practitioner needs strong determination to stay committed to their daily sadhana and overcome the internal and external challenges they will inevitably face on the path toward spiritual realization.

220. (B) The soundless state, Para Brahman, or Shabda Brahman.
The final stage of Nadanusandhana, known as Nishpatti Avastha, represents the ultimate transcendence of all internal sound. In this stage, the yogi's mind becomes perfectly unified with the divine vibration, eventually dissolving into the soundless state of the absolute, known as Para Brahman or Shabda Brahman. The sense of individual duality vanishes as the mind reaches total stillness and Samadhi. This represents the fulfillment of the yogic journey, where the practitioner realizes their true nature as one with the eternal, non-dual reality through the profound process of auditory and mental absorption.

221. (C) Preserving and sublimating sexual energy (bindu).
Vajroli Mudra is a specialized and advanced technique described in the Hatha Pradeepika that is primarily concerned with the preservation and sublimation of sexual energy, referred to as bindu. The practice involves specific physical and energetic actions intended to direct this vital force upwards toward the higher spiritual centers rather than allowing it to be lost. By mastering Vajroli, the yogi can achieve immense physical vitality and facilitate the awakening of higher consciousness. This mudra highlights the tradition's focus on harnessing and transforming all the body's internal energies for spiritual evolution and realization.

222. (D) To purify the internal systems and facilitate pranic flow.
The primary reason for including Shatkarma practices in Hatha Yoga is to achieve a deep level of internal physical and energetic purification. These six cleansing techniques are designed to remove toxins from the digestive and respiratory systems and to balance the three doshas. By purifying the body-vessel, the yogi ensures that the energy channels are clear of obstructions. This facilitates the smooth and powerful flow of prana during subsequent asana and pranayama practice. Internal cleanliness is considered an essential foundation for maintaining health and successfully progressing toward the higher states of meditation.

223. (A) Withdrawing the mind from the senses and directing it inward.
According to the Gheranda Samhita, Pratyahara is the conscious practice of withdrawing the mind from its constant engagement with external sense objects and redirecting it toward the inner self. It is the fifth limb of the seven-fold path, aimed at achieving courage and mental stability. By learning to disconnect the attention from sights, sounds, and other sensations, the practitioner overcomes the primary source of mental distraction. This internalized focus is a vital bridge that prepares the yogi for the deeper meditative states of dhyana and samadhi, where absolute spiritual realization is achieved.

224. (B) It cools the entire nervous system.
Moola Bandha, the root lock, is a fundamental energetic practice in Hatha Yoga with several major benefits. It involves the contraction of the perineal muscles, which helps to unify the Prana and Apana energies and facilitates the upward movement of vital force toward the higher centers. It is also believed to help in awakening the Kundalini and conquering physical decay or old age. However, it is not traditionally described as a cooling practice. Instead, it is associated with generating internal heat and directing energy, contributing to the practitioner's overall stability and spiritual growth.

225. (B) Gheranda Samhita
The Gheranda Samhita is an important Hatha Yoga text presented in the form of a detailed teaching from Sage Gheranda to King Chanda Kapali. The king, seeking the knowledge of 'Ghatastha Yoga' for physical perfection and spiritual insight, receives instructions on the seven-fold path. This dialogue format highlights the traditional way yogic wisdom was transmitted from a realized master to a sincere and worthy disciple. The text is valued for its systematic approach to purification, asana, and meditation, providing a comprehensive manual for practitioners across different lineages and traditions.

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185. (C) Hatha texts add health (Arogyam) and lightness (Laghavam) as outcomes.
While classical yoga defines asana as a steady and comfortable posture, Hatha Yoga texts expand upon this definition by highlighting specific physiological and energetic outcomes. According to these scriptures, the success of an asana is measured by the attainment of physical health (Arogyam), a sense of lightness in the limbs (Laghavam), and overall physical stability. This emphasizes that Hatha asanas are not just for sitting in meditation but are powerful tools for transforming the physical body into a healthy and efficient vessel for the spiritual journey toward absolute liberation.

186. (A) Dhanurasana
Dhanurasana, or the bow posture, is named for its resemblance to a warrior's bow. In this asana, the practitioner lies on the stomach, bends the knees, and holds the ankles with the hands, arching the back to lift the chest and thighs. This dynamic posture provides a powerful stretch to the entire front of the body while strengthening the back muscles. It is highly valued in Hatha Yoga for its ability to stimulate the digestive organs, improve spinal flexibility, and increase overall physical vitality and energy for the seeker.

187. (D) The body's position.
The Gheranda Samhita provides a systematic classification of its thirty-two detailed asanas based primarily on the position of the body. Postures are organized into categories such as seated, standing, reclining, and inverted. This structured approach allows the practitioner to follow a logical progression in their training, building physical strength and flexibility in a balanced manner. Each category of postures offers unique benefits for the body's internal systems and energetic flow, contributing to the overall goal of achieving physical firmness and preparing the yogi for advanced spiritual work.

188. (B) Shiva Samhita suggests that pranayama is unnecessary for liberation.
The Shiva Samhita, like all major Hatha Yoga texts, emphasizes that Pranayama is a vital and necessary practice for achieving spiritual liberation. It provides detailed instructions on various breathing techniques and highlights their role in purifying the nadis and controlling the vital life force. The text never suggests that breathing exercises are unnecessary; instead, it considers them a cornerstone of the path. Each Hatha scripture, including the Gheranda and Vashishtha Samhitas, highlights the potency and essential nature of breath regulation in the journey toward the ultimate goal of Samadhi.

189. (A) Both Statement I and Statement II are true.
Kevala Kumbhaka is the primary and ultimate goal of Pranayama practice in Hatha Yoga. It represents a state where the breath is retained spontaneously and effortlessly, without any conscious intent to inhale or exhale. This state occurs naturally when the mind becomes perfectly still and the vital energy is balanced within the Sushumna nadi. Achieving Kevala Kumbhaka is synonymous with reaching the higher states of Raja Yoga and Samadhi. It is considered the highest level of mastery over the internal life force and the fluctuating mind.

190. (A) P-4, Q-3, R-2, S-1
The Hatha Pradeepika identifies six major obstacles, or Badhaka Tattvas, that hinder progress on the spiritual path. Atyahara refers to over-eating, which leads to physical lethargy. Prayasa is over-exertion, causing exhaustion and mental agitation. Prajalpa is idle or useless talk that dissipates mental focus. Finally, Laulyam represents fickleness or unsteadiness of the mind. Together, these factors prevent the yogi from achieving the discipline and concentration required for success. Avoiding these obstacles is essential for anyone seeking to progress through the stages of asana, pranayama, and meditation.

191. (A) The self as formless, subtle Brahman.
Sukshma Dhyana, as described in the Gheranda Samhita, is the most advanced and subtle type of meditation. It involves focusing the mind on the formless aspect of reality, often identified as the subtle Brahman or the true self beyond the physical body and mind. This form of meditation requires a high degree of mental focus and is practiced once the seeker has mastered the grosser forms of concentration. Sukshma Dhyana leads the yogi directly toward the final goal of Samadhi, where the sense of individual identity is completely transcended.

192. (B) Mayurasana

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without any mantra repetition during the seeker's journey.

206. (D) It prevents pranic energy from dissipating through the upper body.
Jalandhara Bandha, the throat lock, is primarily practiced to regulate and preserve the vital energy, or prana, within the body. By contracting the throat and pressing the chin down, the yogi creates a physical seal that prevents the 'nectar' of immortality from falling into the gastric fire. Energetically, it helps to direct the prana downwards and prevent it from dissipating through the head and upper sensory openings. This lock is essential during breath retention to manage internal pressure and ensure the energy is correctly channeled for spiritual awakening.

207. (A) Chakri Karma
The Hatha Ratnavali, written by Srinivasa Yogi, is notable for including a detailed description of Chakri Karma, a specific Shodhana Kriya not found in many other major Hatha texts. This purification technique involves the manual cleansing and stimulation of the anal sphincter using the finger. It is intended to improve elimination, remove toxins, and balance the body's internal humors. The inclusion of such detailed and diverse cleansing techniques highlights the Hatha Ratnavali's comprehensive approach to physical purification as a necessary foundation for the more advanced practices of yoga.

208. (B) Statement I is false, but Statement II is true.
Contrary to the idea of a 'forcible' or sudden awakening, traditional Hatha Yoga texts emphasize a gradual and highly systematic approach to spiritual growth. They advise beginning with the purification of the body through shatkarmas and the attainment of physical stability through asanas. This foundational work is followed by the regulation of breath and energy through pranayama. Only when the body-mind complex is sufficiently purified and stabilized is the seeker ready for the awakening of Kundalini. This methodical progression ensures that the practitioner develops safely and effectively toward ultimate liberation.

209. (B) Subtlety of inner auditory perception and mental absorption.
The four progressive stages of Nadanusandhana represent the deepening of the practitioner's inner auditory perception and the resulting mental absorption. As the yogi moves from Arambha to Ghata, then to Parichaya, and finally to Nishpatti, the internal sounds they hear become more subtle and the mind becomes increasingly still. This process reflects the gradual withdrawal from external sensory data and the focus on the internal spiritual reality. Ultimately, the mind dissolves into the divine sound, leading to the experience of Samadhi and the realization of non-dual consciousness.

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210. (A) Bhastrika
Bhastrika Pranayama involves rapid and forceful breathing, which significantly increases internal pressure and heart rate. Because of these intense physiological effects, it is strictly contraindicated for individuals suffering from high blood pressure or heart conditions. The vigorous nature of the practice can put dangerous strain on the cardiovascular system. It is vital for practitioners to be aware of their health status and seek guidance from a qualified teacher to choose safer and more appropriate breathing techniques, such as Nadi Shodhana, which help to calm rather than stimulate the system.

211. (C) A technique of closing the sensory openings to induce Pratyahara.
Yoni Mudra is a powerful practice used in Hatha Yoga to induce the state of Pratyahara, or the withdrawal of the senses. It involves using the fingers to close the ears, eyes, nostrils, and mouth, thereby cutting off external sensory input. While the senses are sealed, the yogi directs their attention inward to listen to the subtle inner sounds, known as Nada. This practice helps to stabilize the mind and facilitate deep meditation. By closing the 'gates' of the body, the practitioner creates the optimal conditions for spiritual absorption.

212. (D) The unleashing of latent spiritual energy that moves up the Sushumna nadi.
In Hatha Yoga, the awakening of Kundalini signifies the release of a profound latent spiritual energy that resides at the base of the spine. through disciplined practice, this energy is invited to rise through the central Sushumna nadi, piercing the various chakras along the

and psychological effects of diet provide the rational basis for this essential yogic discipline.

199. (C) (a), (c), (d)
Traditional Hatha Yoga texts provide specific instructions for the ideal location and construction of the yogi's dwelling, or Matha. It should be situated in a solitary and peaceful place to avoid distractions. furthermore, the hut should be in a well-governed and prosperous country to ensure the practitioner's safety and peace of mind. The dwelling itself should have a small door to minimize drafts and external noise. These guidelines are designed to create a controlled environment that protects the yogi's energy and supports their focused spiritual work over many years.

200. (C) (ii), (i), (iv), (iii)
The Hatha Pradeepika is organized into four main chapters, or Prakaranas, that follow a logical and progressive order of practice. It begins with Asana, which provides the necessary physical stability. The second chapter focuses on Pranayama, the regulation of vital life force energy. The third chapter details various Mudras and Bandhas used to direct and lock this energy. Finally, the fourth chapter explores Samadhi and the process of inner sound absorption. This sequence reflects the systematic path that the yogi follows to achieve the ultimate goal of spiritual realization and liberation.

201. (C) Hatha Pradeepika
The Hatha Pradeepika places extraordinary importance on Siddhasasana, the 'Perfect Posture'. It declares that out of the eighty-four lakh asanas, this one is supreme. The text states that once a yogi masters Siddhasasana, there is no need for any other posture, as it provides the perfect base for purifying the nadis and reaching the state of Samadhi. This high praise highlights the central role of this specific seated posture in achieving the energetic and mental stability required for the ultimate goals of Hatha and Raja Yoga for the seeker.

202. (A) Hatha Pradeepika
The Hatha Pradeepika explicitly lists Angalaghavam, or the lightness of the limbs, as one of the primary benefits of regular asana practice. Svatmarama explains that asanas are intended to achieve physical stability, freedom from disease, and this sense of internal lightness. This quality indicates that the body is functioning efficiently and the vital energy is flowing freely through the energy channels. For the yogi, a light and healthy body is an essential foundation that allows them to engage in the more subtle and demanding practices of pranayama and deep meditation.

203. (D) To avoid practice during illness or extreme fatigue.
A key precaution in Hatha Yoga is to avoid practicing during times of illness or extreme fatigue. The physical and energetic techniques of yoga require a certain level of vitality and focus. Practicing when the body is weak or exhausted can lead to further depletion of energy or potential injury. Instead, the yogi should allow the body to rest and recover. Prioritizing physical safety and listening to the body's needs ensures that the yoga practice remains a supportive tool for long-term health and spiritual progress rather than a burden.

204. (B) A state of blissful fainting or swooning.
Murcha is a specific pranayama technique that involves holding the breath and focusing the gaze while slowly exhaling, which is said to lead to a state of blissful fainting or swooning. The name 'Murcha' literally means 'swooning' or 'fainting'. This practice is intended to withdraw the senses from external objects and bring the mind into a deep state of internal absorption. By inducing this state of temporary unconsciousness to the external world, the yogi can experience profound mental stillness and a glimpse of the spiritual reality beyond the senses.

205. (C) The mental repetition of a bija mantra.
In the Gheranda Samhita, Sagarbha Pranayama is defined as the practice of breath control that is accompanied by the mental repetition of a specific bija mantra. The practitioner focuses on the sound and meaning of the mantra during the phases of inhalation, retention, and exhalation. This integration of sound and breath helps to steady the mind and enhance the spiritual potency of the practice. Sagarbha is considered a more focused and internal form of pranayama compared to Nirgarbha, which is practiced

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Mayurasana, or the peacock posture, is famously praised in Hatha Yoga for its extraordinary ability to strengthen the digestive fire. The texts state that regular practice makes the internal fire so powerful that it can destroy all diseases and even allow the yogi to digest poison. By balancing the body on the elbows and compressing the abdominal region, this posture significantly improves the function of the stomach and liver. Its intense purifying effect on the internal organs makes it one of the most valued physical practices for attaining overall health and vitality.

193. (B) Science and its application.
The relationship between Hatha Yoga and Raja Yoga is often compared to the relationship between a science and its practical application. Hatha Yoga provides the systematic techniques—such as purification, asana, and pranayama—that serve as the scientific method for preparing the body and mind. Raja Yoga represents the actual application and fulfillment of these practices in the state of meditation and Samadhi. This analogy highlights that the physical discipline of Hatha is the essential foundation that makes the realization of the spiritual goals of Raja Yoga possible for the seeker.

194. (A) High blood pressure and heart disease.
Hatha Yoga is highly relevant in modern, high-stress times because its practices have a direct and scientifically proven effect on the autonomic nervous system. techniques like slow, rhythmic breathing and steady physical postures help to activate the parasympathetic nervous system, which promotes relaxation and reduces the physiological effects of stress. By helping to lower cortisol levels and calm the mind, Hatha Yoga provide a practical and accessible way for individuals to manage anxiety and find mental balance in a fast-paced and demanding contemporary world.

195. (C) Asteya (Non-stealing)
The Vashishtha Samhita outlines ten internal observances known as Dasha Niyamas, which include qualities like contentment (Santosha), austerity (Tapa), and self-study (Svadhyaya). These guidelines help the practitioner cultivate the inner mental environment required for deep meditation. While Asteya, or non-stealing, is a fundamental ethical principle, it is traditionally classified as a Yama—a restraint concerning one's behavior toward others—rather than a Niyama. This distinction is important for understanding the systematic way that yogic scriptures organize ethical and spiritual disciplines for the seeker on the path.

196. (D) The purification of the physical, pranic, and mental layers of the body.
The term 'Ghata' serves as a profound analogy for the human body, viewed as a vessel that must be purified to hold spiritual consciousness. Ghatashuddhi, therefore, implies a comprehensive purification process that involves the physical, pranic, and mental layers of the practitioner's being. Through techniques like Shatkarmas, asanas, and pranayama, the yogi removes toxins, balances energy channels, and clears mental restlessness. This holistic cleansing ensures that the 'body-pot' is strong and clean enough to withstand the intense experience of awakening Kundalini and achieving spiritual realization.

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197. (C) Well-ruled, righteous, and prosperous.
Traditional Hatha Yoga texts specify that a yogi should ideally establish their practice hut in a country that is well-ruled, righteous, and prosperous. This is because a stable and peaceful social environment minimizes external distractions and ensures that the practitioner can live without fear of war, famine, or social unrest. Such a setting allows the yogi to focus their entire energy on spiritual growth. These guidelines emphasize the importance of choosing external conditions that fully support the inner journey toward mental stillness and ultimate spiritual awakening and liberation.

198. (A) Both A and R are true and R is the correct explanation of A.
Mitaahara is considered a cornerstone of Hatha Yoga because the food we consume is believed to directly impact our internal state. Hatha scriptures state that certain foods can purify or block the energy channels, while others can either calm or agitate the mind. By practicing dietary moderation and choosing nourishing, sweet, and unctuous foods, the yogi ensures that their body remains healthy and their mind stays clear for meditation. Therefore, the physiological

way. This movement represents a significant leap in the practitioner's spiritual development, leading to transformed consciousness and the eventual experience of Samadhi. The process is the culmination of all physical and energetic efforts, resulting in ultimate spiritual realization and union with the universal life force.

213. (C) Yama
The Gheranda Samhita outlines a specific seven-fold path to spiritual perfection, known as Saptanga Yoga. This path consists of Shatkarma, Asana, Mudra, Pratyahara, Pranayama, Dhyana, and Samadhi. While ethical restraints, or Yamas, are foundational to many other yoga traditions, such as Patanjali's eight-limbed path, they are not listed as a distinct limb in the seven-fold curriculum systematically detailed by Sage Gheranda. Instead, the focus is heavily on physical and energetic techniques of purification, stability, and mental absorption as the primary means for achieving the highest spiritual goal.

214. (B) The Nath Yogi School
The Siddhasiddhantapaddhati is a fundamental philosophical work for understanding the Hatha Yoga tradition from the perspective of the Nath Yogi School. Attributed to the great master Gorakshanath, the text explores the microcosm-macrocosm relationship, detailing how the individual body is a reflection of the entire universe. It provides the metaphysical foundation for the various Hatha practices, explaining that physical and energetic discipline is the path to spiritual liberation. This text remains central to the Nath lineage and is essential for a deep understanding of Hatha Yoga's traditional roots.

215. (B) (a), (b), (c), (d)
The dietary principles in Hatha Yoga are designed to support a healthy and stable body for spiritual practice. Traditional guidelines suggest filling half the stomach with food and one-quarter with water, leaving the final quarter empty for the movement of air. Additionally, it is often recommended that food be offered to a higher reality, such as Shiva, before being consumed. However, spicy and sour foods are generally considered unsuitable as they can agitate the body and mind. These rules ensure that the yogi's diet promotes physical lightness and mental clarity for their work.

216. (B) P-2, Q-4, R-3, S-1
Major Hatha Yoga texts each possess unique features and conceptual frameworks. The Gheranda Samhita is defined by its seven-fold path that begins with Shatkarmas. The Hatha Ratnavali is notable for its expansive list of eighty-four asanas and the inclusion of Chakri Karma. The Shiva Samhita provides a strong Advaita Vedanta perspective and detailed descriptions of the chakras. Finally, the Hatha Pradeepika outlines a four-fold path consisting of asana, pranayama, mudra, and the absorption in inner sound. together, these scriptures provide a rich and diverse body of knowledge for practitioners.

217. (B) Asana and Pranayama
Understanding the concept of the Dasha Vayus, or the ten currents of vital energy, is essential for mastering the mechanics of Asana and Pranayama. In Hatha Yoga, physical postures and breathing exercises are specifically designed to regulate and balance these energy currents within the body. By aligning the physical movements and the breath, the practitioner ensures that the Vayus, such as Prana and Apana, move correctly through the nadis. This mastery over the internal winds is what brings about physical health, mental stability, and eventually facilitates the awakening of the spiritual energy.

218. (A) Adinatha (Lord Shiva)
The Hatha Pradeepika begins with a traditional salutation to Adinatha, who is Lord Shiva himself, the primordial guru of the Nath lineage. Svatmarama acknowledges Adinatha as the original teacher who first imparted the secret knowledge of Hatha Yoga for the welfare of all beings. This opening highlights the divine origin of the practices and establishes the lineage through which this wisdom has been passed down to subsequent masters like Matsyendranath and Gorakshanath. By honoring Adinatha, the text emphasizes the sacred and transformative nature of the yogic path for the seeker.

219. (D) Nischaya (determination)
The Hatha Pradeepika identifies six Badhaka Tattvas, or obstacles, that hinder the progress of a yogi. These include over-eating (Atyahara), over-exertion (Prayasa), and excessive public contact (Jana-sanga). However, Nischaya, which means determination or strong resolve, is not an

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lower the body temperature, alleviate thirst, and calm the nervous system. Sheetkari is particularly beneficial during hot weather or to reduce mental agitation and anger. By regulating internal heat, it helps the practitioner maintain a balanced and peaceful state, which is essential for successful meditation.

164. (D) The body becomes lean and lustrous.
According to the Hatha Pradeepika, when the energy channels, or nadis, are perfectly purified through the practice of Pranayama, specific external signs appear in the yogi. The physical body becomes lean, healthy, and radiates a certain lustrous glow. This internal purity also leads to a clear voice, a bright complexion, and a strong gastric fire. These signs indicate that the vital energy is flowing freely and that the practitioner is physically and energetically prepared for the more advanced meditative stages of the yogic path.

165. (C) To extend, expand, or regulate.
The term 'Pranayama' is derived from two Sanskrit words: 'Prana', meaning vital life force, and 'Ayama', meaning to extend, expand, or regulate. Therefore, Pranayama is the discipline of consciously extending and regulating the flow of life force energy through various breathing techniques. It is not just about holding the breath but about expanding the body's energetic capacity and bringing it under control. By mastering the breath, the yogi can influence their entire physical and mental state, leading to enhanced vitality and deeper spiritual awareness.

166. (B) Uddiyana Bandha
Uddiyana Bandha is metaphorically described as the 'great bird' that flies upwards along the central Sushumna nadi. This comparison reflects the powerful upward movement of vital energy that this abdominal lock facilitates. By contracting and lifting the abdominal muscles, the yogi forces the prana to move from the lower centers toward the higher spiritual centers in the head. This upward flow is essential for the awakening of Kundalini and the achievement of higher states of consciousness, making Uddiyana one of the most valued bandhas.

167. (D) They are techniques that combine posture, breath, and awareness to influence prana.
Mudras in Hatha Yoga are sophisticated techniques that consciously combine specific physical postures, breath control, and mental focus. Their primary purpose is to seal the vital energy, or prana, within the body and direct it toward the higher spiritual centers. Far from being purely symbolic gestures, mudras have profound physiological and energetic effects. They act as bridges between the physical and mental aspects of yoga, helping the practitioner to stabilize the mind and facilitate the process of spiritual awakening and realization.

168. (A) P-4, Q-1, R-2, S-3
The major mudras and bandhas are associated with specific parts of the human body. Jalandhara Bandha involves contracting the throat to regulate energy flow. Uddiyana Bandha focuses on the abdominal region, lifting the muscles inwards and upwards. Moola Bandha is the contraction of the perineum to lock the energy at the base of the spine. Finally, Khechari Mudra involves the specialized use of the tongue, turning it back into the nasal cavity. Together, these techniques allow the yogi to master the internal energetic system.

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169. (C) The physical form of one's chosen deity or Guru.
Sthula Dhyana, as described in the Gheranda Samhita, is the first and most accessible type of meditation. It involves focusing the mind on a 'gross' or physical form, such as the image of one's personal deity (Ishta Devata) or one's spiritual teacher (Guru). By concentrating on a concrete form, the practitioner can more easily stabilize the wandering mind and develop a sense of devotion. This gross meditation serves as a foundational step, preparing the seeker for the more subtle and formless types of meditation.

170. (A) Ghata Avastha
In the process of Nadanusandhana, the Ghata Avastha is the second stage, and it is associated with the piercing of the Vishnu Granthi, or the psychic knot located at the heart center. As the prana and apana unify and move through this center, the practitioner hears the sound of a kettle-drum. This stage represents a significant deepening of mental absorption and the opening of the emotional center. Piercing this knot is an essential step toward achieving higher spiritual

226. (A) A stable and comfortable posture.
The fundamental prerequisite for any asana is that it must be both stable and comfortable. This principle, common across various yogic traditions, ensures that the physical body can remain in a posture for an extended period without creating tension or pain. If a posture is unsteady or uncomfortable, it becomes a source of mental distraction, hindering the practitioner's ability to focus inward. By achieving a state of physical ease and stability through regular asana practice, the yogi creates the necessary foundation for deep breathing and the eventual meditative states of yoga.

227. (A) Both A and R are true and R is the correct explanation of A.
The Hatha Pradeepika explicitly states that the various physical and energetic disciplines of Hatha Yoga are intended to lead the practitioner toward the higher state of Raja Yoga. This is because the deep meditative absorption of Raja Yoga requires a body that is healthy and energy channels that are purified and clear. Hatha practices like asana and pranayama remove physical obstructions and mental restlessness, creating the perfect internal environment for Samadhi. Therefore, Hatha Yoga serves as the essential preparatory stage that makes the ultimate spiritual realization of Raja Yoga possible.

228. (D) Tatva-jnana
Tatva-jnana, which translates to 'knowledge of the truth' or 'metaphysical insight', is listed in the Hatha Pradeepika as one of the six Sadhaka Tattvas, or favorable factors for success in yoga. This quality involves a clear understanding of the true nature of reality and the self as taught in the scriptures. Such intellectual and spiritual insight provides the practitioner with the correct motivation and perspective for their practice. By cultivating Tatva-jnana, the yogi ensures that their efforts are aligned with the ultimate goal of liberation, helping them overcome the delusions of the mind.

229. (C) It is a purely esoteric practice with no relevance to modern life.
Far from being an obsolete or purely esoteric practice, Hatha Yoga remains highly relevant in contemporary life. Its techniques for physical health, breath regulation, and mental focus offer practical tools for managing stress and improving overall well-being in a demanding modern world. While it has deep spiritual roots and aims to balance the internal energies, its benefits are accessible to everyone, regardless of their background. Traditional texts emphasize that Hatha Yoga is a systematic process for achieving a healthy body and a steady mind, serving as a foundation for higher consciousness.

230. (D) All of the above
The Hatha Pradeepika is a comprehensive guide that includes all the fundamental practices of Hatha Yoga. It provides detailed descriptions of Shodhana Kriyas like Nauli, essential asanas such as Paschimottanasana, and powerful pranayamas like Nadi Shodhana. Additionally, it details advanced energetic techniques like Shambhavi Mudra and the profound process of Nadanusandhana, which is the absorption in inner sound. By covering this wide range of physical, energetic, and mental practices, the text offers a complete curriculum for the practitioner to achieve physical health, mental stability, and the eventual state of spiritual realization.

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231. (D) Associating Hatha Yoga with the awakening of Kundalini.
The Yoga Beeja is a significant text within the Hatha Yoga tradition because it explicitly links physical and energetic practices with the awakening of the Kundalini energy. Attributed to the Nath lineage, the scripture emphasizes that the true purpose of Hatha Yoga is to unify the vital forces within the body to facilitate spiritual evolution. It provides an early philosophical and practical framework for understanding how asanas and breathing techniques can trigger this profound inner transformation. This association remains central to the Hatha Yoga tradition and its ultimate goal of achieving absolute liberation.

232. (A) It should not be practiced by those with heart conditions, hernia, or high blood pressure.
Uddiyana Bandha involves a powerful contraction and lifting of the abdominal muscles, which creates significant internal pressure changes. For this reason, it is strictly contraindicated for individuals suffering from heart conditions, high blood pressure, or a hernia. The intense movement of the abdominal region can aggravate these conditions or cause

279. (C) The nadis
The anatomy of the energetic body in Hatha Yoga involves a complex network of channels. Prana, the vital life force, is described as flowing throughout the human system via these specific energy channels, which are known as nadis. The practice of Pranayama is designed to regulate this flow, ensuring that the nadis are clear and that energy moves efficiently through the body.

280. (D) It should be undertaken gradually and systematically to prevent harm.
Foundational Hatha Yoga texts provide important cautionary advice regarding the practice of breath regulation. They emphasize that Pranayama should be undertaken gradually and in a systematic manner. Approaching these techniques too quickly or without proper preparation can lead to potential harm or energetic imbalances, highlighting the need for a disciplined and well-guided progression in one's personal practice.

281. (A) They provide detailed descriptions of specific pranayama techniques and their nuances.
While many manuals offer a general framework for yoga, certain texts provide deeper technical insights. The Shiv Samhita and Vashishtha Samhita contribute significantly to the subject of Pranayama by offering detailed descriptions of specific techniques. They go beyond basic instructions, articulating the subtle nuances and the unique benefits associated with each individual practice, thus enriching the practitioner's technical knowledge.

282. (B) the individualized and nuanced approach of Hatha Yoga.
The recommendation to avoid heating pranayama for someone with a pitta constitution illustrates the sophisticated nature of Hatha Yoga. This example highlights the system's individualized and nuanced approach, where practices are tailored to the specific needs and biological makeup of the practitioner. It demonstrates that the choice of technique must consider the person's internal balance and physiological state for effectiveness.

283. (B) Adherence to the specific methodology and precautions for each technique.
Safety and effectiveness in the practice of Pranayama are not achieved through variety alone but through precision. The texts emphasize that strict adherence to the specific methodology and the established precautions for each technique is crucial. Following these detailed instructions ensures that the practitioner avoids negative consequences and successfully directs the vital energy toward the intended spiritual and health-related goals.

284. (A) Disturbances in the pranic system.
The potency of Pranayama techniques requires that they be practiced with great care and accuracy. The literature warns that incorrect application or misaligned practice can lead to significant negative outcomes. Specifically, it can cause disturbances in the pranic system, which might manifest as energetic imbalances. This underscores the importance of learning and practicing under the guidance of a qualified teacher.

285. (C) dependent on the specific technique and practitioner's condition.
The benefits derived from the practice of Pranayama are not presented as being universal or immediate for everyone. Instead, they are highly dependent on the specific technique chosen and the unique condition of the practitioner. Factors such as the individual's capacity, constitution, and strict adherence to proper methodology determine the successful outcome and the specific therapeutic or spiritual effects achieved.

286. (D) To lock prana and direct it into the Sushumna nadi.
Bandhas are powerful energetic techniques defined as specific physical contractions or locks. Their primary function within the Hatha Yoga system is to contain and lock Prana within the torso. By applying these locks, the practitioner can intentionally direct the vital energy into the Sushumna nadi, which is the central energy channel essential for advanced spiritual awakening and deep meditation.

287. (C) Mudras are more subtle seals for energy and consciousness, while Bandhas are physical locks.
Although Bandhas and Mudras are often practiced together, they have distinct characteristics. Bandhas are primarily physical

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Laulyam, or fickleness, is considered a major Badhaka Tattva, or obstacle, because success in yoga depends on achieving an unwavering state of mental focus. An unsteady mind that is constantly distracted by new desires or external attractions cannot attain the deep one-pointedness required for meditation. Yoga is a discipline of stabilizing the consciousness, and fickleness prevents the practitioner from remaining committed to the rigorous daily sadhana. Overcoming this tendency is essential for the yogi to build the mental strength and stability needed to progress toward the final goal of spiritual realization and liberation.

240. (D) All of the above
Traditional Hatha Yoga literature consists of several key texts that provide varying levels of detail regarding physical postures. The Hatha Pradeepika describes fifteen main asanas as its primary focus. The Gheranda Samhita offers a systematic curriculum of thirty-two postures. The Shiva Samhita acknowledges eighty-four lakh postures but details four principal ones. Finally, the Hatha Ratnavali expands significantly by listing eighty-four asanas. This diversity across the major scriptures reflects the evolution and systematization of yogic practices over several centuries, providing a rich and comprehensive guide for practitioners seeking to master their physical body and mind.

241. (B) Making the abdomen hollow like a pond.
Tadagi Mudra, often called the 'pond' gesture, is a practice described in the Gheranda Samhita that involves a specific way of manipulating the abdominal region. The practitioner creates a hollow in the abdomen, making it resemble a pond, while maintaining a particular posture and breath control. This mudra is believed to stimulate the internal organs and improve digestion. Like other mudras in the seven-fold path, it is intended to bring stability and facilitate the flow of vital energy within the body. Mastering Tadagi Mudra helps the yogi gain control over their physical and subtle energetic systems.

242. (A) Pratyahara and Dhyana
Nadanusandhana, the systematic absorption of the mind into internal sounds, is considered a profound form of both Pratyahara and Dhyana. By focusing exclusively on the subtle inner sound (Nada), the practitioner naturally withdraws from external sense objects, which is the essence of Pratyahara. This focused concentration then deepens into a continuous flow of meditation, or Dhyana. Through the four progressive stages of auditory absorption, the yogi moves toward total mental dissolution and the eventual state of Samadhi. This practice is one of the most effective traditional methods for achieving deep spiritual states and realization.

243. (C) Taught only to those who are deserving and sincere.
The Hatha Pradeepika advises that the sacred knowledge of Hatha Yoga should be kept confidential and taught only to those disciples who are truly deserving, sincere, and disciplined. This is because these powerful techniques can be misunderstood or misused if practiced without the correct intention or guidance. By selecting students carefully, the teacher ensures that the tradition remains pure and that the practitioner is prepared for the profound changes the path will bring. This requirement for secrecy highlights the respect and care with which the ancient wisdom of yoga has traditionally been transmitted over time.

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244. (D) Advaita Vedanta
Philosophically, the Shiva Samhita is deeply aligned with the school of Advaita Vedanta, which teaches that the ultimate reality is non-dual and all-pervasive. The text presents the universe as a manifestation of one absolute consciousness and encourages the practitioner to realize their true nature as identical with this eternal reality. While it details numerous Hatha Yoga techniques, these are all presented within this Vedantic framework as tools to remove the delusion of duality. This integration of practical physical discipline and non-dual philosophy is a defining feature of the text's unique spiritual perspective for seekers.

245. (A) P-3, Q-4, R-1, S-2
Each major Hatha Yoga text is associated with distinct practices and conceptual frameworks. The Gheranda Samhita is defined by its systematic seven-fold path starting with purification. The Hatha Pradeepika describes the eight types of Kumbhaka and the four stages of sound absorption. The Shiva Samhita provides detailed descriptions of the chakras from an

Hatha Yoga is traditionally viewed as an essential stepping stone on the spiritual path rather than an end in itself. The relationship between Hatha and Raja Yoga is one of preparation and progression. Hatha Yoga provides the necessary tools to purify the body and stabilize energy, creating a firm foundation that facilitates the more advanced mental and meditative journey of Raja Yoga.

297. (A) develop a body and mind capable of experiencing higher states of consciousness.
While physical benefits are a significant part of Hatha Yoga, they are not its ultimate objective. The primary goal is the creation of a stable and purified vessel. By balancing the physical and energetic systems, the practitioner develops a body and mind that are capable of holding and sustaining the profound experiences associated with higher states of consciousness and spiritual enlightenment.

298. (B) Pratyahara
Within the larger framework of yoga, specific practices serve as bridges between external disciplines and internal meditation. Pratyahara is explicitly linked to the preparation for Raja Yoga because it involves the intentional turning of the mind inward. By withdrawing awareness from external sensory distractions, this practice prepares the practitioner for the subtle mental focus required for advanced meditation and spiritual concentration.

299. (B) dual applicability for spiritual goals and holistic well-being.
The enduring relevance of Hatha Yoga in the modern era is attributed to its multifaceted nature. It maintains its paramount spiritual goal while also being recognized for its immense therapeutic value. This dual applicability—serving as both a profound path for spiritual transformation and a practical system for improving holistic well-being and managing stress—ensures its continued importance and widespread practice today.

300. (A) They are foundational practices to purify and stabilize the body and energy.
Asana, shatkarma, and pranayama are not merely isolated exercises but are integral components of a larger system. Within the framework of yoga, they function as foundational practices. Their specific role is to purify the physical body and stabilize the energy system. This preparation is essential for creating the inner harmony needed to successfully pursue the more advanced mental and spiritual disciplines.

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cleansing is essential to prepare the practitioner for attaining higher states of consciousness and the advanced practice of Raja Yoga.

253. (C) Siddhasiddhantapaddhati
While many Hatha Yoga texts focus on techniques and practices, some are dedicated to exploring philosophical foundations. The Siddhasiddhantapaddhati is specifically identified as a text that elaborates on the underlying philosophy associated with the Nath tradition. Understanding this work is crucial for grasping the theoretical framework that supports the various physical and spiritual disciplines within this specific yogic lineage.

254. (D) Hatha Yoga is a preparatory discipline for the practice of Raja Yoga.
Traditional texts establish a clear functional relationship between different branches of yoga practice. Hatha Yoga is not viewed as an isolated system but rather as a foundational and preparatory discipline. Its practices are designed to purify and stabilize the individual, creating the necessary groundwork required for the successful pursuit of Raja Yoga, which focuses on advanced mental states.

255. (C) solely a system of physical exercise.
The textual tradition of Hatha Yoga seeks to clarify the nature of its practices to avoid limited interpretations. It explicitly addresses the common misconception that the system is merely a form of physical exercise. Instead, the literature emphasizes that it is a profound spiritual science aimed at preparing the practitioner for higher spiritual realization and deep states of consciousness.

256. (B) To provide a detailed ethical framework for the practitioner.
The prerequisites for successful yoga practice involve both ethical and practical guidelines. Within Hatha Yoga, the Dasha Yama and Dasha Niyama serve as the primary structural components for this disciplined lifestyle. These ten restraints and ten observances offer a more comprehensive and detailed ethical framework for the practitioner compared to other systems, ensuring a solid moral foundation.

257. (D) Consistent over-exertion in practice.
Hatha Yoga identifies specific factors that can either support or hinder a practitioner's progress. Badhaka Tattvas are defined as the obstacles that lead to failure or slow down advancement on the yogic path. Examples of such negative influences include habits like overeating, fickle-mindedness, and consistent over-exertion, all of which a serious practitioner is advised to recognize and avoid.

258. (A) a conscious effort to cultivate facilitating factors and avoid obstacles.
Success in Hatha Yoga is presented as a result of deliberate and disciplined effort rather than chance. It is primarily dependent on the practitioner's ability to navigate the internal and external environment effectively. This involves the conscious cultivation of facilitating elements, known as Sadhaka Tattvas, while simultaneously identifying and avoiding the various obstacles that are categorized as Badhaka Tattvas.

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259. (C) The Hatha Yoga texts provide a more detailed list of ten restraints and ten observances.
Although several yogic traditions utilize yamas and niyamas, Hatha Yoga provides a specific structure for these ethical principles. The distinction lies in the number and detail of the guidelines provided. Hatha Yoga texts outline a set of ten restraints and ten observances, known as Dasha Yama and Dasha Niyama, offering a more extensive framework than the five-part system found elsewhere.

260. (A) a factor that is conducive to yogic achievement.
The progress of a yoga practitioner is significantly influenced by specific attitudes and qualities. A Sadhaka Tattva is defined as a facilitating element or a factor that is highly conducive to achieving success in yoga. These positive traits, which include qualities such as enthusiasm, courage, and unwavering faith, are essential components that a serious practitioner must actively cultivate during their journey.

261. (D) The impure and perishable human body.
In Hatha Yoga terminology, the human body is symbolically compared to a Ghata, which refers to an unbaked clay pot. This metaphor emphasizes that the body is raw, impure, and perishable in its natural state. Just as a clay pot needs firing to become useful, the body requires

specific practices to become strong, stable, and ready for advanced yoga.

262. (B) purify the body to prepare it for advanced yogic practices.
The concept of Ghatashuddhi is central to the preparatory stages of Hatha Yoga. Its primary purpose is the deep purification of the human vessel at both physiological and energetic levels. By cleansing the body of impurities and balancing the internal systems, this process ensures the practitioner is physically strong and stable enough to handle the rigors of advanced meditative practices.

263. (C) individuals with an excess of impurities or doshic imbalances.
Shodhana Kriyas, or the six purificatory techniques, are considered vital for maintaining health and preparing for deeper yoga. They are particularly emphasized for practitioners who suffer from an excess of bodily impurities or significant imbalances in their doshas. These techniques help in clearing energy channels and removing toxins, thereby establishing a firm foundation for more subtle practices like pranayama.

264. (D) The facilitation of a smooth flow of prana.
The practice of the six purificatory techniques offers multiple physiological and energetic benefits to the practitioner. One direct and significant result of performing these Shodhana Kriyas is the clearing of the nadis, or energy channels. This internal cleansing balances the doshas and facilitates a smooth, unobstructed flow of prana throughout the body, which is essential for spiritual growth.

265. (A) Shodhana Kriyas are the principal means to achieve Ghatashuddhi.
Within the framework of Hatha Yoga, there is a clear functional link between the process of purification and the techniques used. Ghatashuddhi refers to the overall purification of the body, which is metaphorically compared to a clay pot. The Shodhana Kriyas, or the six specific cleansing techniques, serve as the principal practical methods employed by the practitioner to achieve this state.

266. (B) offer a secluded environment to minimize distractions for the sadhaka.
The external environment plays a significant role in the success of a yoga practitioner's internal efforts. A Matha is defined as a secluded and suitable place specifically designed for yoga practice. Its primary purpose is to provide a clean, peaceful environment free from external disturbances. This controlled setting allows the practitioner to minimize distractions and focus entirely on their spiritual discipline.

267. (B) a moderate and specific way of consuming food.
Dietary regulation is a fundamental aspect of the Hatha Yoga lifestyle, encapsulated in the principle of Mitaahara. This concept advocates for a moderate and specific approach to food consumption. It involves selecting pure and nourishing food and eating in a way that avoids overfilling the stomach. This ensures the body remains light and energetic, which is conducive to advanced practices.

268. (A) One-quarter
The practice of Mitaahara provides precise instructions on how to balance food intake for optimal energy. According to this principle, the stomach should be divided conceptually during a meal. Half should be filled with food and one-quarter with water. Crucially, the final quarter must be left empty to allow for the free movement of air, preventing sluggishness during yoga practice.

269. (C) They holistically govern the practitioner's lifestyle to conserve energy for practice.
The guidelines provided in Hatha Yoga texts for a practitioner, or sadhaka, are comprehensive and purposeful. These rules and regulations holistically govern various aspects of the individual's lifestyle, including diet, sleep, and social interactions. The intent behind such a disciplined approach is to preserve and channel the practitioner's vital energy toward the ultimate goals of spiritual transformation and yoga.

270. (D) they create the ideal internal and external conditions for successful practice.
Successful yoga practice requires more than just the performance of techniques; it necessitates a supportive context. The concepts of Matha and

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Mitaahara are important because they address the practitioner's environment and lifestyle. By establishing a peaceful external space and maintaining a disciplined internal diet, these principles create the ideal conditions necessary for the successful pursuit of Hatha Yoga and spiritual growth.

271. (C) The quality of being both steady and comfortable.
In traditional Hatha Yoga texts, the definition of a posture is centered on specific qualities rather than just physical appearance. A Yoga-asana is characterized by the state of being both steady and comfortable, often described as sthirasukham. This stability allows the practitioner to maintain the position for extended periods without strain, which is necessary for calming the mind and body.

272. (B) prepare the body and mind for advanced meditative practices.
While asanas provide numerous health benefits, their ultimate purpose in the Hatha Yoga system is spiritual preparation. By developing physical stability and mental quietude, asana practice serves to prepare both the body and the mind for higher disciplines. These include advanced stages such as pranayama and dhyana, where a steady and undistracted state of being is essential for success.

273. (D) Gheranda Samhita
Different foundational texts in Hatha Yoga present varied approaches to describing and organizing physical postures. The Gheranda Samhita is specifically noted for its unique method of classification. In this text, the author categorizes various asanas based on the different species they imitate. This specific compendium provides a detailed framework for understanding the diverse range of postures available to practitioners.

274. (A) The practice of asanas requires awareness and should not be approached carelessly.
The inclusion of specific precautions and contraindications in Hatha Yoga literature highlights the serious nature of the practice. These guidelines imply that asanas are powerful techniques that must be approached with mindfulness and proper guidance. Practicing with awareness ensures that the individual derives maximum benefit from the postures while avoiding potential injuries that could result from careless or incorrect application.

275. (C) their own specific collections and descriptions of asanas.
The textual tradition of Hatha Yoga is diverse, with various works offering their own perspectives on practice. Texts such as the Hatha Pradeepika and Hatha Ratnavali do not provide an identical list of postures. Instead, each work presents its own specific collection and detailed descriptions of asanas, with some overlap and some unique additions, reflecting different lineages and traditions.

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276. (A) the conscious control of the vital life force, Prana.
In the context of Hatha Yoga, Pranayama is understood as much more than simple deep breathing. It is defined as the conscious and deliberate regulation of Prana, which is the vital life force permeating the universe and the human body. Through specific techniques, the practitioner learns to control this subtle energy, making it a pivotal practice for spiritual development.

277. (D) Kumbhaka (retention)
Pranayama practice is structured into three distinct phases: inhalation, exhalation, and retention. While all phases are necessary, the Hatha Yoga tradition highlights Kumbhaka, or breath retention, as being particularly significant. This specific phase is emphasized for its profound effects on the practitioner's mind and energy system, playing a crucial role in awakening dormant spiritual energy and stabilizing the consciousness.

278. (B) A purified state of the nadis and stability in asana.
Before a practitioner begins the practice of Pranayama, certain essential prerequisites must be met to ensure safety and effectiveness. These include achieving a purified state of the nadis, often through cleansing techniques, and mastering asana. A stable and comfortable posture is necessary to maintain the focus required for regulating vital energy and to prevent physical strain during the practice.

physical harm. It is essential for practitioners to be aware of these safety guidelines and to learn the technique under the direct supervision of a qualified teacher. Prioritizing safety ensures that the benefits of the practice are achieved without any risk.

233. (C) The sound of a large bell or drum (mardala).
In the Parichaya Avastha, which is the third stage of Nadanusandhana, the practitioner's internal absorption into sound deepens significantly. At this stage, the yogi begins to hear inner sounds that are more powerful and resonant, often compared to the ringing of a large bell or the beating of a drum, known as a mardala. This stage indicates that the prana has successfully entered the central Sushumna nadi and that the mind is becoming exceptionally steady. These resonant internal sounds reflect the progress of the yogi toward total mental dissolution and final spiritual realization.

234. (A) Pratyahara
In the seven-fold path of the Gheranda Samhita, the practice of Pratyahara is said to provide the benefit of Dhairya, which means courage or stability of the mind. By withdrawing the mind from external sense objects and redirecting it inward, the yogi overcomes the primary source of mental agitation and distraction. This process of internalizing the consciousness develops the mental strength and steady focus required to face internal challenges. Once the mind is stabilized through Pratyahara, the practitioner is better prepared for the deeper meditative stages of dhyana and the ultimate attainment of Samadhi.

235. (D) The state of Samadhi or non-dual consciousness.
The ultimate and defining aim of Hatha Yoga is to facilitate the attainment of Samadhi, a state of non-dual consciousness and spiritual realization. All the physical, energetic, and mental disciplines of the path—including purification, asana, pranayama, and mudra—are intended to serve as preparatory steps toward this final goal. By stabilizing the body and mind, the practitioner becomes fit for the profound experience of merging the individual self with the universal reality. Samadhi represents the highest level of yogic achievement, where the seeker experiences ultimate liberation from the cycle of suffering and duality.

236. (B) A lamp in a windless place.
The Hatha Pradeepika uses the powerful metaphor of a lamp in a windless place to describe the state of the yogi's mind in Samadhi. Just as a flame remains perfectly steady and flickerless when there is no wind, the mind of a realized yogi remains completely still and undisturbed by external thoughts or sensory distractions. This state of absolute mental stability and internal clarity is the hallmark of spiritual realization. By mastering the fluctuations of the mind through yoga, the practitioner achieves this unwavering focus, leading to the experience of non-dual consciousness.

237. (B) (v), (i), (iv), (ii), (iii)
The Saptanga Yoga of Sage Gheranda follows a systematic sequence designed to lead the practitioner toward spiritual perfection. The process begins with Shatkarma for purification, followed by Asana for physical strength. Next, Mudra is practiced to achieve stability, and then Pranayama is introduced for lightness. The path continues with Pratyahara to develop courage and internal focus. Finally, Dhyana provides perception, leading to the ultimate limb of Samadhi. This chronological order ensures that each practice builds the necessary foundation for the next stage of the seeker's comprehensive seven-fold journey toward liberation.

238. (D) Mantra Yoga
The Vashishtha Samhita is notable for its integration of Hatha Yoga practices with the elements of Mantra Yoga. It combines physical disciplines like asana and pranayama with the rhythmic chanting of sacred sounds, particularly the Pranava mantra (OM). This approach emphasizes that the control of breath and the vibration of sound work together to purify the energy channels and stabilize the mind. By incorporating mantra into the Hatha framework, the Vashishtha Samhita provides a spiritual path that addresses both the physical and the subtle aspects of the practitioner's being for total realization.

239. (A) An unsteady mind cannot achieve the one-pointedness required for yoga.

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locks used to manipulate the flow of energy. In contrast, Mudras are described as more subtle seals that influence energy and consciousness. They are designed to alter the practitioner's mood, attitude, and internal perception, guiding both energy and mind in a specific direction.

288. (B) Prior purification of the body and nadis.
Because Bandhas and Mudras are advanced and potent techniques, they require a solid foundation. A crucial prerequisite for their practice is the prior purification of the physical body and the energy channels, or nadis. Additionally, the practitioner must have achieved stability in asana and pranayama to ensure the body and energy system can safely handle the intense effects of these practices.

289. (B) they are highly potent and can cause imbalances if done incorrectly.
The consistent inclusion of precautions and contraindications for Bandhas and Mudras in Hatha Yoga texts reflects their power. These techniques are highly potent tools for manipulating consciousness and energy. If practiced incorrectly or without proper preparation, they can lead to significant energetic imbalances. Therefore, the texts emphasize the necessity of a systematic approach and expert guidance during their application.

290. (A) Awakening of Kundalini energy.
The advanced practices of Bandhas and Mudras are associated with profound spiritual transformations. One of the most significant benefits mentioned in the Hatha Yoga tradition is the awakening of Kundalini energy. By stabilizing the body's energy and directing it through the central channel, these techniques facilitate deep meditative states and the realization of the practitioner's full spiritual potential.

291. (C) To withdraw awareness from sensory objects and direct it inward.
In the structured path of yoga outlined in the Gheranda Samhita, Pratyahara serves as a vital turning point. Its primary role is to facilitate sense withdrawal, where the practitioner's awareness is intentionally pulled away from external sensory objects. By directing the focus inward, Pratyahara creates the internal environment necessary for developing the deep concentration and stillness required for meditation.

292. (A) listening to subtle internal sounds.
The Hatha Pradeepika details the practice of Nadanusandhana as a method for exploring consciousness through sound. This practice involves focusing the attention inward to listen to subtle, mystical sounds that arise as the energy channels become purified. It is a progressive journey that uses these internal vibrations as a point of focus to lead the mind toward a state of complete absorption.

293. (D) Arambha, Ghata, Parichaya, Nishpatti.
The exploration of inner sound, or Nadanusandhana, follows a specific developmental path consisting of four progressive stages known as Avasthas. The correct sequence of these stages is Arambha, followed by Ghata, then Parichaya, and finally Nishpatti. Each stage represents a different level of experience and type of inner sound, leading the practitioner from initial awareness to the ultimate spiritual goal.

294. (B) sustained and unbroken focus on a single point.
According to the framework provided in the Gheranda Samhita, Dhyana is characterized as a state of meditation. It involves the cultivation of sustained and unbroken focus on a single point or a specific concept. This deep internalization of awareness leads to profound mental stillness, allowing the practitioner to move beyond the distractions of the mind and experience higher levels of consciousness.

295. (C) the dissolution of the mind in a soundless state.
The practice of Nadanusandhana is a refined technique for achieving mental dissolution. While it begins with listening to various internal sounds through different stages, its ultimate goal is the transcendence of sound altogether. The process culminates in the dissolution of the mind into a completely soundless state, referred to as Parama Pada, where the practitioner achieves the highest level of spiritual realization.

296. (D) Hatha Yoga is a preparatory practice that facilitates the journey of Raja Yoga.

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Advaita Vedanta perspective. Finally, the Hatha Ratnavali is notable for including eighty-four asanas and the specific cleansing technique known as Chakri Karma. together, these texts provide a comprehensive and diverse curriculum for the student seeking mastery over the physical and energetic body.

246. (B) Curing eye diseases and improving concentration.
Trataka, which involves gazing fixedly at a small point or flame without blinking, is a highly valued Shodhana Kriya for both physical and mental benefits. Physically, it is said to cleanse the eyes, strengthen the eye muscles, and help cure various optical diseases. Mentally, the practice is a powerful tool for developing intense concentration and stabilizing the wandering mind. By steadying the gaze, the yogi also steadies the internal consciousness, leading to mental clarity and providing a foundational step toward the successful practice of deep meditation and eventual spiritual absorption and realization.

247. (A) Both A and R are true and R is the correct explanation of A.
In Hatha Yoga, the physical body is never seen as an end in itself but as a vital vehicle for achieving spiritual liberation. This perspective justifies the focus on techniques like Ghatashuddhi and asana, which are designed to purify and strengthen the body. A healthy and stable physical vessel is considered an essential instrument for withstanding the intense energetic demands of higher meditation and the awakening of Kundalini. Therefore, the assertion that the body is a vehicle is correctly supported by the reason that these practices aim to perfect it for spiritual work.

248. (A) Sheetkari
Sheetkari is a cooling pranayama technique characterized by inhaling through the teeth with a hissing sound. To perform it, the tongue is typically pressed against the upper teeth or held in a specific position, and the air is drawn in slowly through the gaps. This action creates a cooling sensation in the mouth and throat, which then spreads to the entire body. Sheetkari is used to lower body temperature, alleviate thirst, and calm the nervous system. its name, which means 'making a sound', reflects the distinctive auditory quality that accompanies this cooling and balancing practice.

249. (C) To prepare the practitioner for the state of Raja Yoga and Samadhi.
The ultimate and defining goal of Hatha Yoga is to prepare the practitioner for the higher meditative states of Raja Yoga and the attainment of Samadhi. while the path involves many physical and energetic disciplines, such as purification, asana, and pranayama, these are all intended as preparatory steps. By perfecting the body and stabilizing the mind, the yogi creates the necessary conditions for spiritual realization. Hatha Yoga acts as the foundational 'stairway' that leads the seeker toward the final objective of non-dual consciousness and ultimate union with the universal life force and eternal reality.

250. (A) (a), (b), (c), (d)
The classical literature of Hatha Yoga encompasses several foundational texts that define its practice and philosophy. The Goraksha Samhita and Vashishtha Samhita provide early systematic frameworks, blending Vedic and Tantric elements. The Shiva Samhita offers a unique dialogue-based perspective on energy channels and consciousness. Additionally, the Siddhasiddhantapaddhati serves as a key philosophical work for the Nath tradition. Together, these scriptures form a comprehensive body of knowledge regarding the physical and spiritual aspects of yoga. (65 words)

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251. (B) Hatha Pradeepika and Gheranda Samhita
The textual tradition of Hatha Yoga identifies specific works as foundational for practice. Among the diverse corpus of literature, two specific texts are highlighted for their roles as practical manuals for yoga practitioners. These works are the Hatha Pradeepika and the Gheranda Samhita, which provide comprehensive instructions and frameworks for those seeking to follow the disciplined path of yoga.

252. (A) purify the body and mind for advanced spiritual states.
In the context of traditional Hatha Yoga literature, the practice serves a deeper purpose than simple physical fitness. The primary objective articulated by these foundational texts is the purification of both the body and the mind. This process of

CHAPTER 06

Allied Sciences: General Psychology, Human Biology, Diet & Nutrition

1. Which of the following best defines an altered state of consciousness?
(A) A state of heightened alertness and focus on the external environment.
(B) A mental state significantly different from a normal, waking beta-wave state.
(C) The specific state of deep, dreamless sleep and physiological rest.
(D) The involuntary physiological response to external stress and anxiety.

2. In the stages of sleep, which stage is characterized by the presence of sleep spindles and K-complexes?
(A) Stage 2 NREM
(B) Stage 1 NREM
(C) Stage 3 NREM (Slow-Wave Sleep)
(D) REM Sleep

3. Which of the following statements about behavioural psychology is most accurate?
(A) It defines psychology as the study of unconscious thoughts and desires.
(B) It primarily focuses on the biological and genetic basis of thought processes.
(C) It defines psychology as the science of behaviour and observable actions.
(D) It emphasizes self-actualization and personal growth as the core of psychology.

4. A person who repeatedly stops breathing for short periods during sleep, leading to frequent awakenings, is most likely suffering from which sleep disorder?
(A) Insomnia
(B) Narcolepsy
(C) Somnambulism
(D) Sleep Apnea

5. Match List I and List II and select the correct option using the codes given below.

List I: (Concept)
P. Nature
Q. Nurture
R. Facets
S. Stages
List II: (Description)
1. Sequential periods of development
2. Environmental influences and life experiences
3. Specific, narrower traits that make up broader personality dimensions
4. Genetic and hereditary factors
Codes:
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-4, S-3

6. Which cognitive process involves interpreting and organizing sensory information to produce a meaningful experience of the world?
(A) Sensation
(B) Perception
(C) Attention
(D) Memory

7. Which of the following is considered a primary determinant of personality stemming from heredity?
(A) Cultural values
(B) Educational background
(C) Peer group influences
(D) Genetic predispositions

8. Consider the following statements regarding the determinants of personality:
1. Heredity refers to the genetic inheritance from parents.
2. Environment encompasses all external influences after conception.
3. The interaction between heredity and

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environment is crucial in shaping personality.
4. Personality is determined solely by environmental factors.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

9. Read the following statements and select the correct option:
Statement I: Frustration arises when a motivated, goal-directed behavior is thwarted or blocked.
Statement II: Mental conflicts occur when an individual must choose between two or more contradictory needs, desires, or demands.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

10. Which of the following is NOT a common mental disorder?
(A) Schizophrenia
(B) Depression
(C) Insomnia
(D) Anxiety disorders

11. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Psychology, when viewed as a science of behaviour, emphasizes objectivity and measurement.
Reason (R): Observable behaviours can be systematically recorded and analyzed, unlike subjective internal states which are difficult to measure directly.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

12. The process of encoding, storing, and retrieving information over time is the definition of:
(A) Learning
(B) Memory
(C) Sensation
(D) Attention

13. The smallest structural and functional unit of a living organism is the:
(A) Tissue
(B) Organ
(C) Cell
(D) System

14. Which cellular organelle is primarily responsible for generating most of the cell's supply of adenosine triphosphate (ATP)?
(A) Ribosome
(B) Nucleus
(C) Golgi apparatus
(D) Mitochondrion

15. The movement of water across a selectively permeable membrane from an area of high water concentration to an area of low water concentration is known as:
(A) Osmosis
(B) Active transport
(C) Endocytosis
(D) Facilitated diffusion

16. Consider the following statements about the cell membrane:
1. It is a rigid, impermeable barrier.
2. It is primarily composed of a phospholipid bilayer.
3. It regulates the passage of substances into and out of the cell.
4. It contains proteins that can act as channels or carriers.
5. It is only found in animal cells, not plant cells.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 5 only
(B) 2, 3, and 4 only
(C) 1, 2, and 3 only
(D) 2, 4, and 5 only

17. What are bioelectric potentials in the context of cell physiology?
(A) The energy stored in chemical bonds within the cell.
(B) Differences in electrical charge across a cell membrane.
(C) Electrical charges generated by metabolic

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processes.
(D) The flow of electrons through the cytoplasm.

18. Which statement regarding the skeletal system is incorrect?
(A) All bones in the human body are of the same shape and size.
(B) The skeleton provides structural support for the body.
(C) Bones are involved in the production of blood cells.
(D) The skeleton serves as a storage site for minerals like calcium.

19. Match List I and List II and select the correct option using the codes given below.
List I: (Connective Tissue)
P. Tendon
Q. Ligament
R. Cartilage
S. Bone
List II: (Function)
1. Connects bone to bone
2. Provides a rigid framework and protection
3. Connects muscle to bone
4. Provides flexible support and covers ends of bones at joints
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

20. What is the primary function of skeletal muscles?
(A) To pump blood through the vessels of the circulatory system.
(B) To transport food through the organs of the digestive tract.
(C) To regulate vessel diameter to control systemic blood flow.
(D) To produce voluntary movement and maintain skeletal posture.

21. The point of communication between a motor neuron and a skeletal muscle fiber is called the:
(A) Synapse
(B) Sarcomere
(C) Neuromuscular junction
(D) Myofibril

22. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Muscular contraction requires energy in the form of ATP.
Reason (R): The process of cross-bridge cycling, where myosin heads bind to actin filaments and pull them, is an active process that consumes ATP.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

23. The sarcotubular system in a muscle fiber, which includes the sarcoplasmic reticulum and T-tubules, plays a crucial role in:
(A) Storing oxygen for muscle activity.
(B) Synthesizing proteins for muscle repair.
(C) Generating the electrical impulse for contraction.
(D) Regulating the intracellular concentration of calcium ions.

24. All of the following are properties of skeletal muscles EXCEPT:
(A) Autorhythmicity
(B) Excitability
(C) Contractility
(D) Extensibility

25. Which of the following represents the correct chronological order of the events in muscle contraction?
1. Release of calcium from the sarcoplasmic reticulum.
2. An action potential arrives at the neuromuscular junction.
3. Myosin heads bind to actin, forming cross-bridges.
4. Acetylcholine is released and binds to receptors on the muscle fiber.
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 3, 2, 4
(D) 2, 1, 4, 3

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energy.
(B) To build and repair muscle tissue.
(C) To protect cells from damage caused by free radicals.
(D) To aid in the digestion of fats.

70. Consider the following statements about nutrients:
1. Macro nutrients are required by the body in large amounts.
2. Micro nutrients include vitamins and minerals.
3. Water is not considered an essential nutrient.
4. A deficiency of iron can lead to anemia.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1 and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

71. The Yogic concept of diet emphasizes foods that are:
(A) Heavy, processed, and highly stimulating.
(B) Spicy, sour, and agitating (Rajasic).
(C) Stale, putrid, and intoxicating (Tamasic).
(D) Pure, light, and easy to digest (Sattvic).

72. What are the 'proximate principles of diet'?
(A) The energy-providing nutrients: carbohydrates, fats, and proteins.
(B) The specific vitamins and minerals in food.
(C) The antioxidants and phytochemicals.
(D) The percentage of water content in food.

73. A balanced diet is best described as a diet that:
(A) Contains only one type of food group.
(B) Is extremely low in carbohydrates and high in protein.
(C) Provides all essential nutrients in correct proportions to meet the body's needs.
(D) Consists solely of raw fruits and vegetables.

74. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): A balanced diet is crucial for maintaining good health and preventing lifestyle diseases.
Reason (R): The Yogic concept of diet aligns with modern nutritional principles by promoting whole, natural foods and moderation, which is relevant for managing lifestyle disorders.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

75. Which mineral is essential for the formation of hemoglobin and the transport of oxygen in the blood?
(A) Calcium
(B) Phosphorus
(C) Sodium
(D) Iron

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76. The primary role of calcium in the body is for:
(A) Energy metabolism.
(B) Building and maintaining strong bones and teeth.
(C) Maintaining fluid balance.
(D) Synthesis of thyroid hormones.

77. Which food group is considered a primary source of complex carbohydrates and dietary fiber?
(A) Milk and Milk Products
(B) Fats, Oils, and Sugar
(C) Cereals and Millets
(D) Fruits and Vegetables

78. Pulses, nuts, and oilseeds are particularly valuable in the diet as sources of:
(A) Simple sugars
(B) Vitamin C
(C) Water
(D) Protein and healthy fats

79. Consider the following statements about food groups:
1. Milk and milk products are major sources of calcium and high-quality protein.
2. Vegetables and fruits are rich in vitamins, minerals, and fiber.
3. Fats and oils should be completely eliminated from the diet for good health.
4. Sprouting pulses increases their nutritive value.
5. Jaggery is a refined form of sugar with no

(C) The ability to generate and transmit electrical signals.
(D) The ability to filter waste products from the blood.

38. Consider the following statements about the nervous system:
1. The Central Nervous System (CNS) consists of the brain and spinal cord.
2. The Peripheral Nervous System (PNS) includes all nervous tissue outside the CNS.
3. The somatic nervous system controls voluntary muscle movements.
4. The autonomic nervous system regulates involuntary bodily functions.
5. The nervous system is exclusively made of neurons.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 3, and 5 only
(C) 2, 4, and 5 only
(D) All of the above are correct.

39. Glands that secrete their products through ducts onto a surface, rather than directly into the bloodstream, are called:
(A) Endocrine glands
(B) Apocrine glands
(C) Holocrine glands
(D) Exocrine glands

40. Which of the following is an example of an endocrine gland?
(A) Thyroid gland
(B) Salivary gland
(C) Sweat gland
(D) Mammary gland

41. Match List I and List II and select the correct option using the codes given below.
List I: (Nervous System Division)
P. Sensory (afferent) nervous system
Q. Motor (efferent) nervous system
R. Sympathetic division
S. Parasympathetic division
List II: (Primary Function)
1. "Rest and digest" functions
2. "Fight or flight" response
3. Transmits commands from CNS to muscles and glands
4. Transmits information from receptors to the CNS

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

42. What is a synapse?
(A) The junction between two neurons or between a neuron and an effector cell.
(B) The primary metabolic center and main body of a neuron.
(C) A bundle of specialized axons in the peripheral nervous system.
(D) A type of glial cell that supports and protects neurons.

43. An automatic, involuntary response to a stimulus that occurs without conscious thought is known as a:
(A) Action potential
(B) Synaptic transmission
(C) Graded potential
(D) Reflex

44. The clear, colorless fluid that circulates in the ventricles of the brain and the subarachnoid space is the:
(A) Blood plasma
(B) Cerebrospinal fluid (CSF)
(C) Interstitial fluid
(D) Lymph

45. What is the primary function of the blood-brain barrier?
(A) To synthesize and produce cerebrospinal fluid.
(B) To facilitate rapid communication between brain hemispheres.
(C) To protect the brain by restricting passage of blood substances.
(D) To supply the brain with essential red blood cells.

46. Which of the following are the main components of the cardiovascular system?
(A) Lungs, bronchi, and alveoli
(B) Brain, spinal cord, and nerves
(C) Kidneys, ureters, and bladder
(D) Heart, blood vessels, and blood

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(C) Glycogenesis
(D) Gluconeogenesis

91. Match List I and List II and select the correct option using the codes given below.
List I: (Term)
P. Anabolism
Q. Catabolism
R. BMR
S. SDA
List II: (Definition)
1. Energy expenditure at complete rest
2. Building-up processes in metabolism
3. Energy cost of processing food
4. Breaking-down processes in metabolism
Codes:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

92. Which of the following represents the correct chronological order of the events in muscle contraction?
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 3, 2, 4
(D) 2, 1, 4, 3

93. The psychological basis of behaviour refers to:
(A) The idea that all behaviour is genetically predetermined.
(B) The societal rules and norms that dictate how a person should act.
(C) Mental processes, environmental influences, and biological factors.
(D) The exclusive study of abnormal and dysfunctional behaviours.

94. Which of the following represents an incorrect pair of personality determinant and its example?
(A) Heredity - Eye color
(B) Environment - Schooling
(C) Environment - Cultural upbringing
(D) Heredity - Acquired language

95. In cognitive psychology, 'attention' is defined as the:
(A) Selective concentration on one aspect while ignoring others.
(B) Ability to store and retrieve various types of information.
(C) Basic process of receiving stimuli from the environment.
(D) Biological mechanism for interpreting sensory signals.

96. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Sleep is an altered state of consciousness essential for physiological and psychological restoration.
Reason (R): During sleep, the brain is completely inactive and unresponsive to any stimuli.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

97. The feeling of tension and unease that results from a perceived threat is a core feature of:
(A) Depression
(B) Anxiety
(C) Insomnia
(D) Frustration

98. A group of similar cells that perform a specific function is called a:
(A) Tissue
(B) System
(C) Organ
(D) Organelle

99. The "powerhouse of the cell" is a common name for which organelle?
(A) Nucleus
(B) Ribosome
(C) Mitochondrion
(D) Endoplasmic Reticulum

100. Consider the following regarding cell physiology:
1. The cell membrane is selectively permeable.
2. Movement of substances against a concentration gradient requires energy and is called active transport.
3. Bioelectric potential arises from an unequal distribution of ions across the cell membrane.

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58. What is the fundamental difference between endocrine and exocrine glands?
(A) Endocrine glands secrete hormones into the bloodstream, while exocrine glands use ducts.
(B) Endocrine glands are large, while exocrine glands are small.
(C) Endocrine glands are only found in the brain, while exocrine glands are found throughout the body.
(D) Endocrine glands are involved in immunity, while exocrine glands are involved in digestion.

59. Which of the following correctly pairs a gland with the hormone it produces?
(A) Pancreas - Adrenaline
(B) Adrenal gland - Insulin
(C) Pituitary gland - Glucagon
(D) Thyroid gland - Thyroxine

60. The male reproductive system is primarily responsible for the production of:
(A) Estrogen and ova
(B) Testosterone and sperm
(C) Progesterone and ova
(D) Luteinizing hormone and follicles

61. Which organ in the female reproductive system is responsible for nurturing the developing fetus?
(A) Ovary
(B) Fallopian tube
(C) Uterus
(D) Vagina

62. The study of food in relation to health is best defined as:
(A) Gastronomy
(B) Metabolism
(C) Dietetics
(D) Nutrition

63. Which of the following are considered Macro Nutrients?
(A) Carbohydrates, Proteins, and Lipids
(B) Vitamins and Minerals
(C) Water and Fiber
(D) Antioxidants and Phytochemicals

64. Which of the following is NOT a primary function of food?
(A) To provide energy for bodily functions.
(B) To synthesize genetic material from scratch.
(C) To provide materials for growth and repair of tissues.
(D) To regulate body processes.

65. Match List I and List II and select the correct option using the codes given below.
List I: (Nutrient)
P. Carbohydrates
Q. Proteins
R. Lipids
S. Vitamins
List II: (Primary Function)
1. Building and repairing body tissues
2. Main source of energy
3. Catalyzing metabolic reactions
4. Storing energy and insulating the body
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

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66. A deficiency of which vitamin leads to a condition known as scurvy?
(A) Vitamin C
(B) Vitamin A
(C) Vitamin D
(D) Vitamin K

67. Which of the following are classified as water-soluble vitamins?
(A) Vitamins A, D, E, K
(B) Vitamins A and C
(C) Vitamins B complex and C
(D) Vitamins D and B12

68. The excessive intake of which type of nutrient is most directly linked to an increased risk of obesity and cardiovascular disease?
(A) Water
(B) Fiber
(C) Water-soluble vitamins
(D) Saturated and trans lipids

69. What is the primary role of antioxidants in the body?
(A) To provide a primary source of calories for

26. Which of the following is NOT a component organ of the digestive system?
(A) Spleen
(B) Stomach
(C) Liver
(D) Pancreas

27. The general structure of the alimentary canal consists of several layers. The innermost layer that comes into direct contact with food is the:
(A) Serosa
(B) Muscularis externa
(C) Submucosa
(D) Mucosa

28. Gastric secretion in the stomach primarily contains:
(A) Amylase and lipase
(B) Hydrochloric acid and pepsin
(C) Trypsin and chymotrypsin
(D) Bile and bicarbonate

29. Consider the following functions of the excretory system:
1. Removal of metabolic wastes from the body.
2. Regulation of blood volume and pressure.
3. Control of blood pH.
4. Production of digestive enzymes.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 1, 2, 3 and 4

30. The wave-like muscular contractions that move food through the digestive tract are known as:
(A) Segmentation
(B) Mastication
(C) Deglutition
(D) Peristalsis

31. Which of the following is a key function of gastrointestinal hormones?
(A) To regulate the secretion and motility of the digestive system.
(B) To directly digest carbohydrates and proteins in the tract.
(C) To transport absorbed nutrients throughout the bloodstream.
(D) To produce red blood cells within the skeletal bone marrow.

32. What is the basic functional unit of the kidney responsible for filtering blood and forming urine?
(A) The glomerulus
(B) The nephron
(C) The renal pelvis
(D) The ureter

33. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The Juxtaglomerular apparatus (JGA) plays a role in regulating blood pressure.
Reason (R): The JGA secretes renin in response to low blood pressure, which initiates a cascade leading to vasoconstriction and water retention.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

34. The process by which the renal tubules return most of the filtered water and solutes back to the blood is called:
(A) Tubular reabsorption
(B) Glomerular filtration
(C) Tubular secretion
(D) Micturition

35. The concentrating and diluting mechanism of urine in the kidneys primarily involves the:
(A) Glomerulus and Bowman's capsule
(B) Proximal convoluted tubule
(C) Loop of Henle and collecting ducts
(D) Distal convoluted tubule

36. Which statement correctly identifies a pair of component organs and their system?
(A) Kidneys and Ureters - Digestive System
(B) Heart and Blood Vessels - Respiratory System
(C) Lungs and Bronchi - Cardiovascular System
(D) Brain and Spinal Cord - Nervous System

37. What is the fundamental property of a neuron?
(A) The ability to contract and generate force.
(B) The ability to secrete hormones directly into the bloodstream.

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nutritional benefits.
Which of the above statement(s) is/are correct?
(A) 1, 3, and 5 only
(B) 2, 4, and 5 only
(C) 1, 2, and 4 only
(D) All of the above are correct.

80. The process of allowing pulses or grains to germinate before consumption is known as:
(A) Fermentation
(B) Sprouting
(C) Pasteurization
(D) Fortification

81. Which of the following is the most energy-dense nutrient, providing the highest number of calories per gram?
(A) Carbohydrates
(B) Lipids (Fats)
(C) Proteins
(D) Alcohol

82. What does 'BMR' (Basal Metabolic Rate) represent?
(A) Minimum energy needed at rest for vital functions.
(B) The total daily energy requirement of an individual.
(C) The energy expended during vigorous physical activity.
(D) The energy used for digestion and food absorption.

83. The sum of all chemical reactions occurring in the body is referred to as:
(A) Anabolism
(B) Catabolism
(C) Metabolism
(D) Homeostasis

84. Which of the following represents the typical largest to smallest components of total energy expenditure for a moderately active person?
1. Basal Metabolic Rate (BMR)
2. Physical Activity
3. Specific Dynamic Action (SDA) / Thermic Effect of Food (TEF)

(A) 2, 1, 3
(B) 1, 3, 2
(C) 3, 2, 1
(D) 1, 2, 3

85. Which of the following factors would most likely increase an individual's Basal Metabolic Rate (BMR)?
(A) Gradually increasing age.
(B) High proportion of fat mass to muscle mass.
(C) Large body size and significant muscle mass.
(D) Prolonged starvation or consistent fasting.

86. Anabolism is a metabolic process that:
(A) Breaks down complex molecules into simpler ones, releasing energy.
(B) Synthesizes complex molecules from simpler ones, consuming energy.
(C) Excretes waste products from the body.
(D) Regulates body temperature.

87. Which statement is incorrect regarding energy balance?
(A) Positive energy balance (intake > expenditure) leads to weight gain.
(B) Negative energy balance (intake < expenditure) leads to weight loss.
(C) The unit of energy in nutrition is typically the Calorie (kcal).
(D) Energy imbalance occurs when calorie intake equals calorie expenditure.

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88. The Specific Dynamic Action (SDA) or Thermic Effect of Food (TEF) refers to the:
(A) Increase in metabolic rate after consuming food.
(B) Energy required to perform physical activities.
(C) Energy stored in the chemical bonds of food.
(D) Energy derived from the breakdown of body fat.

89. During the metabolism of carbohydrates, they are ultimately broken down into what simple sugar for energy use?
(A) Fructose
(B) Lactose
(C) Glucose
(D) Sucrose

90. The breakdown of fats for energy is a part of which metabolic process?
(A) Catabolism
(B) Anabolism

47. Read the following statements and select the correct option:
Statement I: The primary function of the respiratory system is gas exchange (uptake of oxygen and removal of carbon dioxide).
Statement II: The cardiovascular system is responsible for transporting these gases, along with nutrients and wastes, throughout the body.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

48. The specialized tissue within the heart that initiates and spreads the electrical impulse for contraction is the:
(A) Cardiac muscle tissue
(B) Conducting system of the heart
(C) Pericardium
(D) Endothelium

49. Consider the following statements regarding the heart and circulation:
1. The heart is a four-chambered muscular pump.
2. Arteries always carry oxygenated blood.
3. The conducting system of the heart ensures coordinated contraction.
4. Capillaries are the site of exchange between blood and tissues.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 1, 3 and 4 only
(C) 2, 3 and 4 only
(D) 1, 2, 3 and 4

50. The pressure exerted by blood on the walls of the arteries during the contraction of the ventricles is known as:
(A) Systolic blood pressure
(B) Diastolic blood pressure
(C) Venous blood pressure
(D) Capillary hydrostatic pressure

51. The physical process of moving air into and out of the lungs is called:
(A) Respiration
(B) Gas transport
(C) Ventilation
(D) Perfusion

52. The regulation of respiration is primarily controlled by centers located in the:
(A) Cerebrum and cerebellum
(B) Hypothalamus and thalamus
(C) Spinal cord
(D) Brainstem (medulla oblongata and pons)

53. A condition of oxygen deficiency at the tissue level is known as:
(A) Hypercapnia
(B) Apnea
(C) Hypoxia
(D) Dyspnea

54. All of the following are non-respiratory functions of the lungs EXCEPT:
(A) Filtering small blood clots from the circulation.
(B) Transporting oxygen to the body tissues.
(C) Acting as a blood reservoir.
(D) Synthesizing certain hormones.

55. Which of the following are component organs of the immune system?
(A) Stomach, intestines, and liver
(B) Heart, arteries, and veins
(C) Brain, spinal cord, and ganglia
(D) Bone marrow, thymus, spleen, and lymph nodes

56. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The immune system's primary function is to defend the body against pathogens.
Reason (R): The immune system is capable of distinguishing 'self' from 'non-self' entities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Endocrinology is the study of:
(A) The nervous system and its disorders.
(B) The structure and function of the heart.
(C) Endocrine glands and the hormones they secrete.
(D) The process of digestion and absorption.

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4. All substances can freely pass through the cell membrane without regulation.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

101. Which type of joint allows for the greatest range of motion, such as the shoulder or hip joint?
(A) Fibrous joint
(B) Cartilaginous joint
(C) Ball-and-socket joint
(D) Hinge joint

102. The mechanism of smooth muscle contraction differs from skeletal muscle in that it:
(A) Does not involve actin and myosin filaments.
(B) Is typically an involuntary and slower process.
(C) Is not dependent on intracellular calcium ions.
(D) Requires no metabolic energy in the form of ATP.

103. Which of the following organs is a component of the excretory system but not the digestive system?
(A) Pancreas
(B) Liver
(C) Small intestine
(D) Kidney

104. Pancreatic secretion is crucial for digestion because it contains:
(A) A mixture of enzymes for carbohydrates, fats, and proteins.
(B) High levels of hydrochloric acid for sterilizing food.
(C) Bile salts used specifically for emulsifying fats.
(D) Intrinsic factor needed for vitamin B12 absorption.

105. Read the following statements and select the correct option:
Statement I: The nephron is the structural and functional unit of the kidney.
Statement II: The process of tubular secretion moves substances from the blood into the glomerular filtrate to be excreted in urine.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. The process of dialysis is an artificial method used to perform the functions of which organ?
(A) Kidneys
(B) Liver
(C) Lungs
(D) Heart

107. Which part of the neuron is responsible for receiving signals from other neurons?
(A) Axon
(B) Myelin sheath
(C) Axon terminal
(D) Dendrites

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108. The autonomic nervous system is a subdivision of the:
(A) Central nervous system
(B) Peripheral nervous system
(C) Somatic nervous system
(D) Sensory nervous system

109. Which of the following is a key difference between the sensory and motor nervous systems?
(A) The sensory system uses different neurotransmitters than the motor system.
(B) The sensory system controls voluntary actions, while the motor system controls involuntary actions.
(C) The sensory system carries signals toward the CNS, while the motor system carries signals away from the CNS.
(D) The sensory system is part of the CNS, while the motor system is part of the PNS.

110. Match List I and List II and select the correct option using the codes given below.
List I: (Gland)
P. Adrenal Medulla
Q. Salivary Gland
R. Ovary
S. Sweat Gland
List II: (Type and a key function)
1. Exocrine; aids in digestion
2. Endocrine; produces estrogen
3. Exocrine; regulates body temperature

4. Endocrine; secretes epinephrine (adrenaline)

Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

111. The higher functions of the nervous system, such as thought, memory, and language, are primarily associated with the:
(A) Cerebral cortex
(B) Spinal cord
(C) Brainstem
(D) Cerebellum

112. The blood-CSF barrier is located in the:
(A) Walls of the capillaries throughout the brain parenchyma.
(B) Choroid plexus, where CSF is produced.
(C) Dura mater surrounding the brain.
(D) Neuronal cell membranes.

113. What is the primary function of the heart's valves?
(A) To initiate the heartbeat.
(B) To ensure one-way blood flow and prevent backflow.
(C) To oxygenate the blood.
(D) To produce red blood cells.

114. The "lub-dub" heart sounds are caused by:
(A) The closing of the heart valves.
(B) The contraction of the atrial muscles.
(C) The firing of the sinoatrial node.
(D) The flow of blood through the coronary arteries.

115. Consider the following statements about blood pressure:
1. Arterial blood pressure is higher than venous blood pressure.
2. Blood pressure is constant throughout the cardiac cycle.
3. Venous return to the heart is assisted by skeletal muscle pumps.
4. Capillary circulation is where the primary exchange of gases and nutrients occurs.
5. High blood pressure is also known as hypotension.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4 only
(B) 2, 4, and 5 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

116. Most of the oxygen transported in the blood is:
(A) Dissolved in the plasma.
(B) Carried as bicarbonate ions.
(C) Bound to plasma proteins.
(D) Bound to hemoglobin in red blood cells.

117. Artificial ventilation is a procedure designed to assist or replace which physiological process?
(A) Blood circulation
(B) Urine formation
(C) Breathing
(D) Digestion

118. Which of the following is NOT a primary function of the immune system?
(A) Defense against pathogens
(B) Regulation of body temperature
(C) Removal of dead or damaged cells
(D) Surveillance for and destruction of cancer cells

119. A key characteristic of hormones is that they:
(A) Are secreted primarily by various exocrine glands.
(B) Act very rapidly, typically within milliseconds.
(C) Are composed exclusively of complex protein chains.
(D) Travel via the bloodstream to reach target cells.

120. Which structure is part of both the male reproductive and urinary systems?
(A) Urethra
(B) Testis
(C) Vas deferens
(D) Seminal vesicle

121. The term 'human nutritional requirements' refers to the:
(A) Personal food preferences unique to an individual.
(B) Maximum amount of food consumed in one day.
(C) Amounts needed to maintain health and growth.

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(D) Specific dietary plan for athletic performance.

122. Which of the following represents the correct chronological order of the events in the digestive process?
1. Absorption of nutrients in the small intestine.
2. Mechanical and chemical breakdown of food in the stomach.
3. Mastication of food in the mouth.
4. Elimination of waste from the large intestine.

(A) 3, 2, 1, 4
(B) 2, 3, 1, 4
(C) 3, 1, 2, 4
(D) 1, 2, 3, 4

123. Which of the following is a fat-soluble vitamin?
(A) Vitamin C
(B) Vitamin B1 (Thiamine)
(C) Vitamin B3 (Niacin)
(D) Vitamin A (Retinol)

124. A disease caused by the deficiency of a nutrient is known as a:
(A) Communicable disease
(B) Deficiency disease
(C) Genetic disorder
(D) Lifestyle disease

125. Which statement about the relevance of the Yogic concept of diet in modern times is most appropriate?
(A) It is an outdated practice lacking scientific evidence.
(B) It emphasizes high-energy processed foods for lifestyle.
(C) Its focus on moderation aligns with health strategies.
(D) It is only applicable to advanced yoga practitioners.

126. From a nutritional standpoint, 'nutritive value' refers to the:
(A) Cost and availability of a food item.
(B) The taste and texture of a food.
(C) The shelf life of a food product.
(D) The content of beneficial nutrients in a food.

127. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Proteins are essential for building and repairing tissues in the body.
Reason (R): Proteins are composed of amino acids, which are the building blocks of body cells and tissues.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. Why is it important to include a variety of vegetables and fruits in the diet?
(A) They serve as the only reliable source of protein.
(B) They provide diverse vitamins and antioxidants.
(C) They are the primary source of saturated fats.
(D) They contain no calories and aid weight loss.

129. Jaggery and honey are often considered healthier alternatives to refined sugar because they:
(A) Are completely calorie-free food sources.
(B) Contain trace minerals and antioxidants.
(C) Do not impact systemic blood sugar levels.
(D) Are synthetic and lack natural sources.

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130. An energy imbalance where energy expenditure consistently exceeds energy intake will result in:
(A) Weight loss
(B) Weight gain
(C) Weight maintenance
(D) Increased muscle mass

131. Consider the following statements about metabolism:
1. Catabolism is the process of breaking down molecules to release energy.
2. Anabolism is the process of building up molecules, which requires energy.
3. Metabolism of carbohydrates begins in the mouth with salivary amylase.
4. Protein metabolism primarily yields fatty acids for storage.

196. What happens during the reabsorption phase of urine formation?
(A) Wastes are actively moved from the blood into the tubule.
(B) Blood is filtered under pressure in the glomerulus.
(C) Urine is stored in the bladder before elimination.
(D) Movement of water and ions back into the blood.

197. The sympathetic and parasympathetic nervous systems are divisions of the:
(A) Central nervous system
(B) Somatic nervous system
(C) Autonomic nervous system
(D) Sensory nervous system

198. Which of the following is an exocrine gland?
(A) Pituitary gland
(B) Sweat gland
(C) Adrenal gland
(D) Thyroid gland

199. The pressure in the arteries when the heart is at rest between beats is called:
(A) Systolic pressure
(B) Pulse pressure
(C) Mean arterial pressure
(D) Diastolic pressure

200. What is the primary function of the immune system's B-lymphocytes (B cells)?
(A) To produce antibodies.
(B) To directly attack and kill infected cells.
(C) To act as phagocytes and engulf pathogens.
(D) To regulate the maturation of other cells.

201. Which of the following nutrients does NOT provide energy (calories)?
(A) Carbohydrates
(B) Fats
(C) Vitamins
(D) Proteins

202. Which of the following is a good source of complex carbohydrates?
(A) Whole-wheat bread
(B) Table sugar
(C) Honey
(D) Fruit juice

203. The energy required for BMR, physical activity, and SDA combined represents the:
(A) Energy density of food
(B) Catabolic rate
(C) Anabolic rate
(D) Total Energy Expenditure (TEE)

204. Which of the following factors would tend to decrease the Basal Metabolic Rate (BMR)?
(A) Fever
(B) Advancing age
(C) Increased muscle mass
(D) Regular exercise

205. The "fight-or-flight" response, involving increased heart rate and alertness, is mediated by the:
(A) Parasympathetic nervous system
(B) Somatic nervous system
(C) Sympathetic nervous system
(D) Central nervous system

206. Which of the following is the correct pairing of a sleep disorder and its primary symptom?
(A) Sleep Apnea - Acting out dreams
(B) Insomnia - Walking during sleep
(C) Somnambulism - Difficulty breathing during sleep
(D) Narcolepsy - Sudden attacks of sleep

207. A psychologist who believes that personality is shaped by a person's unique experiences and their environment is emphasizing which determinant?
(A) Nurture
(B) Heredity
(C) Facets
(D) Stages

208. Match List I and List II and select the correct option using the codes given below.
List I: (Anatomical Structure)
P. Alveoli
Q. Nephron
R. Neuron
S. Myocardium
List II: (Body System)
1. Nervous System
2. Cardiovascular System
3. Respiratory System
4. Excretory System

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(C) Excessive overproduction of red blood cells.
(D) Accumulation of waste products in the blood.

143. Which two systems are most directly involved in controlling and coordinating all other body systems?
(A) Nervous and Endocrine systems
(B) Digestive and Excretory systems
(C) Cardiovascular and Respiratory systems
(D) Musculoskeletal and Immune systems

144. The blood-brain barrier is least effective against which type of substances?
(A) Water-soluble molecules
(B) Lipid-soluble substances
(C) Large proteins
(D) Electrically charged ions

145. Consider the following statements about the cardiovascular system:
1. The right side of the heart pumps deoxygenated blood to the lungs.
2. The left side of the heart pumps oxygenated blood to the rest of the body.
3. Veins carry blood towards the heart.
4. The pulmonary artery carries oxygenated blood.
5. Cardiac muscle has properties of both skeletal and smooth muscle.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5 only
(B) 1, 2, and 4 only
(C) 3, 4, and 5 only
(D) All of the above are correct.

146. Which of the following best describes the transport of carbon dioxide in the blood?
(A) It is mainly transported as bicarbonate ions in the plasma.
(B) It is primarily transported bound to hemoglobin.
(C) It is mostly dissolved as a gas in the plasma.
(D) It is not transported by the blood, but by the lymph.

147. A key function of the thymus, a component organ of the immune system, is the:
(A) Filtration of blood to remove old red blood cells.
(B) Production of all types of white blood cells.
(C) Maturation of T-lymphocytes (T cells).
(D) Secretion of digestive enzymes.

148. The term 'anatomy' in the context of human biology refers to the study of:
(A) The functions of body parts.
(B) The diseases that affect the body.
(C) The chemical processes within cells.
(D) The structure and organization of the body and its parts.

149. A person suffering from chronic insomnia would most likely experience:
(A) Sudden, uncontrollable sleep attacks during the day.
(B) Acting out dreams physically during sleep.
(C) Difficulty falling asleep, staying asleep, or non-restorative sleep.
(D) Breathing cessation during sleep.

150. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The selection of food from different food groups like cereals, pulses, and vegetables is important for a balanced diet.
Reason (R): Different food groups provide different types of essential nutrients, and a combination is needed to meet all human nutritional requirements.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. Which nutrient class serves as the body's primary building blocks for tissues, enzymes, and antibodies?
(A) Carbohydrates
(B) Lipids
(C) Vitamins
(D) Proteins

152. The selection and preparation of milk and milk products should prioritize:
(A) Safety (pasteurization) and nutrient retention.
(B) Highest possible sugar content for taste.

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(C) Extremely low fat content in all cases.
(D) Maximum shelf life using various additives.

153. A negative consequence of a diet excessively high in sugar and refined carbohydrates is:
(A) Improved dental health.
(B) Enhanced muscle growth and repair.
(C) Increased risk of type 2 diabetes and obesity.
(D) Better long-term energy stability.

154. What is the definition of "Calorie" in the context of nutrition?
(A) A unit of energy provided by food.
(B) A measure of the weight of food.
(C) A type of essential mineral.
(D) The time it takes to digest food.

155. Which of the following is NOT a determinant of personality?
(A) Heredity
(B) Environment
(C) The interaction between genetic and environmental factors.
(D) Astrological sign

156. A patient who cannot form new long-term memories but can still remember events from before their brain injury is exhibiting a problem with which cognitive process?
(A) Sensation
(B) Memory consolidation
(C) Attention
(D) Perception

157. Match List I and List II and select the correct option using the codes given below.
List I: (Body System)
P. Respiratory System
Q. Excretory System
R. Nervous System
S. Endocrine System
List II: (Primary Organ)
1. Kidney
2. Lung
3. Pituitary Gland
4. Brain
Codes:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

158. The functional contractile unit of a skeletal muscle fiber is the:
(A) Sarcolemma
(B) Myofibril
(C) Sarcoplasm
(D) Sarcomere

159. Which gastrointestinal hormone stimulates the secretion of gastric acid?
(A) Gastrin
(B) Secretin
(C) Cholecystokinin (CCK)
(D) Somatostatin

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160. What is the correct sequence of structures that urine passes through from the nephron to the outside of the body?
(A) Ureter → Bladder → Collecting Duct → Urethra
(B) Collecting Duct → Ureter → Bladder → Urethra
(C) Bladder → Ureter → Collecting Duct → Urethra
(D) Collecting Duct → Urethra → Bladder → Ureter

161. A reflex arc typically involves a sensory neuron, an interneuron (in most cases), and a:
(A) Gland
(B) Motor neuron
(C) Second sensory neuron
(D) Bone cell

162. Consider the following regarding sleep:
1. Sleep is a uniform state of unconsciousness.
2. It is divided into distinct stages with unique brain wave patterns.
3. Sleep disorders like insomnia can have significant impacts on mental and physical health.
4. REM sleep is characterized by vivid dreaming and muscle atonia.
Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2, 3, and 4 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

163. The properties of cardiac muscle include:
(A) Voluntary control, rapid fatigue, and multinucleated cells.

(B) Involuntary control, non-striated appearance, and slow contraction.
(C) Involuntary control, autorhythmicity, and intercalated discs.
(D) Voluntary control, slow fatigue, and spindle-shaped cells.

164. The primary role of the female reproductive system is the production of ova and:
(A) Secretion of concentrated testosterone.
(B) Continuous systemic production of sperm.
(C) Filtration of waste from the blood.
(D) Providing the environment for gestation.

165. The concept of 'food acceptance' in nutrition relates to:
(A) The nutritional composition of the food only.
(B) The cost of the food item exclusively.
(C) Sensory, psychological, and cultural factors.
(D) The ease of preparation and cooking time.

166. A deficiency in Vitamin D can lead to which condition, especially in children?
(A) Scurvy
(B) Rickets
(C) Beriberi
(D) Pellagra

167. Which of the following is an example of catabolism?
(A) Synthesis of proteins from amino acids.
(B) Formation of fat tissue from excess calories.
(C) Building muscle mass through exercise.
(D) Breakdown of glycogen into glucose.

168. Which statement best describes the relationship between the nervous system and the endocrine system?
(A) They coordinate via fast and slow signals.
(B) They are two completely independent systems.
(C) The endocrine system controls voluntary acts.
(D) The nervous system secretes all hormones.

169. What type of personality is typically characterized by being organized, dependable, and disciplined?
(A) Neuroticism
(B) Openness to Experience
(C) Conscientiousness
(D) Extraversion

170. A person feels a hot object and immediately withdraws their hand. This action is best described as a:
(A) Spinal reflex
(B) Higher function of the nervous system
(C) Learned behavior
(D) Conscious decision

171. Which of the following represents the correct sequence of the levels of organization in the human body from simplest to most complex?
1. Organ System
2. Cell
3. Tissue
4. Organ
(A) 2, 4, 3, 1
(B) 3, 2, 1, 4
(C) 1, 4, 3, 2
(D) 2, 3, 4, 1

172. The process where substances are moved from the peritubular capillaries into the renal tubule to be eliminated in urine is called:
(A) Glomerular filtration
(B) Tubular secretion
(C) Micturition
(D) Tubular reabsorption

173. What is the primary function of the epiglottis?
(A) To produce sound.
(B) To warm and moisten inhaled air.
(C) To prevent food and drink from entering the trachea during swallowing.
(D) To detect smells.

174. Which of the following is a function of water in the human body?
(A) It serves as the primary source of metabolic energy.
(B) It provides primary building blocks for muscle tissue.
(C) It is a fundamental fat-soluble essential nutrient.
(D) It acts as a solvent and transports nutrients.

175. The following question consists of two statements—Assertion (A) and Reason (R).

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Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1 and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

132. All of the following are significant factors that affect an individual's Basal Metabolic Rate (BMR) EXCEPT:
(A) Age
(B) Body composition (muscle vs. fat)
(C) Gender
(D) Daily food choices

133. The final products of protein metabolism that are excreted by the kidneys are primarily in the form of:
(A) Glucose
(B) Ketone bodies
(C) Urea
(D) Fatty acids

134. A state of mental or emotional strain resulting from adverse or demanding circumstances is known as a:
(A) Depression
(B) Stress
(C) Insomnia
(D) Frustration

135. Match List I and List II and select the correct option using the codes given below.
List I: (Psychological Concept)
P. Sensation
Q. Perception
R. Learning
S. Personality
List II: (Example/Description)
1. A relatively permanent change in behavior due to experience.
2. Light waves hitting the retina of the eye.
3. An individual's characteristic pattern of thinking, feeling, and acting.
4. Recognizing a face in a crowd.
Codes:
(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

136. Which of the following is NOT a stage of NREM sleep?
(A) Stage R (Rapid movement sleep)
(B) Stage 1
(C) Stage 2
(D) Stage 3 (Slow-wave sleep)

137. Which statement incorrectly describes a function of a body system?
(A) The nervous system provides rapid communication via electrical signals.
(B) The endocrine system provides slower, long-lasting regulation via hormones.
(C) The immune system is responsible for the mechanical digestion of food.
(D) The musculoskeletal system provides support, protection, and movement.

138. The cell membrane is often described using the fluid mosaic model. This implies that it is:
(A) A dynamic combination of lipids and proteins.
(B) A completely rigid and static structure.
(C) A solid barrier that prevents all transport.
(D) Made entirely of cohesive water molecules.

139. The bones of the spine are called:
(A) Carpals
(B) Tarsals
(C) Ribs
(D) Vertebrae

140. Which of the following is a property of skeletal muscle but not typically of smooth muscle?
(A) Contractility
(B) Voluntary control
(C) Excitability
(D) Elasticity

141. The primary function of the large intestine in the digestive system is:
(A) Absorption of most dietary nutrients.
(B) Production of necessary digestive enzymes.
(C) Absorption of water and electrolytes.
(D) Chemical digestion of complex proteins.

142. If a person's kidneys fail, what dangerous condition can arise due to the inability to form urine?
(A) Dehydration due to excessive water loss.
(B) A sudden severe drop in blood pressure.

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(A) It promotes a diet high in meat and stimulants for energy.
(B) It is a rigid, one-size-fits-all plan with no flexibility.
(C) It classifies food by its effect on the mind and body.
(D) It is primarily concerned with calorie counting and ratios.

186. The body's requirement for energy is influenced by BMR, physical activity, and:
(A) The specific dynamic action (SDA) of food.
(B) The time of day.
(C) The person's emotional state.
(D) The climate.

187. The term "facets of personality" refers to the:
(A) Major, broad dimensions of personality like the Big Five.
(B) The unchanging, core essence of an individual.
(C) The developmental stages a person goes through.
(D) More specific, lower-level traits that comprise the broader dimensions.

188. Which of these structures is NOT part of a neuron?
(A) Dendrite
(B) Sarcomere
(C) Axon
(D) Nucleus

189. A key property of cardiac muscle that allows the heart to function as an effective pump is:
(A) Its ability to be consciously controlled.
(B) Its ability to fatigue quickly for rest.
(C) Intercalated discs for synchronized contraction.
(D) Its lack of a requirement for oxygen.

190. What is the role of minerals in the diet?
(A) To provide a major source of energy.
(B) To act as cofactors and building materials.
(C) To be broken down into amino acids.
(D) To serve as cofactors in various reactions.

191. Consider the following statements about mental health and disorders:
1. Mental conflicts can arise from competing desires or goals.
2. Frustration is the emotional response to a blocked goal.
3. Stress is always detrimental and has no positive effects.
4. Anxiety disorders are characterized by excessive and persistent worry.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 4 only
(D) All of the above are correct.

192. A person trying to remember a phone number by repeating it over and over is using a type of:
(A) Sensory memory
(B) Maintenance rehearsal in short-term memory
(C) Long-term memory
(D) Procedural memory

193. The movement of substances through the cell membrane that requires a carrier protein but does not require energy is called:
(A) Simple diffusion
(B) Facilitated diffusion
(C) Osmosis
(D) Active transport

194. The vertebral column, or spine, serves all the following functions EXCEPT:
(A) Producing digestive enzymes.
(B) Protecting the spinal cord.
(C) Supporting the head and trunk.
(D) Providing attachment points for muscles.

195. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The digestive system breaks down food into smaller molecules that can be absorbed by the body.
Reason (R): The circulatory system is responsible for transporting these absorbed nutrients to cells throughout the body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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Select the correct answer using the codes given below:
Assertion (A): Sprouting pulses increases their nutritive value.
Reason (R): The process of germination reduces anti-nutritional factors and increases the availability of certain vitamins, like Vitamin C.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Which food group serves as the best source of both calcium and high-quality protein?
(A) Cereals and Millets
(B) Milk and Milk Products
(C) Fruits
(D) Fats and Oils

177. A persistent feeling of sadness, loss of interest, and changes in sleep and appetite are characteristic symptoms of:
(A) Anxiety disorder
(B) Depression
(C) Stress
(D) Frustration

178. The psychological study of how people acquire, process, and store information falls under the branch of:
(A) Cognitive Psychology
(B) Behavioural Psychology
(C) Personality Psychology
(D) Social Psychology

179. Consider the following regarding the nervous system and glands:
1. Neurons are the basic functional units of the nervous system.
2. The central nervous system includes the brain and cranial nerves.
3. Exocrine glands release their products into ducts.
4. Hormones are the chemical messengers of the endocrine system.
5. The pancreas functions as both an endocrine and exocrine gland.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 3, 4, and 5 only
(C) 2, 3, and 5 only
(D) All of the above are correct.

180. The tough, flexible connective tissue that connects muscle to bone is a:
(A) Ligament
(B) Cartilage
(C) Fascia
(D) Tendon

181. What is the role of the sarcotubular system in muscle contraction?
(A) To generate ATP for the muscle fiber.
(B) To store oxygen within the muscle cell.
(C) To transmit impulses and regulate calcium.
(D) To form the structural connection of actin.

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182. A major function of the liver in digestion is to:
(A) Secrete pepsin and HCl.
(B) Produce bile for fat emulsification.
(C) Absorb water and electrolytes.
(D) Secrete insulin and glucagon.

183. Match List I and List II and select the correct option using the codes given below.
List I: (Hormone)
P. Insulin
Q. Thyroxine
R. Adrenaline
S. Testosterone
List II: (Primary Gland of Origin)
1. Thyroid Gland
2. Testes
3. Pancreas
4. Adrenal Gland
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

184. The diaphragm and intercostal muscles are the primary muscles involved in:
(A) Ventilation (breathing)
(B) Peristalsis
(C) Cardiac contraction
(D) Swallowing

185. Which statement accurately describes the yogic concept of diet?

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

209. The sliding filament theory describes the mechanism of:
(A) Nerve impulse transmission
(B) Muscle contraction
(C) Urine formation
(D) Blood clotting

210. Which part of the brain is most responsible for regulating vital functions like breathing and heart rate?
(A) Brainstem
(B) Cerebrum
(C) Cerebellum
(D) Thalamus

211. What is the main difference between arterial and venous blood pressure?
(A) Venous pressure is pulsatile, while arterial pressure is constant.
(B) Arterial pressure is measured in the atria, while venous pressure is measured in the ventricles.
(C) Arterial pressure is significantly higher than venous pressure.
(D) There is no significant difference between them.

212. Which of the following is a non-respiratory function of the lungs?
(A) Gas exchange
(B) Regulation of blood pH
(C) Removal of carbon dioxide from the blood
(D) Filtering small blood clots

213. Hormones produced by endocrine glands are transported to their target cells via:
(A) Ducts
(B) Nerves
(C) The bloodstream
(D) The lymphatic system

214. The anatomical term for the female gonad which produces eggs (ova) is the:
(A) Uterus
(B) Ovary
(C) Fallopian tube
(D) Cervix

215. Which of the following is considered a micronutrient?
(A) Protein
(B) Fat
(C) Carbohydrate
(D) Iron

216. Consider the following statements about nutrients and their effects:
1. Carbohydrates are the body's preferred source of energy.
2. A deficiency of Vitamin C can cause impaired wound healing.
3. Proteins are necessary for building and repairing tissues.
4. Lipids (fats) are essential for the absorption of vitamins A, D, E, and K.
5. An excess of any energy-providing nutrient can be stored as body fat.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4 only
(B) 2 and 5 only
(C) 1, 2, 3, and 4 only
(D) All of the above are correct.

217. The concept that a diet should provide sufficient energy and amounts of all essential nutrients is known as a:
(A) Proximate principle
(B) Food group
(C) Balanced diet
(D) Metabolic rate

218. When selecting and preparing vegetables and fruits, what is a key consideration to preserve their nutritive value?
(A) Minimize cooking time and exposure to water and high heat.
(B) Overcooking them to ensure they reach a soft texture.
(C) Peeling all fruits and vegetables, regardless of type.
(D) Storing them at room temperature for extended periods.

219. The following question consists of two statements—Assertion (A) and Reason (R).

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(C) Respiration
(D) Secretion

241. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The body's nutritional requirements can be met by consuming a diet rich in a variety of foods from all major food groups.
Reason (R): No single food contains all the necessary nutrients in the correct proportions required for human health.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

242. Which stage of sleep is also known as "slow-wave sleep" and is crucial for physical restoration?
(A) Stage 3 NREM
(B) Stage 1 NREM
(C) Stage 2 NREM
(D) REM Sleep

243. The pancreas is unique because it functions as both an endocrine and an exocrine gland. Its endocrine function is to secrete ____, while its exocrine function is to secrete ____.
(A) Bile; Digestive enzymes
(B) Acid; Hormones (like insulin)
(C) Hormones (like insulin); Digestive enzymes
(D) Digestive enzymes; Hormones (like insulin)

244. A person's relatively stable and enduring patterns of thinking, feeling, and behaving are referred to as their:
(A) Mood
(B) Temperament
(C) Character
(D) Personality

245. Which of the following is the most appropriate description of the function of the cardiovascular system?
(A) To exchange gases with the external environment.
(B) To break down food and absorb nutrients.
(C) To transport blood, oxygen, nutrients, hormones, and waste products throughout the body.
(D) To provide a framework for support and movement.

246. Which of the following represents the correct sequence of structures in the respiratory pathway for an incoming breath?
1. Bronchi
2. Trachea
3. Alveoli
4. Pharynx
(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 4, 1, 2, 3
(D) 1, 2, 3, 4

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247. A diet severely lacking in protein would most directly impair which bodily function?
(A) The body's ability to store long-term energy.
(B) The absorption of water-soluble vitamins.
(C) The regulation of body temperature.
(D) The ability to build and repair tissues.

248. Consider the following components of energy requirement:
1. Basal Metabolic Rate (BMR)
2. Specific Dynamic Action (SDA)
3. Energy for physical activity
4. Energy stored as fat
Which of the above are components of energy expenditure?
(A) 1 and 3 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) All of the above are correct.

249. Which system is responsible for producing hormones that regulate growth, metabolism, and reproduction?
(A) Nervous system
(B) Immune system
(C) Endocrine system
(D) Excretory system

250. Match List I and List II and select the correct option using the codes given below.
List I: (Nutrient)
P. Complex Carbohydrates
Q. High-Quality Protein

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(B) Insomnia
(C) Acute stress or anxiety
(D) Mental conflict

230. Consider the following statements regarding anatomy and physiology:
1. Anatomy is the study of structure, while physiology is the study of function.
2. The musculoskeletal system includes bones, joints, and muscles.
3. The digestive system's primary role is to break down and absorb food.
4. The nervous system provides slow, long-lasting control over the body.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

231. The functional anatomy of the heart includes four chambers. The two upper chambers are called _____ and the two lower chambers are called _____.
(A) Ventricles; Atria
(B) Aortas; Vena Cavae
(C) Septa; Valves
(D) Atria; Ventricles

232. Which of the following correctly describes the relationship between nutrients and disease?
(A) Both excessive and deficient intake of nutrients can lead to disease.
(B) Excessive intake of nutrients can never cause disease.
(C) Only deficiency of nutrients can cause disease.
(D) Nutrients and disease are unrelated concepts.

233. The main purpose of the blood-brain and blood-CSF barriers is to:
(A) Enhance the speed of nerve impulses.
(B) Provide a site for neurotransmitter storage.
(C) Maintain a stable environment for the CNS.
(D) Facilitate red blood cell circulation.

234. Read the following statements and select the correct option:
Statement I: Hypoxia is a condition where there is an excess of oxygen in the tissues.
Statement II: Artificial ventilation is a method used to support or replace the natural mechanism of breathing.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

235. What is the role of antioxidants, such as certain vitamins, found in fruits and vegetables?
(A) To provide structural material for bones.
(B) To act as the primary source of calories.
(C) To increase the absorption of iron.
(D) To neutralize harmful free radicals in the body.

236. The concept of metabolism includes the processes by which the body utilizes which of the following?
(A) Only Carbohydrates
(B) Carbohydrates, Lipids, and Proteins
(C) Only Lipids and Proteins
(D) Only stored body fat

237. Which of the following is a key component of the immune system found in bone marrow?
(A) Mature T-cells
(B) Gastric acid
(C) Stem cells that differentiate into various immune cells
(D) Alveoli

238. What is the primary cause of mental conflict?
(A) A lack of sleep.
(B) A poor diet.
(C) A failure of the immune system.
(D) The presence of incompatible or opposing goals, desires, or demands.

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239. The structure of a neuron includes an axon, which is responsible for:
(A) Transmitting signals away from the cell body.
(B) Receiving signals from other neurons.
(C) Housing the genetic material.
(D) Producing energy for the cell.

240. The process of breaking down large food molecules into smaller, absorbable molecules is:
(A) Circulation
(B) Digestion

Select the correct answer using the codes given below:
Assertion (A): The Basal Metabolic Rate (BMR) accounts for the largest portion of total daily energy expenditure for most sedentary individuals.
Reason (R): BMR represents the energy needed to sustain life-sustaining functions such as breathing, circulation, and cell production, which occur continuously.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

220. The metabolism of lipids involves their breakdown into fatty acids and glycerol, a process known as:
(A) Glycolysis
(B) Lipolysis
(C) Gluconeogenesis
(D) Proteolysis

221. A student cramming for an exam stays awake for 48 hours. This prolonged wakefulness is a disruption of which fundamental biological process?
(A) The digestive process.
(B) The immune response.
(C) The sleep-wake cycle, an altered state of consciousness.
(D) The process of memory extinction.

222. The scientific approach of behavioural psychology, focusing on observable cause-and-effect, is most concerned with which aspect of behaviour?
(A) Its unconscious motivations
(B) Its connection to self-actualization
(C) Its subjective interpretation by the individual
(D) Its relationship to environmental stimuli

223. What is the fundamental difference between sensation and perception?
(A) Sensation involves detecting stimuli, while perception involves interpreting those stimuli.
(B) Sensation is a cognitive process, while perception is a biological one.
(C) Sensation happens in the brain, while perception happens at the sensory organs.
(D) There is no fundamental difference; the terms are synonymous.

224. Which of the following is NOT a property of skeletal muscle?
(A) Elasticity
(B) Autorhythmicity
(C) Excitability
(D) Contractility

225. Which of the following represents the correct sequence showing the pathway of blood through the heart, starting from the body?
(A) Right Atrium → Right Ventricle → Lungs → Left Atrium → Left Ventricle → Body
(B) Body → Right Atrium → Right Ventricle → Lungs → Left Atrium → Left Ventricle → Body
(C) Right Atrium → Left Atrium → Lungs → Right Ventricle → Left Ventricle → Body
(D) Body → Lungs → Right Atrium → Right Ventricle → Left Atrium → Left Ventricle

226. Which of the following is the best example of a fat-soluble nutrient?
(A) Vitamin K
(B) Vitamin C
(C) Vitamin B12
(D) Sodium

227. The term 'metabolism' encompasses which two fundamental processes?
(A) Digestion and Excretion
(B) Sensation and Perception
(C) Anabolism and Catabolism
(D) Heredity and Environment

228. Which of the following best describes the function of ligaments?
(A) Connect muscle to bone
(B) Form the main shaft of long bones
(C) Cover the ends of bones to reduce friction
(D) Connect bone to bone

229. A person experiencing a racing heart, sweating, and a feeling of dread before giving a public speech is showing symptoms of:
(A) Depression

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R. Calcium
S. Vitamin C
List II: (A Major Food Source)
1. Milk
2. Oranges
3. Cereals
4. Pulses
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

Direction : Please read the following source carefully.

Altered states of consciousness represent deviations from the normal waking state, with sleep being a primary and universal example. Sleep is not a uniform state of quiescence but is structured into distinct stages, cyclically progressing from lighter to deeper phases, including Rapid Eye Movement (REM) sleep, which is critical for cognitive functions. Disruptions in this natural cycle can lead to sleep disorders such as insomnia, which is characterized by difficulty in initiating or maintaining sleep. The study of behavioural psychology posits that behaviour, including sleep patterns, is a learned and observable phenomenon, influenced by environmental stimuli and internal physiological states. From this perspective, disorders like insomnia can be seen as maladaptive behavioural patterns. Furthermore, there is a profound interplay between sleep, consciousness, and mental health. Chronic sleep deprivation is a significant contributing factor to the onset and exacerbation of mental health issues. Mental conflicts and frustrations, which are central to many psychological disturbances, can disrupt sleep architecture. This disruption creates a vicious cycle, where poor sleep worsens mental states, leading to increased stress, anxiety, and depressive symptoms. Common mental disorders, such as anxiety disorders and depression, frequently present with comorbid sleep disturbances, highlighting the integral role of regulated consciousness states in maintaining psychological equilibrium and overall mental health.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary characteristic of insomnia?
(A) Experiencing excessively long periods of REM sleep.
(B) A difficulty with initiating or sustaining sleep.
(C) A tendency to fall asleep suddenly during waking hours.
(D) A complete absence of deep sleep stages.

252. The passage suggests a relationship between behavioural psychology and sleep disorders by implying that:
(A) sleep disorders can be viewed as learned, maladaptive behavioural patterns.
(B) sleep disorders are solely genetic in origin and cannot be modified.
(C) all behaviours are rooted in altered states of consciousness.
(D) behavioural psychology is not concerned with internal physiological states.

253. What can be inferred about the relationship between sleep and mental health from the passage?
(A) Mental health disorders are the sole cause of sleep disturbances.
(B) Sleep quality has no significant impact on conditions like stress and anxiety.
(C) Regulated sleep is essential for psychological well-being, and its disruption can worsen mental health.
(D) Only REM sleep is important for maintaining mental equilibrium.

254. The passage describes a "vicious cycle" involving sleep and mental health. Which of the following best illustrates this cycle?
(A) Mental conflicts cause REM sleep, which in turn resolves the conflicts.
(B) Increased stress leads to better sleep quality as the body seeks rest.
(C) Anxiety disorders lead to increased consciousness, which improves cognitive function.
(D) Mental frustration disrupts sleep, and the resulting poor sleep intensifies the negative mental state.

255. Which stage of sleep is mentioned as being critical for cognitive functions?

NODIA

enter the central nervous system.

Direction : Please read the following source carefully.

The cardiovascular and respiratory systems function in a highly integrated manner to sustain life by ensuring oxygen delivery and carbon dioxide removal. The cardiovascular system, comprising the heart, blood vessels, and blood, is responsible for circulation. The heart's functional anatomy allows it to act as a powerful pump. Its walls are composed of specialized cardiac muscles, which possess unique properties enabling rhythmic, forceful contractions. The heart's conducting system generates and propagates electrical impulses, ensuring a coordinated heartbeat. This coordination results in pressure changes during the cardiac cycle, which drive blood through the arteries and veins, creating arterial and venous blood pressure. The respiratory system's primary role is gas exchange. The mechanism of breathing involves the movement of the diaphragm and rib cage, which alters thoracic volume and pressure to facilitate ventilation—the movement of air into and out of the lungs. The regulation of respiration is a complex process controlled by the brainstem, which adjusts breathing rate and depth based on the body's metabolic needs. Once in the lungs, the transport of gases between the air and blood occurs across a vast capillary network. A failure in this process can lead to hypoxia, a condition of insufficient oxygen supply to the tissues, which may necessitate artificial ventilation.

Based on the above source, attempt the following five questions.

281. What is the main function of the heart's conducting system?
(A) To generate and propagate electrical impulses for a coordinated heartbeat.
(B) To transport gases between the lungs and blood.
(C) To regulate breathing rate based on metabolic needs.
(D) To create arterial blood pressure through vasodilation.

282. The passage defines ventilation as:
(A) the transport of gases across the capillary network.
(B) the movement of air into and out of the lungs.
(C) the coordinated contraction of cardiac muscles.
(D) the regulation of respiration by the brainstem.

283. Hypoxia is described as a condition resulting from:
(A) excessively high venous blood pressure.
(B) an insufficient supply of oxygen to the tissues.
(C) a failure in the heart's conducting system.
(D) an overactive respiratory regulation center.

284. According to the passage, what drives the movement of blood through the circulatory system?
(A) The pressure changes generated during the cardiac cycle.
(B) The mechanism of breathing and lung ventilation.
(C) The passive diffusion of gases in the capillaries.
(D) The regulation of respiration by the nervous system.

285. The integration of the cardiovascular and respiratory systems is essential for which primary purpose?
(A) To maintain a constant heart rate and blood pressure.
(B) To control the mechanism of breathing via the heart.
(C) To ensure oxygen delivery and carbon dioxide removal.
(D) To produce the electrical impulses that regulate ventilation.

Direction : Please read the following source carefully.

Nutrition is the science that interprets the interaction of nutrients and other substances in food in relation to maintenance, growth, reproduction, health, and disease of an organism. Basic concepts in this field revolve around understanding human nutritional requirements and the functions of food. Food components are broadly classified into macronutrients and micronutrients. Macronutrients, required in large amounts, include carbohydrates, proteins, and lipids, which serve as the body's primary sources of

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its components. Each cell is enclosed by a cell membrane, a sophisticated barrier that is crucial for maintaining cellular integrity. This membrane is not merely a passive container; it actively regulates the movement of substances and water into and out of the cell. Within the cell lies the cytoplasm, which houses various cell organelles, each specialized for a particular function—for instance, the mitochondria for energy production and the nucleus for storing genetic material. The movement of substances across the cell membrane can occur through various mechanisms, some passive, like diffusion, and others requiring energy. This selective permeability is essential for cellular homeostasis. Furthermore, the differential distribution of ions across the cell membrane generates bioelectric potentials, such as the resting membrane potential. This electrical property is fundamental to the function of excitable cells like neurons and muscle cells, enabling processes like nerve impulse transmission and muscle contraction. Understanding these basic physiological principles at the cellular level is foundational to comprehending the integrated functions of complex organ systems.

Based on the above source, attempt the following five questions.

261. What is the primary function of the cell membrane as described in the passage?
(A) To store the cell's genetic material.
(B) To produce all the energy required by the cell.
(C) To serve as the site for all metabolic reactions.
(D) To regulate the movement of substances and maintain cellular integrity.

262. The generation of bioelectric potentials in a cell is attributed to:
(A) the uniform distribution of water inside and outside the cell.
(B) the differential distribution of ions across the cell membrane.
(C) the passive movement of all substances through the membrane.
(D) the production of energy by the cell's organelles.

263. According to the passage, the hierarchical organization of life begins with which level?
(A) Organs
(B) Tissues
(C) Cells
(D) Systems

264. The passage implies that bioelectric potentials are most critical for the functioning of which type of cells?
(A) All cells equally
(B) Structural cells like bone cells
(C) Cells primarily involved in storage, like font cells
(D) Excitable cells like neurons and muscle cells

265. Based on the description, which organelle is principally responsible for energy production within the cell?
(A) The mitochondria
(B) The nucleus
(C) The cell membrane
(D) The cytoplasm

NODIA

Direction : Please read the following source carefully.

The musculoskeletal system provides the structural framework, protection, and means of movement for the human body. It is an integrated system comprising bones, joints, muscles, cartilage, tendons, and ligaments. The skeleton, which consists of all the body's bones, serves as the primary scaffold. Joints are the articulations between bones, allowing for varying degrees of movement depending on their type and structure. Muscles, particularly skeletal muscles, are attached to bones via tendons and are responsible for generating the force required for movement. The properties of skeletal muscles include excitability, contractility, and elasticity, enabling them to respond to nerve signals and produce motion. The process of muscular contraction is a complex physiological event initiated at the neuromuscular junction, where a motor neuron signals the muscle fiber. This signal triggers a cascade within the sarcotubular system of the muscle cell, leading to the interaction of protein filaments and subsequent muscle shortening. Relaxation occurs when the neural signal ceases. In contrast to skeletal muscle, smooth muscle, found in the walls of internal organs, has a different mechanism of contraction and is not typically under voluntary control. Ligaments

(A) The initial light sleep stage
(B) The deepest stage of non-REM sleep
(C) Rapid Eye Movement (REM) sleep
(D) The state of wakeful rest

Direction : Please read the following source carefully.

Personality is a complex and dynamic construct that defines the unique patterns of thoughts, feelings, and behaviours that characterize an individual. The nature of personality is often debated, with various theories categorizing it into different types or traits. Understanding personality necessitates an examination of its determinants, which are broadly classified into heredity and environment. Heredity encompasses the genetic predispositions inherited from one's parents, influencing temperament and certain behavioural tendencies from birth. Environment, on the other hand, includes all external influences, such as family upbringing, culture, social interactions, and life experiences, which shape an individual's character and belief systems over time. The development of personality is not static; it evolves through various facets and stages throughout the lifespan. These stages of personality development suggest a sequential progression where individuals face specific psychosocial challenges or tasks that must be resolved to achieve healthy psychological growth. The interplay between an individual's innate genetic blueprint (heredity) and their cumulative life experiences (environment) is continuous and reciprocal, making it a challenge to isolate the precise contribution of each. Both factors are considered fundamentally integral to the formation of the multifaceted entity we recognize as personality, influencing how a person perceives and reacts to the world around them.

Based on the above source, attempt the following five questions.

256. According to the passage, what are the two broad determinants of personality?
(A) Thoughts and feelings
(B) Heredity and environment
(C) Nature and types
(D) Facets and stages

257. Which of the following would be considered an environmental determinant of personality as described in the passage?
(A) An innate temperament observable from birth.
(B) A genetic predisposition to certain behaviours.
(C) A biological sequence of physical maturation.
(D) The influence of cultural norms and social interactions.

258. What does the passage suggest about the development of personality over a lifespan?
(A) It evolves through a sequence of developmental stages.
(B) It is fully formed and static after childhood.
(C) It is determined solely by genetic factors.
(D) It is independent of social or psychological challenges.

259. The passage describes the relationship between heredity and environment as:
(A) sequential, with heredity acting first, followed by environment.
(B) oppositional, where one factor dominates the other.
(C) continuous and reciprocal, with both factors interacting throughout life.
(D) independent, with each factor having no influence on the other.

260. Based on the passage, the primary focus of studying personality "types" is to:
(A) categorize individuals based on characteristic patterns of thought and behaviour.
(B) determine the genetic basis of all human behaviour.
(C) isolate the environmental factors that are most influential.
(D) chart the specific psychosocial challenges at each life stage.

Direction : Please read the following source carefully.

The fundamental unit of all living organisms is the cell, which serves as the basis for the hierarchical organization of life into tissues, organs, and systems. Basic cell physiology is concerned with the functions of the cell and

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(A) the enzymatic breakdown of food in the stomach.
(B) the reabsorption of essential substances by the nephron.
(C) the artificial filtration of blood during renal failure.
(D) wave-like muscle contractions that move food through the alimentary canal.

274. Which two processes in the nephron work to refine the juxtaglomerular filtrate?
(A) Reabsorption and secretion
(B) Peristalsis and secretion
(C) Digestion and absorption
(D) Concentration and dilution of blood

275. The passage indicates that pancreatic secretion contributes to the digestion of which substances?
(A) Only proteins
(B) Only carbohydrates and fats
(C) Carbohydrates, fats, and proteins
(D) Only waste products from the blood

Direction : Please read the following source carefully.

The nervous system serves as the body's command and control center, orchestrating communication between different parts of the body. Its fundamental unit is the neuron, a specialized cell with properties that allow it to transmit electrochemical signals. The nervous system is broadly categorized into major subdivisions, each with distinct functions; for example, the central nervous system acts as the processing hub, while the peripheral nervous system connects the center to the limbs and organs. Higher functions of the nervous system, such as thought and memory, represent its most complex operations. Communication between neurons occurs at a specialized junction called a synapse, where signals are transmitted from one cell to another. The system also mediates reflexes, which are rapid, involuntary responses to stimuli. Complementing the nervous system are glands, which are classified as either endocrine or exocrine. Exocrine glands secrete their products through ducts to a specific location, whereas endocrine glands are ductless and release hormones directly into the bloodstream. These hormones act as chemical messengers, regulating a vast array of physiological processes. Important endocrine glands produce specific hormones that influence growth, metabolism, and stress responses. The entire network is protected and nourished by cerebrospinal fluid (CSF), and the integrity of the central nervous system is maintained by the blood-brain and blood-CSF barriers, which selectively control substance passage.

Based on the above source, attempt the following five questions.

NODIA

276. What is the key difference between endocrine and exocrine glands as described in the passage?
(A) Endocrine glands release secretions into the bloodstream, while exocrine glands use ducts.
(B) Endocrine glands produce hormones, while exocrine glands produce neurotransmitters.
(C) Exocrine glands are part of the central nervous system, while endocrine glands are not.
(D) Exocrine glands regulate metabolism, while endocrine glands regulate reflexes.

277. The junction where a signal is transmitted from one neuron to another is called a:
(A) reflex arc.
(B) blood-brain barrier.
(C) cerebrospinal fluid channel.
(D) synapse.

278. Which component is described as protecting and nourishing the central nervous system?
(A) The endocrine hormones
(B) The cerebrospinal fluid (CSF)
(C) The peripheral nervous system
(D) The synapse

279. According to the passage, reflexes are characterized as:
(A) complex, voluntary thought processes.
(B) hormonal responses to metabolic changes.
(C) rapid, involuntary responses to stimuli.
(D) slow, deliberate motor actions.

280. The passage implies that the primary role of the blood-brain barrier is to:
(A) facilitate rapid communication between all neurons.
(B) produce and circulate cerebrospinal fluid.
(C) store hormones for release by endocrine glands.
(D) selectively control which substances can

connect bone to bone, providing stability to joints, while cartilage provides a smooth, cushioning surface for joint movement.

Based on the above source, attempt the following five questions.

266. What is the primary function of tendons in the musculoskeletal system?
(A) To connect bone to bone and stabilize joints.
(B) To attach skeletal muscles to bones.
(C) To provide a cushioning surface within joints.
(D) To form the main structural scaffold of the body.

267. The process of skeletal muscle contraction is initiated at which specific site?
(A) The sarcotubular system
(B) The neuromuscular junction
(C) The tendon-bone interface
(D) The ligament-bone connection

268. According to the passage, which component is responsible for providing stability to joints by connecting bones to each other?
(A) Ligaments
(B) Muscles
(C) Cartilage
(D) Tendons

269. Which of the following is listed as a property of skeletal muscle?
(A) Involuntary control
(B) Lack of elasticity
(C) Contractility
(D) Slow, rhythmic contraction

270. The passage differentiates smooth muscle from skeletal muscle based on its:
(A) attachment to the skeleton via tendons.
(B) inability to contract and relax.
(C) primary role in postural support.
(D) voluntary control and mechanism of contraction.

Direction : Please read the following source carefully.

The human body relies on the coordinated functions of the digestive and excretory systems to process nutrients and eliminate waste. The digestive system, composed of organs forming the alimentary canal, is responsible for the breakdown of food and absorption of nutrients. The general structure of this canal includes the stomach, intestines, and associated organs. Gastric secretion in the stomach initiates protein digestion, while pancreatic secretion, released into the small intestine, contains enzymes for digesting carbohydrates, fats, and proteins. The movement of food through the system is facilitated by digestive peristalsis, a series of wave-like muscle contractions. This entire process is regulated by gastrointestinal hormones, which signal and coordinate secretions and motility. Concurrently, the excretory system, with the kidney as its principal organ, filters waste products from the blood to form urine. The functional unit of the kidney is the nephron, where a juxtaglomerular filtrate is formed. Through intricate processes of reabsorption and secretion, the nephron selectively reclaims essential substances back into the blood while actively secreting waste products into the filtrate. The kidney employs a concentrating and diluting mechanism to precisely regulate the body's water and electrolyte balance, ultimately producing urine for excretion. In cases of renal failure, dialysis can be used to artificially perform this vital filtration function.

Based on the above source, attempt the following five questions.

271. What is the primary role of the nephron in the excretory system?
(A) To produce gastrointestinal hormones for digestion.
(B) To store urine before it is expelled from the body.
(C) To perform filtration, reabsorption, and secretion to form urine.
(D) To facilitate digestive peristalsis in the alimentary canal.

272. According to the passage, the regulation of secretions and motility within the digestive system is managed by:
(A) the concentrating and diluting mechanism of the kidney.
(B) gastrointestinal hormones.
(C) the process of dialysis.
(D) the structure of the juxtaglomerular filtrate.

273. Digestive peristalsis is described in the passage as:

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energy and structural materials. Micronutrients, needed in smaller quantities, consist of vitamins and minerals, which are essential for a wide range of metabolic processes. The significance of each nutrient is profound; for instance, carbohydrates are the main fuel source, while proteins are vital for tissue repair. Both excessive intake and deficiency of any nutrient can lead to diseases. For example, a lack of certain vitamins can cause deficiency diseases, whereas an overconsumption of lipids can contribute to cardiovascular problems. In addition to these, water is an indispensable nutrient for all bodily functions. Another important class of compounds found in food are antioxidants, which play a crucial role in protecting the body's cells from damage caused by free radicals, thereby contributing to overall health and disease prevention.

Based on the above source, attempt the following five questions.

286. According to the passage, what is the primary distinction between macronutrients and micronutrients?
(A) Their solubility in water versus fat.
(B) Their origin from plants versus animals.
(C) Their ability to provide antioxidant benefits.
(D) The amount required by the body.

287. Which of the following are classified as macronutrients?
(A) Vitamins, minerals, and water
(B) Antioxidants and free radicals
(C) Carbohydrates, proteins, and lipids
(D) Proteins, vitamins, and minerals

288. The passage suggests that both deficiency and excessive intake of nutrients can lead to:
(A) increased antioxidant activity.
(B) various diseases.
(C) optimal metabolic function.
(D) enhanced tissue repair.

289. What is the described role of antioxidants in the body?
(A) To serve as a primary source of energy.
(B) To act as a structural component for tissues.
(C) To provide the essential elements for growth.
(D) To protect cells from damage by free radicals.

290. Based on the passage, the science of nutrition primarily studies the:
(A) interaction of nutrients in food with bodily functions and health.
(B) classification of food into different taste profiles.
(C) cultural significance of various dietary patterns.
(D) agricultural methods for producing nutrient-rich food.

Direction : Please read the following source carefully.

A balanced diet is built upon an understanding of different food groups and their respective nutritive values. The classification of foods into groups such as Cereals & Millets; Pulses, Nuts and Oil Seeds; Milk and Milk Products; and Vegetables and Fruits helps in planning meals that provide a complete range of nutrients. Cereals and millets are primary sources of carbohydrates and, consequently, energy. Their selection and preparation can affect their final nutritive value; for instance, whole grains are nutritionally superior to refined ones. Pulses, nuts, and oil seeds are valuable for their protein and lipid content, contributing to both structural and energy needs. Milk and milk products are renowned for their high-quality protein and are a crucial source of calcium, which is vital for bone health. Vegetables and fruits are indispensable for their contribution of vitamins, minerals, and dietary fiber. The selection of fresh, seasonal produce and preparation methods that minimize nutrient loss, such as steaming instead of boiling, are important considerations. Other components like fats, oils, sugar, jaggery, and honey are concentrated sources of energy but should be consumed in moderation. Sprouting pulses or grains is a preparation technique that can enhance their nutritive value by increasing vitamin content and improving digestibility.

Based on the above source, attempt the following five questions.

291. According to the passage, milk and milk products are particularly important sources of which two nutrients?
(A) Carbohydrates and fiber
(B) Fats and vitamin C
(C) High-quality protein and calcium

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that enzymes are released at the appropriate time and that the movement of material is controlled to optimize nutrient absorption and processing.

32. (B) The nephron
The nephron is the fundamental structural and functional unit of the kidney, with each kidney containing over a million of these microscopic structures. The nephron is responsible for the complex process of filtering blood to remove waste products while retaining essential substances. This involves glomerular filtration, tubular reabsorption, and tubular secretion. Through these coordinated actions, the nephron produces urine, which is then transported to the renal pelvis and eventually expelled from the body through the urinary tract.

33. (A) Both A and R are true and R is the correct explanation of A.
The juxtaglomerular apparatus is a specialized structure in the kidney that plays a critical role in regulating systemic blood pressure. When it detects a decrease in blood pressure or sodium levels, it releases the enzyme renin into the bloodstream. Renin initiates a biochemical cascade that results in the formation of angiotensin II, a potent vasoconstrictor that also stimulates water and salt retention. These actions collectively increase blood volume and pressure, ensuring the maintenance of adequate renal perfusion.

34. (A) Tubular reabsorption
Tubular reabsorption is the essential process by which the renal tubules recover water and useful solutes from the glomerular filtrate and return them to the bloodstream. As the filtrate passes through different sections of the nephron, substances such as glucose, amino acids, and vital electrolytes are actively or passively transported back into the peritubular capillaries. This mechanism prevents the loss of essential nutrients and regulates the final volume and composition of the urine produced by the kidneys.

35. (C) Loop of Henle and collecting ducts
The kidneys' ability to concentrate or dilute urine is primarily facilitated by the activities occurring within the loop of Henle and the collecting ducts. The loop of Henle creates an osmotic gradient in the renal medulla, which allows for the efficient reabsorption of water. The collecting ducts then use this gradient to adjust the final water content of the urine, often under the influence of antidiuretic hormone. This mechanism is vital for maintaining fluid balance and preventing dehydration.

NODIA

36. (D) Brain and Spinal Cord - Nervous System
Biological systems are composed of specific organs that work together to perform complex functions. The brain and spinal cord are the primary components of the central nervous system, responsible for processing information and coordinating bodily activities. In contrast, the kidneys belong to the excretory system, the heart belongs to the cardiovascular system, and the lungs are part of the respiratory system. Correctly identifying these pairings is fundamental to understanding the structural and functional organization of the human body.

37. (C) The ability to generate and transmit electrical signals.
Neurons are the specialized cells of the nervous system designed for rapid communication. Their fundamental property is excitability, which allows them to generate electrical impulses known as action potentials in response to stimuli. These signals are then transmitted along the axon to other neurons, muscles, or glands. This ability to process and relay information through electrical and chemical signals is what enables the nervous system to coordinate all bodily functions and respond to environmental changes.

38. (A) 1, 2, 3, and 4 only
The nervous system is organized into the central nervous system, comprising the brain and spinal cord, and the peripheral nervous system, which includes all other nervous tissues. Within these divisions, the somatic system manages voluntary actions, while the autonomic system regulates involuntary functions. It is important to note that the nervous system is not exclusively made of neurons; it also contains glial cells, which provide essential support, protection, and maintenance for the functioning neurons.

39. (D) Exocrine glands
Glands are classified based on how they release their secretions. Exocrine glands produce

(A) the synthesis of complex molecules from simpler ones.
(B) the release of energy through breakdown of molecules.
(C) the expenditure of energy during physical activity.
(D) the minimum energy expenditure to sustain life.

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16. (B) 2, 3, and 4 only
The cell membrane is a dynamic structure primarily composed of a phospholipid bilayer with embedded proteins. Rather than being a rigid barrier, it is flexible and selectively permeable, regulating the passage of specific substances into and out of the cell. The proteins within the membrane act as channels, carriers, or receptors, facilitating essential communication and transport. This structure is found in all living cells, including both animal and plant cells.

17. (B) Differences in electrical charge across a cell membrane.
Bioelectric potentials refer to the electrical voltage differences that exist across the plasma membranes of living cells. These potentials are generated by the unequal distribution of specific ions, such as sodium and potassium, between the intracellular and extracellular environments. This separation of charge is maintained by active transport mechanisms and selective permeability. These potentials are fundamental for the transmission of nerve impulses and the initiation of muscle fiber contractions.

18. (A) All bones in the human body are of the same shape and size.
The skeletal system is composed of diverse bones that vary significantly in shape and size to fulfill different roles. Long bones provide leverage, while flat bones protect vital organs. Beyond structural support, the skeleton is a dynamic tissue involved in the production of blood cells within the marrow and the storage of essential minerals like calcium. Recognizing this anatomical variety is crucial for understanding how the body achieves both stability and mobility.

19. (A) P-3, Q-1, R-4, S-2
Connective tissues fulfill specialized roles in the musculoskeletal system. Tendons are tough, fibrous bands that connect muscle to bone, enabling movement. Ligaments consist of strong connective tissue that joins bone to bone, providing joint stability. Cartilage offers flexible support and acts as a smooth surface at the ends of bones within joints. Bone provides the rigid framework of the body, offering protection for internal organs and serving as a mineral reservoir.

20. (D) To produce voluntary movement and maintain skeletal posture.
Skeletal muscles are primarily responsible for generating the forces required for voluntary movement and maintaining the body's posture against gravity. These muscles are attached to bones via tendons and operate under conscious control from the nervous system. By contracting and relaxing in a coordinated manner, they allow for activities such as walking, lifting, and maintaining a steady position. They also contribute to heat production and stabilize the skeletal framework.

21. (C) Neuromuscular junction
The neuromuscular junction is the specialized chemical synapse where a motor neuron communicates with a skeletal muscle fiber. At this site, the nerve ending releases a neurotransmitter, typically acetylcholine, which binds to receptors on the muscle cell membrane. This binding initiates an electrical signal that eventually leads to muscle contraction. This precise point of contact is essential for the nervous system to exert conscious control over the movements of the body.

NODIA

22. (A) Both A and R are true and R is the correct explanation of A.
Muscular contraction is an energy-demanding process that requires adenosine triphosphate to function. The molecular basis of this movement involves cross-bridge cycling, where myosin heads attach to actin filaments and pull them inward. This action, known as the power stroke, consumes energy as the myosin heads detach and reset for the next cycle. Without a continuous supply of metabolic energy, the muscle would be unable to sustain the repetitive movements necessary for contraction.

23. (D) Regulating the intracellular concentration of calcium ions.
The sarcotubular system is an internal network within muscle fibers consisting of the sarcoplasmic reticulum and transverse tubules. Its primary function is to manage the release and reuptake of calcium ions, which act as the trigger for muscle contraction. When an electrical impulse travels down the T-tubules, it causes the sarcoplasmic reticulum to release calcium into

8. (C) 1, 2, and 3 only
Personality is formed through a complex interplay between biological and external factors. Heredity provides the genetic blueprint inherited from parents, while the environment encompasses all external influences encountered after conception. The interaction between these two forces is crucial in shaping the final characteristics of an individual. It is incorrect to claim that personality is determined solely by environmental factors, as genetics plays a fundamental role in establishing an individual's basic traits.

9. (A) Both Statement I and Statement II are true.
Frustration and mental conflicts are significant psychological states that influence human behavior. Frustration arises specifically when a motivated, goal-directed behavior is blocked or thwarted by an obstacle. On the other hand, mental conflicts occur when an individual is faced with two or more contradictory needs, desires, or demands that cannot be satisfied simultaneously. Both experiences can lead to emotional tension, stress, and various adaptive or maladaptive responses in daily life.

10. (A) Schizophrenia
Mental health conditions are often categorized by their prevalence within the general population. Common mental disorders include anxiety, depression, and sleep-related issues like insomnia, which affect a significant percentage of people. Schizophrenia, while a major psychiatric disorder involving hallucinations and delusions, is classified as a severe mental illness rather than a common one. It occurs less frequently and typically requires different clinical management and specialized treatment compared to the more prevalent ailments.

11. (A) Both A and R are true and R is the correct explanation of A.
Psychology as a science of behavior prioritizes objectivity and the use of empirical measurements. This perspective emphasizes that observable actions can be systematically recorded, analyzed, and replicated by different researchers. Unlike subjective internal states, which are difficult to measure directly and often rely on self-reporting, behavior provides a visible and quantifiable subject for study. This approach allows for the development of general laws of behavior through rigorous scientific observation and experimentation.

12. (B) Memory
Memory is the fundamental cognitive process that enables the retention of information over time for future use. This process involves three primary stages: encoding, where information is initially processed; storage, where the information is maintained over time; and retrieval, where the stored information is accessed when needed. Without memory, learning would not be possible, and individuals would lack a sense of continuity, personal identity, and the ability to function effectively.

13. (C) Cell
The cell is the basic structural and functional unit of all living organisms. Every living being, from simple single-celled bacteria to complex multicellular humans, is composed of cells. Each cell contains the necessary machinery to perform vital life processes, such as metabolism, growth, and reproduction. Cells combine to form tissues, which then organize into organs and systems, maintaining the overall health and functionality of the entire living organism.

14. (D) Mitochondrion
The mitochondrion is a specialized cellular organelle often referred to as the powerhouse of the cell. Its primary role is to generate most of the cell's supply of adenosine triphosphate through the process of aerobic respiration. Adenosine triphosphate serves as the main energy currency for cellular activities, including muscle contraction and chemical synthesis. The number of mitochondria in a cell typically reflects the specific energy requirements of that particular tissue.

15. (A) Osmosis
Osmosis is a specific type of passive transport involving the movement of water across a selectively permeable membrane. This process occurs from an area with a high concentration of water to an area with a lower concentration of water. It continues until an equilibrium is reached between the two sides. Osmosis is critical for maintaining cellular hydration and the proper balance of fluids and electrolytes within organisms to ensure optimal function.

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(D) Iron and complex carbohydrates

292. The passage suggests that the nutritive value of cereals can be maximized by:
(A) selecting whole grains instead of refined ones.
(B) choosing refined grains over whole grains.
(C) boiling them for extended periods.
(D) consuming them exclusively for energy.

293. Which food group is highlighted as being indispensable for its contribution of vitamins, minerals, and dietary fiber?
(A) Cereals & Millets
(B) Pulses, Nuts and Oil Seeds
(C) Milk and Milk Products
(D) Vegetables and Fruits

294. What is one of the benefits of the preparation technique of sprouting?
(A) It reduces the protein content of pulses.
(B) It enhances nutritive value by increasing vitamin content.
(C) It increases the concentration of fats and oils.
(D) It removes all carbohydrates from grains.

295. The primary nutritional role of the 'Cereals & Millets' food group is to provide:
(A) high-quality protein for muscle repair.
(B) calcium for bone health.
(C) carbohydrates for energy.
(D) vitamins and minerals for metabolic regulation.

Direction : Please read the following source carefully.

The relationship between food and metabolism is central to understanding energy balance in the body. Metabolism encompasses all chemical reactions within an organism, and it is divided into two opposing processes: anabolism, the synthesis of complex molecules from simpler ones (requiring energy), and catabolism, the breakdown of complex molecules into simpler ones (releasing energy). The body's total energy requirement is determined by three main components: Basal Metabolic Rate (BMR), Specific Dynamic Action (SDA) of food, and physical activity. BMR represents the minimum energy expended to maintain vital life functions at rest. SDA, also known as the thermic effect of food, is the energy required to digest, absorb, and metabolize nutrients. Physical activity is the most variable component of energy expenditure. An energy imbalance, where calorie intake does not match energy expenditure, results in weight gain or loss. The metabolism of specific macronutrients—carbohydrates, lipids, and proteins—follows distinct biochemical pathways to yield energy or be stored. Several factors can affect BMR, including age, gender, body size, and body composition. For instance, BMR generally decreases with age and is typically higher in individuals with more muscle mass. Understanding these factors is crucial for assessing an individual's calorie requirements.

Based on the above source, attempt the following five questions.

296. Which term describes the metabolic process of breaking down complex molecules to release energy?
(A) Anabolism
(B) Specific Dynamic Action (SDA)
(C) Basal Metabolic Rate (BMR)
(D) Catabolism

297. The three main components that determine total energy requirement are:
(A) BMR, SDA, and physical activity.
(B) anabolism, catabolism, and physical activity.
(C) metabolism of carbohydrates, lipids, and proteins.
(D) age, gender, and body size.

298. According to the passage, Basal Metabolic Rate (BMR) represents the energy needed to:
(A) perform strenuous physical activity.
(B) maintain vital functions at rest.
(C) digest and absorb food.
(D) synthesize complex molecules.

299. How does an increase in muscle mass typically affect BMR?
(A) It decreases BMR.
(B) It increases BMR.
(C) It has no effect on BMR.
(D) It only affects the Specific Dynamic Action of food.

300. Anabolism is the metabolic process that involves:

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the cytoplasm. This regulation is vital for the precise control of muscle tension and relaxation.

24. (A) Autorhythmicity
Skeletal muscles possess several key physiological properties, including excitability, which allows them to respond to stimuli, and contractility, which enables them to shorten and generate force. They also exhibit extensibility and elasticity, allowing them to stretch and return to their original shape. However, skeletal muscles do not possess autorhythmicity, which is the ability to initiate their own rhythmic contractions. This specific property is a characteristic of cardiac muscle and certain types of smooth muscle.

25. (A) 2, 4, 1, 3
Muscle contraction follows a precise sequence of physiological events. First, an action potential arrives at the neuromuscular junction, triggering the release of acetylcholine. This neurotransmitter binds to receptors on the muscle fiber, generating a new electrical signal. This signal causes the release of calcium ions from the sarcoplasmic reticulum into the sarcoplasm. Finally, the presence of calcium allows myosin heads to bind to actin filaments, forming cross-bridges and initiating the shortening of the muscle fiber.

26. (A) Spleen
The digestive system is composed of the alimentary canal and several accessory organs that assist in breaking down food. The stomach, liver, and pancreas are central components of this system, involved in chemical digestion and nutrient processing. In contrast, the spleen is a major organ of the lymphatic and immune systems, primarily responsible for filtering blood and managing white blood cells. It does not play a direct role in the mechanical or chemical digestion of food.

27. (D) Mucosa
The wall of the alimentary canal is organized into four distinct layers. The mucosa is the innermost layer that directly faces the lumen and comes into contact with food. It is responsible for secreting mucus, digestive enzymes, and hormones, as well as absorbing nutrients into the blood. The other layers, including the submucosa, muscularis externa, and serosa, provide structural support, house nerves and blood vessels, and facilitate the movement of food through the tract.

28. (B) Hydrochloric acid and pepsin
Gastric juice, secreted by the glands in the stomach lining, is essential for the initial stages of chemical digestion. Its primary components include hydrochloric acid, which provides the highly acidic environment necessary for killing bacteria and denaturing proteins. It also contains pepsin, an enzyme that specifically breaks down proteins into smaller peptides. This combination of acid and enzymes transforms food into a semi-liquid substance called chyme, which then moves into the small intestine for further processing.

29. (C) 1, 2, and 3 only
The excretory system performs several vital functions to maintain internal homeostasis. Its primary role is the removal of metabolic waste products, such as urea, from the body. Additionally, the kidneys regulate blood volume and pressure by controlling the amount of water excreted. They also play a crucial role in maintaining the proper pH balance of the blood. The production of digestive enzymes is not a function of this system, as that is the responsibility of the digestive system.

30. (D) Peristalsis
Peristalsis is the series of coordinated, wave-like muscular contractions and relaxations that move food along the digestive tract. This involuntary process involves the smooth muscles in the walls of the esophagus, stomach, and intestines. By systematically pushing the contents forward, peristalsis ensures that food is mixed with digestive juices and moved to different sections of the alimentary canal for digestion and absorption. It is the primary mechanism for the physical transport of material through the gut.

31. (A) To regulate the secretion and motility of the digestive system.
Gastrointestinal hormones are specialized chemical messengers produced by endocrine cells within the digestive tract. Their primary function is to coordinate and regulate various aspects of digestion, including the secretion of digestive juices and the motility of the stomach and intestines. Hormones such as gastrin and secretin respond to the presence of food, ensuring

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oxygen, nutrients, and hormones to tissues while removing waste products, ensuring that all cells receive the necessary support for survival.

47. (A) Both Statement I and Statement II are true.
The respiratory and cardiovascular systems work in close coordination to maintain life. The respiratory system is primarily responsible for gas exchange, facilitating the intake of oxygen and the expulsion of carbon dioxide. Once oxygen enters the bloodstream at the lungs, the cardiovascular system takes over, pumping the oxygenated blood to all tissues and organs. Simultaneously, it transports metabolic waste and carbon dioxide back to the lungs and excretory organs, ensuring a continuous supply of nutrients and removal of byproducts.

48. (B) Conducting system of the heart
The heart contains a specialized conducting system responsible for initiating and distributing electrical impulses that trigger contraction. This system includes the sinoatrial node, which acts as the natural pacemaker, and various pathways that ensure the atria and ventricles contract in a coordinated, rhythmic sequence. This electrical coordination is essential for the heart to function as an efficient pump, maintaining a steady and reliable flow of blood throughout the pulmonary and systemic circulatory circuits.

49. (B) 1, 3 and 4 only
The heart is a four-chambered muscular organ that functions as the central pump for the circulatory system. Its specialized conducting system ensures that contractions are synchronized for maximum efficiency. Capillaries serve as the critical site for the exchange of gases, nutrients, and waste between the blood and tissues. It is important to note that while most arteries carry oxygenated blood, the pulmonary arteries are an exception, as they transport deoxygenated blood from the heart to the lungs.

50. (A) Systolic blood pressure
Systolic blood pressure represents the maximum pressure exerted by the blood against the arterial walls during the contraction of the heart's ventricles. This peak pressure occurs as blood is forcefully ejected into the systemic circulation. It is a critical indicator of cardiovascular health and is the higher number recorded during a blood pressure measurement. Maintaining systolic pressure within a healthy range is essential for ensuring adequate perfusion of organs and preventing damage to the delicate walls of the arterial system.

51. (C) Ventilation
Ventilation is the physical process of moving air into and out of the lungs through the activities of inhalation and exhalation. This mechanical action is driven by pressure changes created by the contraction and relaxation of respiratory muscles, primarily the diaphragm and intercostal muscles. Ventilation ensures that fresh oxygen is brought into the alveoli and that carbon dioxide-rich air is expelled. While often used interchangeably with respiration, ventilation specifically refers to the mechanical movement of air rather than gas exchange.

52. (D) Brainstem (medulla oblongata and pons)
The involuntary regulation of breathing is primarily managed by specialized respiratory centers located within the brainstem, specifically the medulla oblongata and the pons. These centers receive continuous feedback from chemoreceptors regarding the levels of carbon dioxide, oxygen, and pH in the blood. Based on this information, they adjust the rate and depth of ventilation to maintain homeostasis. This ensures that the body's gas exchange needs are met automatically, even during sleep or changes in physical activity.

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53. (C) Hypoxia
Hypoxia is a pathological condition characterized by a deficiency in the amount of oxygen reaching the body's tissues. This can occur due to various factors, including low atmospheric oxygen, impaired lung function, or reduced oxygen-carrying capacity of the blood. If left uncorrected, hypoxia can lead to cellular damage and organ failure, as oxygen is essential for the production of energy through aerobic metabolism. Recognizing the signs of hypoxia is critical in clinical settings to prevent serious physiological complications.

54. (B) Transporting oxygen to the body tissues.
While the primary role of the lungs is gas exchange, they also perform several important non-respiratory functions. These include acting as a reservoir for blood, filtering out small blood

substances that are transported through ducts to a specific internal or external surface, such as the skin or the lumen of the digestive tract. Examples include sweat glands, salivary glands, and the enzyme-secreting portion of the pancreas. Unlike endocrine glands, which release hormones directly into the blood, exocrine glands provide localized effects by delivering their products to a targeted area through a system of tubes.

40. (A) Thyroid gland
Endocrine glands are specialized tissues that synthesize hormones and release them directly into the bloodstream to regulate distant target organs. The thyroid gland is a primary example of an endocrine gland, producing hormones that manage metabolism, growth, and development. In contrast, salivary, sweat, and mammary glands are exocrine glands because they use ducts to deliver their products to specific surfaces. Understanding this distinction is essential for studying how the body maintains chemical balance and coordinates long-term physiological processes.

41. (B) P-4, Q-3, R-2, S-1
The nervous system is divided into functional components with specific roles. The sensory system transmits information from receptors to the central nervous system, while the motor system carries commands from the brain to muscles and glands. Within the autonomic system, the sympathetic division initiates the "fight or flight" response during stress. Conversely, the parasympathetic division manages "rest and digest" functions, promoting energy conservation and recovery. These divisions work together to maintain internal stability and respond to external challenges.

42. (A) The junction between two neurons or between a neuron and an effector cell.
A synapse is the specialized site of communication where a neuron transmits signals to another cell. This can occur between two neurons or between a neuron and a target cell, such as a muscle fiber or a gland. Most synapses are chemical, involving the release of neurotransmitters that cross a small gap to bind with receptors on the receiving cell. This process allows for the integration and redirection of information throughout the complex networks of the nervous system.

43. (D) Reflex
A reflex is an automatic, rapid, and involuntary response to a specific stimulus that occurs without conscious intervention from the brain. These responses are mediated by reflex arcs, which typically involve a sensory receptor, a pathway to the central nervous system, and a motor output. Reflexes are essential for protection, such as withdrawing a hand from heat, and for maintaining basic bodily functions like posture and balance. They provide a vital mechanism for immediate survival and efficient physiological regulation.

44. (B) Cerebrospinal fluid (CSF)
Cerebrospinal fluid is a clear, colorless liquid that fills the ventricles of the brain and the space surrounding the spinal cord. It serves several critical functions, including providing mechanical buoyancy and protection against physical injury. Additionally, it helps maintain a stable chemical environment and facilitates the removal of metabolic waste from the central nervous system. The continuous circulation and absorption of this fluid are essential for the overall health and optimal functioning of the brain and spinal cord.

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45. (C) To protect the brain by restricting passage of blood substances.
The blood-brain barrier is a highly selective physiological boundary that separates the circulating blood from the extracellular fluid of the central nervous system. It is composed of tightly packed endothelial cells that restrict the passage of potentially harmful substances, pathogens, and large molecules while allowing essential nutrients like glucose and oxygen to enter. This barrier is vital for protecting the brain's sensitive environment from fluctuations in blood chemistry and for maintaining the precise conditions necessary for neuronal signaling.

46. (D) Heart, blood vessels, and blood
The cardiovascular system is the primary transport network of the body, consisting of the heart, a network of blood vessels, and the blood itself. The heart serves as a muscular pump that generates the pressure needed to circulate blood throughout the body. The vessels, including arteries, veins, and capillaries, act as conduits for delivery and return. The blood carries essential

ANSWERS

1. (B) A mental state significantly different from a normal, waking beta-wave state.
Consciousness encompasses various levels of awareness regarding internal and external environments. An altered state refers to any mental condition that deviates significantly from the typical alert, waking consciousness characterized by beta waves. These states can occur naturally through sleep or dreaming, or be induced through meditation, hypnosis, or pharmacological means. They involve distinct changes in thought patterns, perception of time, and emotional expression compared to baseline.

2. (A) Stage 2 NREM
Non-rapid eye movement sleep is divided into three distinct stages based on brain activity patterns. The second stage of this cycle is specifically distinguished by unique electroencephalogram markers known as sleep spindles and K-complexes. Sleep spindles are brief bursts of high-frequency activity, while K-complexes are large, singular waves. These features represent the brain's efforts to suppress external stimuli and maintain a stable environment for restful sleep.

3. (C) It defines psychology as the science of behaviour and observable actions.
Behavioral psychology focuses on the objective analysis of observable actions rather than internal mental states or unconscious processes. This perspective views psychology as a rigorous science that relies on measurable data gathered through experimentation and observation. It posits that behavior is primarily learned through interactions with the environment, specifically through conditioning processes. By prioritizing visible responses, it seeks to identify the specific laws governing human and animal conduct.

4. (D) Sleep Apnea
Sleep apnea is a serious respiratory disorder where breathing repeatedly stops and starts throughout the night. These pauses in breathing lead to decreased oxygen levels in the blood, which triggers the brain to wake the individual momentarily to resume breathing. This cycle of frequent awakenings prevents the person from reaching deep, restorative sleep stages. Common symptoms include loud snoring and excessive daytime fatigue due to disrupted rest.

5. (A) P-4, Q-2, R-3, S-1
Personality development is influenced by several fundamental concepts. Nature refers to the genetic and hereditary factors inherited from parents. Nurture represents the environmental influences and life experiences that shape an individual. Facets are the specific, narrower traits that collectively form broader personality dimensions. Finally, stages represent the sequential periods of development that individuals pass through during their lifespan. Understanding these interactions is vital for comprehensive psychological analysis.

6. (B) Perception
Perception is the cognitive process of organizing and interpreting sensory data to form a mental representation of the environment. While sensation involves the initial detection of stimuli by sensory receptors, perception adds meaning to those raw signals. It allows individuals to recognize objects, judge distances, and understand social cues. This process is influenced by past experiences, expectations, and cultural context, enabling a coherent and meaningful experience of the world.

7. (D) Genetic predispositions
Heredity involves the transmission of biological traits from parents to offspring through genetic material. These genetic predispositions serve as primary determinants of personality by establishing a foundational range of temperament and physical characteristics. While environmental factors like culture and education shape the expression of these traits, the underlying biological blueprint is fixed at conception. This genetic base influences how an individual interacts with and responds to their external environment.

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clots from the circulation, and synthesizing or activating certain hormones. However, the task of transporting oxygen from the lungs to the rest of the body's tissues is the responsibility of the cardiovascular system, specifically through the red blood cells and the heart's pumping action, rather than the lungs themselves.

55. (D) Bone marrow, thymus, spleen, and lymph nodes
The immune system is a complex network of organs and cells that protect the body from infection. Key component organs include the bone marrow, where blood cells are produced, and the thymus, where T-cells mature. The spleen filters the blood and manages the immune response to systemic pathogens, while lymph nodes act as specialized checkpoints that filter lymph and house white blood cells. Together, these structures coordinate the body's defense against bacteria, viruses, and other foreign substances.

56. (A) Both A and R are true and R is the correct explanation of A.
The primary mission of the immune system is to defend the body against pathogens like bacteria and viruses. To achieve this effectively, the system must possess the fundamental ability to distinguish between "self" cells, which belong to the body, and "non-self" entities, which are foreign. This recognition allows the immune system to target and destroy invaders while sparing the body's own healthy tissues. A failure in this distinguishing mechanism can lead to autoimmune diseases where the body attacks itself.

57. (C) Endocrine glands and the hormones they secrete.
Endocrinology is the branch of biology and medicine focused on the study of the endocrine system. This includes the structure and function of various endocrine glands, such as the pituitary, thyroid, and adrenal glands, as well as the hormones they produce. Hormones are chemical messengers that travel through the bloodstream to regulate vital processes like growth, metabolism, and reproduction. Endocrinologists study how these chemicals maintain homeostasis and the various disorders that arise when hormone levels are imbalanced.

58. (A) Endocrine glands secrete hormones into the bloodstream, while exocrine glands use ducts.
The fundamental distinction between endocrine and exocrine glands lies in their method of secretion. Endocrine glands are ductless and release their products, known as hormones, directly into the interstitial fluid and then into the bloodstream for transport to distant organs. In contrast, exocrine glands use a system of ducts to deliver their secretions, such as sweat, saliva, or digestive enzymes, to a specific internal or external surface. This difference determines whether the gland's effect is widespread or localized throughout the body.

59. (D) Thyroid gland - Thyroxine
The endocrine system relies on specific glands to produce unique hormones that regulate bodily functions. The thyroid gland is responsible for secreting thyroxine, which plays a central role in controlling the body's metabolic rate. Other examples include the pancreas, which produces insulin and glucagon, and the adrenal glands, which secrete adrenaline. Correctly pairing glands with their respective hormones is essential for understanding how the chemical signaling network maintains physiological balance and responds to the body's changing needs over time.

60. (B) Testosterone and sperm
The male reproductive system is designed to produce, maintain, and transport male gametes and hormones. The primary products are sperm, which carry genetic information for reproduction, and testosterone, the principal male sex hormone. Testosterone is responsible for the development of male secondary sexual characteristics and the regulation of sperm production. Together, these components ensure the biological capacity for fertilization and the maintenance of male reproductive health throughout adulthood. These processes are regulated by complex hormonal interactions.

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61. (C) Uterus
The uterus is a highly specialized organ within the female reproductive system designed to support and nurture a developing fetus during pregnancy. It provides a protective environment and undergoes significant changes to accommodate growth. The ovaries produce eggs, and the fallopian tubes are the site of fertilization, but

individuals with renal failure. Its primary purpose is to filter metabolic waste products, excess salts, and extra water from the blood, maintaining a safe chemical balance. By mimicking the filtration process of the nephrons, dialysis helps prevent the dangerous accumulation of toxins that would otherwise occur. This life-saving treatment is necessary when the kidneys are no longer able to perform their essential excretory roles naturally.

107. (D) Dendrites
Dendrites are the specialized, branched extensions of a neuron that serve as the primary receiving site for incoming signals. They act like antennas, picking up chemical messages from the axons of other neurons at the synapses. These signals are then converted into electrical impulses and transmitted toward the cell body, or soma. The extensive branching of dendrites allows a single neuron to receive and integrate information from thousands of different sources, facilitating complex communication within the nervous system.

108. (B) Peripheral nervous system
The nervous system is broadly categorized into the central nervous system and the peripheral nervous system. The peripheral nervous system includes all the nerves that lie outside the brain and spinal cord. It is further divided into the somatic nervous system, which controls voluntary movements, and the autonomic nervous system. The autonomic system is responsible for regulating involuntary bodily functions, such as heart rate, digestion, and respiratory rate, ensuring that internal homeostasis is maintained without conscious effort or thought.

109. (C) The sensory system carries signals toward the CNS, while the motor system carries signals away from the CNS.
The nervous system utilizes two distinct pathways for communication. The sensory, or afferent, system is responsible for carrying information from internal and external receptors toward the central nervous system for processing. In contrast, the motor, or efferent, system transmits commands from the central nervous system out to the muscles and glands to initiate a response. This two-way flow of information allows the body to detect changes in the environment and respond appropriately through movement or secretion.

110. (A) P-4, Q-1, R-2, S-3
Glands in the human body are classified as either endocrine or exocrine based on their method of secretion. The adrenal medulla is an endocrine gland that secretes adrenaline during stress. Ovaries are endocrine glands that produce reproductive hormones like estrogen. Conversely, salivary glands and sweat glands are exocrine glands; the former aids in digestion while the latter helps regulate body temperature. Each gland type plays a specific and essential role in maintaining the body's physiological balance and function.

111. (A) Cerebral cortex
The cerebral cortex is the thin, outer layer of the cerebrum and is the site of the most advanced functions of the human nervous system. It is responsible for complex processes such as conscious thought, memory, language, and voluntary motor control. Different regions of the cortex are specialized for processing sensory information and integrating it with past experiences to make decisions. The vast network of neurons in the cerebral cortex is what enables human intelligence, creativity, and self-awareness.

112. (B) Choroid plexus, where CSF is produced.
The blood-cerebrospinal fluid barrier is a selective physiological boundary that regulates the passage of substances between the blood and the cerebrospinal fluid. It is located at the choroid plexus, which is the specialized tissue within the brain's ventricles responsible for producing CSF. This barrier is formed by epithelial cells that ensure the fluid surrounding the brain and spinal cord has a stable and strictly controlled composition. This protection is essential for the optimal functioning of the central nervous system.

113. (B) To ensure one-way blood flow and prevent backflow.
The heart is equipped with specialized valves that play a crucial role in maintaining efficient circulation. These valves are positioned at the exits of the chambers and major vessels, ensuring that blood flows in only one direction.

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Antioxidants are specialized compounds found in various foods, particularly fruits and vegetables, that play a protective role in the body. Their primary function is to neutralize free radicals, which are unstable molecules that can cause oxidative damage to cells and DNA. By preventing this damage, antioxidants help reduce the risk of chronic diseases and support the aging process. Common antioxidants include vitamins C and E, as well as various phytochemicals that contribute to overall cellular health and resilience.

70. (A) 1, 2, and 4 only
Macronutrients are required by the body in large amounts to provide energy and structure, while micronutrients, including vitamins and minerals, are needed in smaller quantities for metabolic regulation. Water is absolutely considered an essential nutrient, as it is vital for almost every physiological process. Furthermore, a deficiency in specific minerals like iron can lead to significant health issues such as anemia. Understanding these classifications and their specific roles is fundamental to maintaining a healthy and balanced diet.

71. (D) Pure, light, and easy to digest (Sattvic).
The Yogic concept of diet categorizes foods based on their effect on the body and mind. A Sattvic diet is highly recommended as it consists of pure, light, and easily digestible foods that promote clarity, peace, and vitality. Examples include fresh fruits, vegetables, whole grains, and nuts. This approach avoids heavy, processed, or overly stimulating foods that might cause agitation or lethargy. By choosing Sattvic options, individuals align their nutritional intake with the goals of mental balance and physical well-being.

72. (A) The energy-providing nutrients: carbohydrates, fats, and proteins.
In the context of nutrition, the term "proximate principles of diet" refers to the three major macronutrients that provide the body with metabolic energy: carbohydrates, fats, and proteins. These nutrients are required in large quantities and are the primary components of the food we consume. Each provides a specific amount of energy per gram and serves as the foundation for the body's growth, repair, and daily functioning. Understanding these principles is essential for calculating energy balance and designing balanced diets.

73. (C) Provides all essential nutrients in correct proportions to meet the body's needs.
A balanced diet is a nutritional plan that includes a wide variety of foods to ensure that all essential nutrients are provided in the correct proportions. This includes adequate amounts of macronutrients for energy and structure, as well as micronutrients for regulation and protection. By meeting the body's specific requirements, a balanced diet supports growth, maintains health, and helps prevent both deficiency diseases and lifestyle-related disorders. It emphasizes moderation and variety rather than the exclusion of entire food groups.

74. (B) Both A and R are true but R is not the correct explanation of A.
Maintaining a balanced diet is fundamentally important for preserving health and preventing various lifestyle diseases. The Yogic concept of diet supports these goals by advocating for the consumption of whole, natural foods and practicing moderation. While both the principles of modern nutrition and Yogic dietary guidelines emphasize the importance of quality and quantity for health maintenance, the specific cultural and philosophical origins of Yoga provide a complementary but distinct framework for understanding how food impacts the human condition.

75. (D) Iron
Iron is a critical trace mineral that plays an essential role in the formation of hemoglobin, the protein in red blood cells responsible for transporting oxygen throughout the body. Without sufficient iron, the blood cannot carry oxygen effectively to tissues and organs, leading to symptoms of fatigue and weakness known as iron-deficiency anemia. Consuming iron-rich foods, such as pulses, leafy greens, and fortified cereals, is necessary to maintain healthy blood levels and support overall energy metabolism.

76. (B) Building and maintaining strong bones and teeth.
Calcium is the most abundant mineral in the human body and is primarily stored in the skeleton and teeth. Its most recognized role is

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up processes, while catabolism describes the breaking-down processes that release energy. Basal Metabolic Rate is the energy expenditure measured at complete rest, representing the baseline for survival. Specific Dynamic Action is the energy cost associated with processing and digesting food. Together, these concepts provide a comprehensive framework for understanding the complex chemical transformations that sustain life and health.

92. (A) 2, 4, 1, 3
Muscle contraction is a highly organized physiological sequence. It begins when an action potential reaches the neuromuscular junction, leading to the release of the neurotransmitter acetylcholine. The neurotransmitter then binds to receptors on the muscle fiber, which triggers the release of calcium ions from the internal sarcoplasmic reticulum. Finally, these calcium ions enable the myosin heads to bind with actin filaments, forming cross-bridges that slide and shorten the muscle, resulting in a coordinated and effective physical contraction.

93. (C) Mental processes, environmental influences, and biological factors.
The psychological basis of behavior involves exploring how various internal and external factors combine to influence how humans act. This include cognitive mental processes such as thinking and memory, as well as biological factors like genetics and brain chemistry. Additionally, environmental influences, including social interactions and life experiences, play a major role in shaping conduct. By studying these intersecting areas, psychologists gain a deeper understanding of the complex motivations and mechanisms that drive both individual and group behaviors.

94. (D) Heredity - Acquired language
Personality is shaped by both hereditary and environmental factors. Heredity includes biological traits passed down genetically, such as eye color and basic temperament. In contrast, environmental factors encompass external influences like schooling, cultural upbringing, and social interactions. While the capacity for speech is biological, the specific language an individual acquires is a product of their environment and learning experiences. Correctly identifying these influences helps in understanding the origins of human traits and the limits of genetic versus learned behaviors.

95. (A) Selective concentration on one aspect while ignoring others.
Attention is a central cognitive process that involves focusing mental resources on specific stimuli or information while filtering out irrelevant distractions. This selective concentration allows the brain to process important data more efficiently, which is essential for learning, problem-solving, and interacting with the environment. Attention can be captured by external events or directed consciously toward a goal. It acts as a gateway for information to enter further cognitive stages, such as memory and complex decision-making, in our daily lives.

96. (C) A is true but R is false.
Sleep is an altered state of consciousness that is absolutely essential for both physical and mental restoration. During this time, the body repairs tissues and the brain processes the day's information. However, it is incorrect to suggest that the brain is completely inactive or unresponsive during sleep. In fact, the brain remains highly active, especially during REM stages, and continues to monitor the environment for significant stimuli, such as a person's own name or a loud alarm.

97. (B) Anxiety
Anxiety is characterized by a core feeling of tension, apprehension, and unease that occurs in response to a perceived or anticipated threat. While stress is a response to immediate demands, anxiety often involves persistent worry about future events. It can manifest physically through symptoms like a racing heart or sweating and psychologically through feelings of dread. While mild anxiety is a normal part of life, excessive and persistent anxiety can interfere with daily functioning and overall mental well-being.

98. (A) Tissue
In the hierarchical organization of the human body, a tissue is defined as a group of similar cells that work together to perform a specific function. There are four primary types of tissues: epithelial, connective, muscle, and nervous tissue. Each type is specialized for roles such as protection,

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is fundamental to growth, reproduction, and overall health.

84. (D) 1, 2, 3
Total energy expenditure is composed of three primary factors that vary in their contribution. For most individuals, especially those who are moderately active, Basal Metabolic Rate is the largest component, representing the energy used for basic survival. This is followed by physical activity, which includes all movement and exercise. The smallest component is the Specific Dynamic Action, also known as the thermic effect of food, which is the energy required to digest, absorb, and process the nutrients consumed.

85. (C) Large body size and significant muscle mass.
Several physiological factors influence an individual's Basal Metabolic Rate. Having a larger body size and a higher proportion of lean muscle mass significantly increases BMR because muscle tissue is more metabolically active than fat tissue even at rest. Conversely, factors like aging and prolonged starvation tend to decrease BMR as the body attempts to conserve energy. Understanding these influences is important for managing weight and ensuring that nutritional intake matches the body's actual metabolic demands for optimal health.

86. (B) Synthesizes complex molecules from simpler ones, consuming energy.
Anabolism is the constructive phase of metabolism where the body builds complex molecules and structures from simpler precursors. This process is essential for growth, tissue repair, and the storage of energy for future use. Examples include the synthesis of proteins from amino acids and the formation of glycogen from glucose. Because these reactions involve creating new chemical bonds, they require an input of metabolic energy, typically in the form of adenosine triphosphate generated during catabolic processes.

87. (D) Energy imbalance occurs when calorie intake equals calorie expenditure.
Energy balance is the relationship between the calories consumed through food and the calories expended by the body. When intake matches expenditure, the body is in energy balance, and weight remains stable. An imbalance occurs when there is a mismatch; a positive balance leads to weight gain, while a negative balance leads to weight loss. The standard unit for measuring this energy in nutrition is the kilocalorie. Maintaining a proper balance is critical for preventing obesity and related chronic health conditions.

88. (A) Increase in metabolic rate after consuming food.
Specific Dynamic Action, also known as the Thermic Effect of Food, refers to the temporary increase in metabolic rate that occurs after eating. This energy is required for the mechanical and chemical processes of digestion, the absorption of nutrients across the gut wall, and the subsequent transport and storage of those nutrients. Different macronutrients have different SDA values, with proteins generally requiring the most energy to process. This effect contributes to the total daily energy expenditure of an individual.

89. (C) Glucose
During the process of digestion and metabolism, all complex carbohydrates are eventually broken down into simple sugars. The most important of these is glucose, which serves as the primary fuel source for the body's cells, especially the brain and nervous system. Once glucose enters the bloodstream, it is either used immediately for energy or stored as glycogen in the liver and muscles. Maintaining stable blood glucose levels is essential for physical energy and optimal cognitive function throughout the day.

90. (A) Catabolism
Catabolism is the metabolic process characterized by the breakdown of complex molecules into simpler ones, a reaction that releases stored chemical energy. The breakdown of fats, or lipids, for energy is a primary example of catabolic activity. During periods of energy need, the body mobilizes stored fats and converts them into fatty acids and glycerol, which are then further processed to generate adenosine triphosphate. This energy release is vital for sustaining physical activity and maintaining essential internal cellular functions.

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91. (A) P-2, Q-4, R-1, S-3
Metabolism is defined by several key terms that describe how the body handles energy and materials. Anabolism refers to the building-

Human nutritional requirements refer to the specific amounts of various nutrients needed by individuals to maintain optimal health, support growth, and perform daily functions. These requirements vary based on factors such as age, gender, activity level, and physiological state. Meeting these needs involves consuming a balanced intake of macronutrients for energy and micronutrients for regulatory processes. Guidelines for these requirements help public health officials and individuals ensure that diets provide the necessary components for preventing deficiencies and promoting long-term well-being.

122. (A) 3, 2, 1, 4
The process of digestion follows a logical and chronological sequence to maximize nutrient extraction. It begins in the mouth with mastication, where food is mechanically broken down and mixed with saliva. The food then moves to the stomach for further chemical and mechanical processing. From there, it enters the small intestine, which is the primary site for nutrient absorption into the blood. Finally, the remaining waste products are processed in the large intestine and eliminated from the body as feces.

123. (D) Vitamin A (Retinol)
Vitamins are classified into two groups based on their solubility: water-soluble and fat-soluble. Fat-soluble vitamins, such as Vitamin A, are absorbed along with dietary fats and can be stored in the body's liver and fatty tissues for long periods. This means they do not necessarily need to be consumed every single day. Vitamin A is essential for healthy vision, immune function, and skin health. In contrast, vitamins like the B complex and C are water-soluble and are generally excreted more quickly.

124. (B) Deficiency disease
A deficiency disease is a medical condition that arises when the body does not receive an adequate supply of an essential nutrient over a prolonged period. These nutrients include specific vitamins, minerals, proteins, or essential fatty acids. Examples include scurvy from a lack of Vitamin C, anemia from an iron deficiency, and rickets from insufficient Vitamin D. These diseases highlight the vital role that a balanced and varied diet plays in maintaining health and preventing preventable nutritional disorders in populations.

125. (C) Its focus on moderation aligns with health strategies.
The Yogic concept of diet remains highly relevant in modern times because it emphasizes the consumption of natural, whole foods and the practice of moderation. These principles align closely with contemporary health strategies aimed at preventing chronic lifestyle diseases such as obesity and diabetes. By promoting Sattvic foods that are pure and easy to digest, the Yogic approach encourages a mindful relationship with eating that supports both physical health and mental clarity, regardless of whether one is an advanced practitioner.

126. (D) The content of beneficial nutrients in a food.
From a nutritional perspective, the "nutritive value" of a food item refers specifically to the quantity and quality of beneficial nutrients it provides. This includes the concentration of macronutrients like protein and fiber, as well as essential micronutrients like vitamins and minerals. Understanding the nutritive value helps individuals make informed dietary choices to meet their nutritional requirements. Factors such as processing, cooking, and storage can affect this value, often reducing the levels of sensitive vitamins or increasing unhealthy components like sodium.

127. (A) Both A and R are true and R is the correct explanation of A.
Proteins are fundamental macronutrients required for the growth, maintenance, and repair of all body tissues. They are composed of smaller units called amino acids, which are the essential building blocks for cells, enzymes, and hormones. Because the body is constantly undergoing cellular turnover and repair, a consistent intake of dietary protein is necessary to provide the raw materials for these vital processes. A deficiency in protein can lead to muscle wasting, impaired immunity, and slow wound healing in individuals.

128. (B) They provide diverse vitamins and antioxidants.
Including a wide variety of vegetables and fruits in the diet is essential because they are major sources of diverse vitamins, minerals, and

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support, movement, or communication. Tissues then combine to form organs, which carry out more complex tasks. Understanding tissue structure and function is fundamental to the study of both anatomy and human physiology.

99. (C) Mitochondrion
The mitochondrion is a vital organelle found in most eukaryotic cells, famously known as the "powerhouse of the cell." This nickname arises from its primary role in conducting cellular respiration to produce adenosine triphosphate. ATP is the chemical energy used to power almost all cellular processes and activities. Cells with high energy demands, such as muscle cells, contain a larger number of mitochondria to ensure they can meet the metabolic requirements necessary for the body to function properly.

100. (C) 1, 2, and 3 only
Cell physiology involves the study of how cells maintain their internal environment and interact with their surroundings. The cell membrane is selectively permeable, meaning it controls which substances can enter or leave. While some molecules pass through naturally, moving substances against a concentration gradient requires energy and is called active transport. Furthermore, bioelectric potentials are created by the unequal distribution of ions across the membrane. It is false that all substances can pass freely without regulation by the cell.

101. (C) Ball-and-socket joint
Ball-and-socket joints represent the most mobile type of synovial joint in the human body, allowing for movement in multiple planes. This structure consists of a rounded bone head that fits into a cup-like depression of another bone, exemplified by the shoulder and hip joints. This design enables actions such as flexion, extension, abduction, adduction, and rotation. While providing great flexibility, this large range of motion also makes these joints more susceptible to certain injuries compared to more restrictive joints.

102. (B) Is typically an involuntary and slower process.
Smooth muscle contraction differs from skeletal muscle in several key ways. While skeletal muscle is under voluntary control and can contract rapidly, smooth muscle is involuntary and typically exhibits slower, more sustained contractions. Smooth muscle is found in the walls of internal organs, such as the digestive tract and blood vessels, where it regulates flow and movement automatically. Despite these differences, both types of muscle still utilize actin and myosin filaments and require calcium ions and energy to function.

103. (D) Kidney
The human body is organized into several distinct systems that often overlap in function. The pancreas and liver are vital accessory organs for the digestive system, producing enzymes and bile. The small intestine is the primary site of nutrient absorption. In contrast, the kidneys are core organs of the excretory system, responsible for filtering blood and removing metabolic waste via urine. While they help maintain the body's overall chemical balance, kidneys do not play a role in digestion.

104. (A) A mixture of enzymes for carbohydrates, fats, and proteins.
The pancreas plays a critical role in digestion by producing pancreatic juice, which is secreted into the small intestine. This fluid contains a powerful mixture of enzymes, including amylase for carbohydrates, lipase for fats, and proteases for proteins. These enzymes are essential for breaking down macronutrients into their simplest forms for absorption. Additionally, the pancreas secretes bicarbonate to neutralize the acidic chyme coming from the stomach, creating the optimal environment for these digestive enzymes to work effectively.

105. (A) Both Statement I and Statement II are true.
The nephron is the structural and functional unit of the kidney, responsible for the complex process of urine formation. This involves multiple steps to ensure that waste products are removed while essential substances are retained. Tubular secretion is a critical part of this process, where substances such as hydrogen ions, potassium, and certain drugs are actively moved from the blood into the renal tubule. This allows the body to fine-tune the composition of the blood and eliminate harmful materials.

106. (A) Kidneys
Dialysis is a medical procedure used as an artificial replacement for lost kidney function in

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the uterus is where implantation and gestation occur. Its thick muscular walls and rich lining are essential for providing the necessary nutrients and physical space for a successful pregnancy until birth.

62. (D) Nutrition
Nutrition is the scientific study of food and how it influences the health and well-being of the body. It encompasses the processes of ingestion, digestion, absorption, and metabolism of nutrients. Understanding nutrition involves examining how different substances, such as carbohydrates, proteins, vitamins, and minerals, support bodily functions, growth, and repair. Proper nutrition is fundamental to preventing diseases, maintaining energy levels, and ensuring that the body's physiological systems operate efficiently throughout an individual's entire life cycle.

63. (A) Carbohydrates, Proteins, and Lipids
Macronutrients are the essential substances that the body requires in relatively large quantities to provide energy and structural materials. This category includes carbohydrates, which are the primary energy source; proteins, which are vital for building and repairing tissues; and lipids, which serve as concentrated energy stores and structural components of cell membranes. Because these nutrients are needed in gram amounts daily, they form the foundation of the human diet and are critical for maintaining overall health and vitality.

64. (B) To synthesize genetic material from scratch.
Food serves several primary functions essential for life and health. It provides the energy necessary for all bodily functions and physical activities through the metabolism of macronutrients. Additionally, it supplies the building blocks required for the growth and repair of tissues and regulates various physiological processes through vitamins and minerals. However, while food provides the precursors, the body does not synthesize its entire genetic material from scratch using food alone; instead, it uses nutrients to maintain and replicate existing DNA.

65. (B) P-2, Q-1, R-4, S-3
Different nutrients perform specialized roles within the body to maintain health. Carbohydrates serve as the main source of immediate energy for cellular activities. Proteins are the primary building blocks used for constructing and repairing body tissues, including muscles and organs. Lipids are essential for long-term energy storage and provide insulation for the body's organs. Vitamins act as vital catalysts and regulators for various metabolic reactions. A balanced intake of all these nutrients is necessary for optimal physiological function.

66. (A) Vitamin C
Scurvy is a clinical condition caused by a severe and prolonged deficiency of Vitamin C, also known as ascorbic acid. Vitamin C is essential for the synthesis of collagen, a structural protein that holds connective tissues together. Without adequate amounts, the body cannot repair tissues, leading to symptoms such as bleeding gums, joint pain, and poor wound healing. This highlights the importance of including fresh fruits and vegetables, which are rich in Vitamin C, in the daily diet.

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67. (C) Vitamins B complex and C
Vitamins are categorized based on their solubility, which affects how they are absorbed, stored, and excreted. Water-soluble vitamins include the B-complex group and Vitamin C. These substances dissolve in water and are generally not stored in large amounts by the body, meaning they must be consumed regularly through the diet. Any excess is typically excreted through urine. This is in contrast to fat-soluble vitamins, which can be stored in the liver and fatty tissues for longer periods.

68. (D) Saturated and trans lipids
Modern nutritional research has established a direct link between the excessive intake of saturated and trans lipids and an increased risk of obesity and cardiovascular diseases. These types of fats can contribute to elevated levels of harmful cholesterol in the blood, leading to the buildup of plaque in the arteries. While fats are an essential part of the diet, health guidelines emphasize prioritizing unsaturated fats and limiting processed fats to maintain heart health and a healthy body weight.

69. (C) To protect cells from damage caused by free radicals.

By opening and closing in response to pressure changes during the cardiac cycle, they prevent the backflow of blood, which would otherwise reduce the heart's effectiveness as a pump. This one-way system is vital for delivering oxygenated blood to the body consistently.

114. (A) The closing of the heart valves.
The characteristic "lub-dub" sounds heard through a stethoscope during a heartbeat are caused by the closing of the heart's valves. The first sound, the "lub," occurs when the atrioventricular valves close as the ventricles begin to contract. The second sound, the "dub," happens when the semilunar valves at the base of the aorta and pulmonary artery close as the ventricles relax. These sounds are important clinical indicators used by healthcare professionals to assess the health and function of the heart.

115. (A) 1, 3, and 4 only
Blood pressure is a dynamic measurement that varies throughout the cardiac cycle and across the circulatory system. Arterial pressure is significantly higher than venous pressure, reflecting the force needed to distribute blood. Venous return to the heart is assisted by the action of skeletal muscle pumps. Capillaries are the essential sites where gas and nutrient exchange occurs. High blood pressure is clinically known as hypertension, not hypotension, which refers to low blood pressure that can cause dizziness.

116. (D) Bound to hemoglobin in red blood cells.
Oxygen transport in the blood is a highly specialized process required to meet the metabolic needs of tissues. While a small amount of oxygen dissolves directly into the plasma, the vast majority is carried by red blood cells. These cells contain hemoglobin, a protein with a high affinity for oxygen. In the lungs, oxygen binds to hemoglobin, forming oxyhemoglobin, which is then transported to tissues where the oxygen is released. This efficient mechanism allows the blood to carry significant amounts of oxygen.

117. (C) Breathing
Artificial ventilation is a medical intervention designed to assist or take over the mechanical process of breathing when a person is unable to do so naturally. This can be necessary during surgery, after an injury, or during severe respiratory illness. By moving air into and out of the lungs, artificial ventilation ensures that the body continues to receive oxygen and expel carbon dioxide. This procedure supports the physical mechanism of ventilation, allowing the lungs to continue their vital role in gas exchange.

118. (B) Regulation of body temperature
The immune system is the body's complex defense network designed to protect against harmful pathogens, such as bacteria and viruses. Its primary functions include identifying and destroying foreign invaders, removing dead or damaged cells, and monitoring the body for abnormal or cancerous cells. While it is essential for overall health, the immune system is not primarily responsible for the regulation of body temperature; that function is managed by the hypothalamus in the brain and various physiological mechanisms like sweating or shivering.

119. (D) Travel via the bloodstream to reach target cells.
Hormones are specialized chemical messengers produced by endocrine glands that play a vital role in regulating the body's activities. A key characteristic of hormones is that they are released directly into the interstitial fluid and then enter the bloodstream for transport. This allows them to travel to distant target cells and organs that possess specific receptors for that hormone. While their effects may take longer to appear than nervous system signals, they often provide sustained regulation of growth, metabolism, and reproduction.

120. (A) Urethra
The urethra is a multifunctional tube found in the male anatomy that serves two different body systems. In the urinary system, it acts as the passage through which urine is expelled from the bladder to the exterior. Simultaneously, in the reproductive system, it provides the channel for the transport of semen during ejaculation. This dual functionality distinguishes the male urethra from the female version, which only serves the urinary system. It is a vital component for both excretion and male reproduction.

121. (C) Amounts needed to maintain health and growth.

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providing structural strength and rigidity to bones and enamel. Beyond structural support, calcium is also essential for blood clotting, muscle contraction, and nerve signaling. Ensuring an adequate intake of calcium through dairy products, green vegetables, and fortified foods is vital throughout life to prevent bone-related disorders like osteoporosis and maintain physiological integrity.

77. (C) Cereals and Millets
Cereals and millets form the dietary foundation for many populations, serving as the primary source of complex carbohydrates and dietary fiber. These foods provide sustained energy and support digestive health by promoting regular bowel movements. Additionally, whole grains contain essential vitamins and minerals that are often lost during refining processes. Including a variety of cereals and millets in the diet ensures a steady supply of energy and contributes to the prevention of chronic diseases through their fiber content.

78. (D) Protein and healthy fats
Pulses, nuts, and oilseeds are highly nutrient-dense food groups that contribute significantly to a balanced diet. They are excellent sources of plant-based protein, which is necessary for tissue repair and growth, and provide healthy unsaturated fats that support heart health and brain function. Furthermore, these foods often contain fiber, vitamins, and minerals. Incorporating them into daily meals provides a sustainable and nutritious alternative to animal products, supporting overall health and providing essential building blocks for the body.

79. (C) 1, 2 and 4 only
A healthy diet relies on several key food groups. Milk and dairy provide essential calcium and protein, while fruits and vegetables offer a wealth of vitamins, minerals, and fiber. Sprouting pulses is a beneficial practice that enhances their nutritional profile. It is a misconception that all fats should be eliminated; healthy fats are necessary for bodily functions. Additionally, while jaggery is less refined than white sugar and contains some minerals, it should still be consumed with moderation.

80. (B) Sprouting
Sprouting is the natural process of allowing seeds, grains, or pulses to germinate by soaking them in water and keeping them in a moist environment. This process significantly enhances the nutritional value of the food by increasing the availability of vitamins, particularly Vitamin C, and reducing anti-nutritional factors that can interfere with digestion. Sprouted foods are often easier to digest and provide a concentrated source of enzymes and nutrients, making them a valuable addition to a health-conscious diet.

81. (B) Lipids (Fats)
Among all the macronutrients, lipids, commonly known as fats, are the most energy-dense. While carbohydrates and proteins each provide approximately four calories per gram, fats provide nine calories per gram. This high energy density makes lipids an efficient way for the body to store energy for later use. While essential for functions like hormone production and vitamin absorption, the concentrated caloric content of fats means they should be consumed in moderation to maintain a healthy weight and energy balance.

82. (A) Minimum energy needed at rest for vital functions.
Basal Metabolic Rate represents the minimum amount of energy an individual requires to maintain essential life-sustaining functions while at complete rest. These vital processes include breathing, blood circulation, cell production, and the maintenance of body temperature. BMR typically accounts for the largest portion of an individual's total daily energy expenditure. Factors such as age, gender, body composition, and genetics all influence a person's BMR, which serves as the baseline for determining overall caloric needs for health.

83. (C) Metabolism
Metabolism is the comprehensive term used to describe all the chemical reactions that occur within a living organism to maintain life. These processes are divided into two main categories: anabolism, which involves building complex molecules from simpler ones, and catabolism, which involves breaking down molecules to release energy. Through metabolism, the body converts food into energy, constructs cellular components, and eliminates waste. It is a continuous and highly regulated process that

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antioxidants. These micronutrients are necessary for thousands of metabolic reactions and help protect the body's cells from oxidative damage. Furthermore, fruits and vegetables provide dietary fiber, which supports healthy digestion and can help lower the risk of chronic diseases. Their different colors often indicate the presence of unique phytochemicals, making variety a key factor for achieving comprehensive nutrition.

129. (B) Contain trace minerals and antioxidants.
Jaggery and honey are often preferred over refined white sugar because they are less processed and retain some natural nutritional benefits. While they still primarily consist of sugars and calories, they contain trace amounts of minerals like iron and potassium, as well as various antioxidants and enzymes. This makes them a slightly more nutrient-dense choice than refined sugar, which provides "empty calories" with no additional benefits. However, they should still be consumed in moderation to maintain a healthy and balanced diet.

130. (A) Weight loss
Energy balance is a fundamental principle of nutrition that determines weight changes over time. When an individual's energy expenditure, through their basal metabolism and physical activity, consistently exceeds their energy intake from food, they are in a state of negative energy balance. To meet its needs, the body must utilize stored energy, primarily from fat and muscle tissues, which results in weight loss. Understanding this relationship is key for effective weight management and for maintaining healthy body composition.

131. (A) 1, 2, and 3 only
Metabolism includes all chemical reactions in the body. Catabolism breaks down molecules to release energy, while anabolism uses energy to build complex structures. Carbohydrate digestion starts in the mouth with salivary amylase, which begins splitting starches. However, the claim that protein metabolism primarily yields fatty acids for storage is incorrect. Protein metabolism focuses on using amino acids for tissue building and repair, or as an alternative energy source, with excess nitrogen being excreted as urea by the kidneys.

132. (D) Daily food choices
Basal Metabolic Rate is influenced by several biological and physiological factors. Age, gender, and body composition, particularly the ratio of muscle mass to fat, are primary determinants of an individual's baseline energy expenditure. While the types of food a person chooses to eat daily can influence their health and weight over time, these choices do not directly change the BMR itself. BMR is the energy used for survival at rest, which is largely determined by physical characteristics and genetics.

133. (C) Urea
Protein metabolism involves the breakdown of amino acids within the body. During this process, the nitrogen-containing groups are removed and converted into ammonia, which is toxic to the body. The liver quickly transforms this ammonia into urea, a much less harmful substance. Urea is then released into the bloodstream and transported to the kidneys, where it is filtered out and excreted in the urine. Measuring urea levels is a common way for medical professionals to assess kidney function.

134. (B) Stress
Stress is the psychological and physiological response to internal or external demands that exceed an individual's perceived resources. It often manifests as a state of mental or emotional strain resulting from adverse or challenging circumstances. While some stress can be motivating, chronic or excessive stress can have significant negative impacts on both mental and physical health. Managing stress through healthy coping mechanisms, such as exercise, meditation, or social support, is essential for maintaining overall well-being in modern life.

135. (B) P-2, Q-4, R-1, S-3
Psychology involves the study of various processes that govern how humans interact with their world. Sensation is the initial detection of physical stimuli, like light hitting the retina. Perception is the mental process of organizing that information, such as recognizing a face. Learning is a relatively permanent change in behavior resulting from experience. Personality describes the characteristic patterns of thinking, feeling, and acting that define an individual. Together, these concepts provide a framework

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for understanding the complexity of human behavior.

136. (A) Stage R (Rapid movement sleep)
Sleep is organized into two primary types: Non-Rapid Eye Movement and Rapid Eye Movement sleep. NREM sleep is further divided into three distinct stages, numbered 1, 2, and 3, which represent a progression from light sleep to deep, slow-wave sleep. Stage R, or REM sleep, is a separate phase characterized by rapid eye movements, increased brain activity, and vivid dreaming. Understanding these different stages is essential for studying sleep quality and the various physiological processes that occur during rest.

137. (C) The immune system is responsible for the mechanical digestion of food.
Each body system has a specialized primary function. The nervous system manages rapid communication via electrical signals, while the endocrine system provides long-term regulation using hormones. The musculoskeletal system offers support, movement, and protection. However, the immune system is dedicated to defending the body against pathogens and does not participate in the mechanical digestion of food. Digestion, both mechanical and chemical, is the exclusive responsibility of the digestive system and its various component organs like the stomach.

138. (A) A dynamic combination of lipids and proteins.
The fluid mosaic model is the modern scientific description of the cell membrane's structure. It suggests that the membrane is not a rigid barrier but a dynamic, flexible layer primarily made of a phospholipid bilayer. Within this bilayer, various proteins and lipids are embedded and can move laterally, creating a mosaic-like pattern. This fluid nature is essential for the membrane's functions, including cellular signaling, transport of substances, and the ability of cells to change shape and interact with their neighbors.

139. (D) Vertebrae
The human spine, or vertebral column, is composed of a series of individual bones called vertebrae. These bones are stacked on top of each other and are separated by intervertebral discs that provide cushioning and flexibility. The vertebrae protect the spinal cord, support the weight of the head and trunk, and serve as attachment points for numerous muscles and ribs. The structure of the vertebrae varies along the length of the spine to accommodate different levels of movement and weight-bearing.

140. (B) Voluntary control
Skeletal and smooth muscles share several fundamental properties, such as contractility, excitability, and elasticity, which are necessary for generating movement and responding to stimuli. However, a major distinguishing feature is that skeletal muscle is under voluntary control, meaning it can be consciously moved by the individual. In contrast, smooth muscle, found in internal organs and blood vessels, operates involuntarily under the control of the autonomic nervous system and hormones. This difference allows the body to perform both conscious actions and automatic functions.

141. (C) Absorption of water and electrolytes.
The large intestine is the final major section of the digestive tract. While most nutrient absorption occurs in the small intestine, the large intestine's primary role is to absorb water and essential electrolytes from the remaining indigestible food matter. This process helps to solidify the waste and form feces for eventual elimination. Additionally, the large intestine houses a vast population of beneficial bacteria that assist in breaking down some fiber and synthesizing certain vitamins, contributing to overall health.

142. (D) Accumulation of waste products in the blood.
The kidneys perform the vital task of filtering metabolic waste products and toxins from the blood to form urine. If the kidneys fail, these harmful substances, such as urea and creatinine, begin to accumulate to dangerous levels in the bloodstream. This condition, known as uremia, can lead to severe complications, including organ failure and even death if not treated through dialysis or transplantation. Maintaining healthy kidney function is therefore essential for the continuous purification and chemical balance of the body.

143. (A) Nervous and Endocrine systems

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The nervous and endocrine systems are the two primary regulatory networks that control and coordinate all other body systems. The nervous system provides rapid, short-term communication through electrical impulses and neurotransmitters. In contrast, the endocrine system manages slower, long-lasting regulation by releasing hormones into the bloodstream. Together, these systems ensure that the body responds effectively to internal and external changes, maintaining homeostasis and supporting vital processes such as growth, metabolism, and the stress response across the entire organism.

144. (B) Lipid-soluble substances
The blood-brain barrier is a highly selective filter that protects the brain from harmful substances in the blood. It is most effective at blocking large molecules, water-soluble substances, and ions. However, it is least effective against lipid-soluble substances, such as certain gases, alcohol, and some medications, which can pass through the fatty membranes of the endothelial cells relatively easily. This characteristic is an important consideration in pharmacology when designing drugs intended to treat neurological conditions or when assessing the effects of toxins.

145. (A) 1, 2, 3, and 5 only
The cardiovascular system operates through two main circuits. The right side of the heart pumps deoxygenated blood to the lungs, while the left side distributes oxygenated blood to the body. Veins generally return blood toward the heart. It is a common misconception that all arteries carry oxygenated blood; the pulmonary artery is a notable exception, transporting deoxygenated blood to the lungs. Cardiac muscle is unique, possessing structural features of skeletal muscle while operating involuntarily like smooth muscle, ensuring continuous, rhythmic pumping.

146. (A) It is mainly transported as bicarbonate ions in the plasma.
Carbon dioxide transport in the blood is a complex process necessary for maintaining pH balance. While some carbon dioxide dissolves in the plasma or binds to hemoglobin, the majority is transported as bicarbonate ions. This occurs when carbon dioxide enters red blood cells and reacts with water, a reaction facilitated by the enzyme carbonic anhydrase. The resulting bicarbonate then moves into the plasma for transport to the lungs. Once at the lungs, the process reverses, allowing carbon dioxide to be exhaled.

147. (C) Maturation of T-lymphocytes (T cells).
The thymus is a specialized primary lymphoid organ of the immune system located in the upper chest. Its most important function is to provide a controlled environment for the maturation and differentiation of T-lymphocytes, also known as T-cells. During this process, T-cells learn to distinguish between the body's own cells and foreign invaders. Once mature, these cells enter the circulation to play a central role in adaptive immunity, specifically in coordinating the response to infected or abnormal cells throughout the body.

148. (D) The structure and organization of the body and its parts.
Anatomy is the scientific study of the physical structure and organization of living organisms and their various parts. It involves identifying and describing the shape, size, location, and relationship of different body components, such as bones, muscles, and organs. While physiology focuses on how these parts function and work together, anatomy provides the essential structural framework for understanding biology. Knowledge of human anatomy is fundamental for all medical and health sciences, as it provides the basis for diagnosing and treating diseases.

149. (C) Difficulty falling asleep, staying asleep, or non-restorative sleep.
Chronic insomnia is a common sleep disorder characterized by persistent difficulty in falling asleep, staying asleep through the night, or waking up too early without being able to return to sleep. People with insomnia often experience non-restorative sleep, meaning they do not feel refreshed even after resting. This can lead to significant daytime impairments, such as fatigue, mood disturbances, and decreased concentration. Insomnia can be caused by various factors, including stress, medical conditions, and poor sleep hygiene habits.

150. (A) Both A and R are true and R is the correct explanation of A.

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system relies on hormones released into the blood. Interestingly, the pancreas is a versatile organ that performs both endocrine and exocrine roles. It is a mistake to include cranial nerves in the central nervous system.

180. (D) Tendon
A tendon is a tough, flexible band of fibrous connective tissue that serves the critical function of connecting skeletal muscle to bone. This connection is essential for the transmission of force generated by muscle contraction, which then results in the movement of the skeleton. Tendons are designed to withstand significant tension and stress during physical activity. Understanding the role of tendons is fundamental to the study of biomechanics and for diagnosing and treating common musculoskeletal injuries and conditions.

181. (C) To transmit impulses and regulate calcium.
The sarcotubular system is an intricate internal network within skeletal muscle fibers that is essential for coordinating contraction. It includes the transverse tubules, which conduct electrical impulses deep into the cell, and the sarcoplasmic reticulum, which manages the storage and release of calcium ions. When a signal arrives, this system ensures that calcium is released simultaneously throughout the fiber, triggering the binding of myosin to actin. This precise regulation is vital for efficient and controlled muscle fiber shortening.

182. (B) Produce bile for fat emulsification.
The liver is a large and versatile organ with hundreds of functions, but its primary role in the digestive process is the production of bile. Bile is a fluid that is stored in the gallbladder and released into the small intestine, where it acts as a detergent to emulsify large fat globules into smaller droplets. This process significantly increases the surface area for digestive enzymes to work, making fat digestion and absorption much more efficient. Bile is essential for utilizing dietary lipids.

183. (A) P-3, Q-1, R-4, S-2
The endocrine system utilizes specialized glands to produce hormones that regulate specific physiological functions. The pancreas secretes insulin to manage blood sugar levels, while the thyroid gland produces thyroxine to control metabolism. The adrenal glands are responsible for adrenaline, which prepares the body for action during stress. The testes are the primary site for testosterone production, which is essential for male development and reproduction. Correctly matching these hormones with their glands is vital for understanding human chemistry and homeostasis.

184. (A) Ventilation (breathing)
Ventilation, or the mechanical process of breathing, is driven by the coordinated activity of specific respiratory muscles. The diaphragm is the primary muscle involved; its contraction increases the volume of the chest cavity, drawing air in. The intercostal muscles, located between the ribs, also assist by expanding the rib cage during inhalation. Together, these muscles create the pressure changes necessary to move air into and out of the lungs, ensuring that the body can continuously engage in vital gas exchange.

185. (C) It classifies food by its effect on the mind and body.
The Yogic concept of diet is a holistic approach that categorizes foods based on their inherent qualities and their resulting impact on both physical health and mental state. It divides foods into Sattvic, Rajasic, and Tamasic categories, representing purity, stimulation, and lethargy respectively. This system emphasizes that the food we eat directly influences our thoughts, emotions, and overall vitality. By promoting fresh, natural, and simple foods, the Yogic diet aims to create a balanced, peaceful, and healthy internal environment.

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186. (A) The specific dynamic action (SDA) of food.
An individual's total energy requirement is determined by the sum of three primary components. The first is the Basal Metabolic Rate, representing energy used for survival at rest. The second is the energy expended during all physical activities and exercise. The third component is the Specific Dynamic Action, which is the energy required by the body to digest, absorb, and metabolize the food consumed. Together, these factors define the total number of calories a person needs to maintain health and weight.

system relies on the kidneys to filter blood and produce urine. The nervous system is centered around the brain for information processing and control. Finally, the endocrine system includes glands like the pituitary, which secretes hormones to regulate other organs. Understanding these organ-system pairings is fundamental to the study of human biology.

158. (D) Sarcomere
The sarcomere is the fundamental functional and contractile unit of a skeletal muscle fiber. These microscopic structures are arranged end-to-end within the myofibrils and are composed of overlapping thick and thin filaments made of myosin and actin. When a muscle is stimulated, the filaments slide past each other, causing the sarcomere to shorten and generate tension. The repetitive shortening of millions of sarcomeres simultaneously is what results in the contraction of the entire muscle and the resulting physical movement.

159. (A) Gastrin
Gastrin is a key gastrointestinal hormone primarily produced by specialized cells in the stomach lining. Its main role is to stimulate the secretion of gastric acid, which is essential for the chemical breakdown of food and the activation of digestive enzymes. Gastrin is typically released in response to the presence of food, specifically proteins, in the stomach. By regulating the acidity of the stomach environment, gastrin ensures that the initial stages of protein digestion occur efficiently and effectively.

160. (B) Collecting Duct → Ureter → Bladder → Urethra
Once urine is formed in the nephrons of the kidneys, it follows a specific anatomical pathway for elimination. The urine first drains into the collecting ducts, which then funnel it toward the renal pelvis. From the kidney, it travels through the ureters, which are long tubes that lead to the bladder for temporary storage. When the body is ready, the urine is expelled from the bladder through the urethra to the outside of the body. This sequence ensures waste removal.

161. (B) Motor neuron
A reflex arc is the basic neural pathway that controls a reflex response. It typically begins with a sensory receptor that detects a stimulus, such as heat or pressure. This signal travels along a sensory neuron to the central nervous system, where it is often passed through an interneuron. Finally, a command is sent via a motor neuron to an effector, which is usually a muscle or a gland. This simple, rapid circuit allows for immediate, involuntary responses to environmental changes.

162. (B) 2, 3, and 4 only
Sleep is a complex and dynamic biological state rather than a uniform period of unconsciousness. It is organized into distinct stages, each with unique brain wave patterns and physiological characteristics. Sleep disorders such as insomnia can have profound effects on an individual's mental and physical health. REM sleep is a particularly unique stage characterized by rapid eye movements, high levels of brain activity, and muscle atonia. This stage is famously associated with vivid dreaming and is vital for cognitive function.

163. (C) Involuntary control, autorhythmicity, and intercalated discs.
Cardiac muscle possesses unique physiological and structural properties that allow the heart to function continuously throughout life. It is under involuntary control, meaning it operates without conscious thought. Furthermore, it exhibits autorhythmicity, the ability to generate its own electrical impulses to initiate contraction. Structurally, cardiac muscle cells are connected by intercalated discs, which contain specialized junctions that ensure electrical signals spread rapidly. This coordination allows the heart's chambers to contract in a synchronized and efficient manner to pump blood.

164. (D) Providing the environment for gestation.
The female reproductive system performs several essential roles centered around reproduction and the continuation of life. Its primary functions include the production of female gametes, called ova, and the secretion of reproductive hormones like estrogen and progesterone. Crucially, it provides the complex and supportive environment necessary for the gestation and development of a fetus within the uterus. This system is designed to facilitate fertilization, nurture a growing embryo, and eventually manage the process of

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Achieving a balanced diet requires selecting diverse foods from different categories such as cereals, pulses, vegetables, and dairy. This variety is necessary because no single food item contains every essential nutrient in the exact proportions required by the human body for health and growth. By combining different food groups, an individual ensures they receive a complete spectrum of macronutrients and micronutrients. This nutritional strategy is fundamental for maintaining energy levels, supporting physiological functions, and preventing long-term nutrient deficiencies.

151. (D) Proteins
Proteins are essential macronutrients that serve as the primary structural materials for the body. They are necessary for building and repairing tissues, including muscle, skin, and organs. Beyond their structural roles, proteins also form enzymes that catalyze chemical reactions and antibodies that protect the body from infections. Composed of long chains of amino acids, proteins are vital for almost every physiological process. Maintaining an adequate intake of protein is therefore fundamental for growth, immune function, and overall physical health.

152. (A) Safety (pasteurization) and nutrient retention.
When selecting and preparing milk and dairy products, prioritizing safety and nutrient retention is essential. Pasteurization is a critical heat-treatment process that kills harmful bacteria while maintaining most of the milk's nutritional value. Proper storage and handling are also necessary to prevent spoilage and ensure that the products provide their high-quality protein and calcium content. By focusing on these factors, consumers can enjoy the health benefits of dairy while minimizing the risk of foodborne illnesses and maximizing nutrient intake.

153. (C) Increased risk of type 2 diabetes and obesity.
Diets that are excessively high in added sugars and refined carbohydrates are strongly linked to negative health outcomes. These foods are quickly digested, leading to rapid spikes in blood glucose and insulin levels. Over time, this pattern can contribute to weight gain, obesity, and the development of insulin resistance, a primary driver of type 2 diabetes. Furthermore, high sugar intake is associated with dental issues and cardiovascular problems. Limiting refined sugars is a core recommendation for maintaining long-term metabolic health.

154. (A) A unit of energy provided by food.
In the context of nutrition, a "Calorie" is a standardized unit of measurement used to quantify the amount of energy provided by the food and drinks we consume. Specifically, it represents the energy required to raise the temperature of one kilogram of water by one degree Celsius. The body uses these calories to power everything from basic vital functions at rest to intense physical activity. Understanding caloric intake and expenditure is essential for managing body weight and maintaining an appropriate energy balance.

155. (D) Astrological sign
Scientific research identifies three primary determinants of personality: heredity, environment, and the complex interaction between them. Heredity provides the genetic blueprint, while the environment encompasses all life experiences and social influences. These factors work together to shape an individual's unique patterns of thinking and behaving. While some people believe that astrological signs influence personality, there is no empirical scientific evidence to support this claim. Therefore, astrology is not considered a valid determinant within the field of psychology.

156. (B) Memory consolidation
Memory consolidation is the cognitive process by which temporary, short-term memories are transformed into more stable, long-term representations. This often involves structural changes in the brain and can take place over hours or days. When this process is impaired, an individual may lose the ability to form new long-term memories despite retaining old ones. This condition highlights the importance of specific brain regions, such as the hippocampus, in ensuring that new experiences are effectively stored for future recall.

157. (A) P-2, Q-1, R-4, S-3
The human body is organized into several systems, each defined by primary organs that perform specific roles. The respiratory system utilizes the lungs for gas exchange. The excretory

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products, ions, and drugs are actively transported from the surrounding peritubular capillaries into the renal tubule. This mechanism allows the body to eliminate substances that were not removed during the initial filtration stage or to regulate the levels of certain electrolytes and maintain blood pH. It ensures that the final urine composition reflects the body's excretory needs.

173. (C) To prevent food and drink from entering the trachea during swallowing.
The epiglottis is a small, leaf-shaped flap of cartilage located at the base of the tongue. Its primary function is to act as a physical barrier during the act of swallowing. As food or liquid moves toward the esophagus, the epiglottis tilts backward to cover the opening of the larynx and trachea. This protective action prevents material from entering the airway, which would otherwise cause choking or respiratory issues. It is a critical component for ensuring safe ingestion and breathing.

174. (D) It acts as a solvent and transports nutrients.
Water is an essential nutrient that is vital for almost every physiological process in the human body. Its primary functions include acting as a versatile solvent for chemical reactions and serving as the medium for transporting nutrients, hormones, and waste products through the blood and lymph. Furthermore, water is critical for temperature regulation through sweating and for providing lubrication to joints and tissues. Because the body cannot store water, maintaining regular hydration is necessary for optimal health and physical function.

175. (A) Both A and R are true and R is the correct explanation of A.
Sprouting is a beneficial preparation technique that significantly enhances the nutritive value of pulses and grains. During the germination process, the seeds undergo biological changes that reduce the levels of anti-nutritional factors, making nutrients more available for absorption. Additionally, sprouting increases the concentration of certain vitamins, most notably Vitamin C, which is often found in very low amounts in dry seeds. This practice makes pulses easier to digest and more nutrient-dense, contributing to a healthier and more varied diet.

176. (B) Milk and Milk Products
Milk and milk products are highly valued in human nutrition as they serve as a premier source of both calcium and high-quality protein. The calcium provided is essential for maintaining bone density and dental health throughout life. Additionally, dairy protein contains all the essential amino acids necessary for growth and tissue repair. While other food groups provide specific nutrients, milk products offer a concentrated and easily absorbable combination of these two vital components, supporting overall musculoskeletal and physiological health.

177. (B) Depression
Depression is a serious mental health disorder characterized by a persistent feeling of deep sadness and a significant loss of interest in previously enjoyed activities. It often involves a range of physical and cognitive symptoms, including changes in sleep patterns, appetite, and energy levels. Individuals with depression may also experience difficulty concentrating and feelings of worthlessness. Unlike temporary sadness, clinical depression lasts for extended periods and can significantly interfere with a person's ability to function in their daily life and relationships.

178. (A) Cognitive Psychology
Cognitive psychology is the scientific branch of psychology focused on the study of internal mental processes. This includes exploring how people acquire, process, store, and retrieve various types of information. Key areas of investigation include memory, attention, perception, language development, and problem-solving. By understanding these underlying cognitive mechanisms, researchers can gain insights into how individuals interpret their environment and make decisions. This field provides a foundation for understanding both normal cognitive functioning and the nature of various psychological disorders.

179. (B) 1, 3, 4, and 5 only
The coordination of the human body involves both the nervous and endocrine systems. Neurons are the basic units of the nervous system, while the central nervous system specifically includes the brain and spinal cord. Exocrine glands use ducts for their secretions, while the endocrine

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birth through a series of coordinated biological actions.

165. (C) Sensory, psychological, and cultural factors.
Food acceptance is a complex concept in nutrition that explores why individuals choose to consume certain foods over others. It is not determined solely by nutritional content but is heavily influenced by sensory factors such as taste, smell, and texture. Additionally, psychological factors and cultural background play a major role in shaping preferences and traditions. Understanding food acceptance is essential for designing effective dietary interventions and improving the nutritional status of diverse populations by considering their unique habits and beliefs.

166. (B) Rickets
Rickets is a childhood bone disorder caused by a severe deficiency of Vitamin D, calcium, or phosphate. Vitamin D is essential for the body to absorb these minerals from the diet. Without adequate amounts, the bones become soft and weak, leading to skeletal deformities such as bowed legs or a curved spine. Rickets can be prevented and treated by ensuring children receive enough Vitamin D through sunlight exposure, fortified foods, or supplements, which are vital for healthy bone development.

167. (D) Breakdown of glycogen into glucose.
Catabolism is the metabolic phase that involves the systematic breakdown of complex molecules into simpler ones, a process that releases energy. A classic example is the breakdown of glycogen, a storage carbohydrate, into individual glucose molecules when the body needs immediate fuel. This energy is then used to power cellular work and maintain homeostasis. Catabolic reactions contrast with anabolic ones, which use energy to build new structures. Together, these two processes form the basis of the body's entire metabolic system.

168. (A) They coordinate via fast and slow signals.
The nervous and endocrine systems are the body's two primary communication networks, working together to maintain homeostasis. The nervous system uses rapid electrical and chemical signals to provide immediate control, such as moving a muscle. In contrast, the endocrine system uses hormones released into the blood to provide slower, long-term regulation of processes like growth and metabolism. These systems often overlap, with the brain's hypothalamus serving as a key link that coordinates the activities of both to ensure internal stability.

169. (C) Conscientiousness
Conscientiousness is one of the major dimensions of personality within the Five-Factor Model. Individuals who score high in conscientiousness are typically characterized as being highly organized, dependable, and disciplined. They tend to be goal-oriented, cautious, and deliberate in their actions. This trait is often associated with higher levels of academic and professional success, as conscientious individuals are more likely to be thorough and persistent in their tasks. Understanding this dimension helps in predicting behavioral patterns in various social and occupational settings.

170. (A) Spinal reflex
A spinal reflex is an immediate and automatic motor response to a sensory stimulus that is processed within the spinal cord rather than the brain. For example, when a person touches a hot object, sensory receptors in the skin send an urgent signal to the spinal cord. An interneuron then immediately triggers a motor neuron to cause the hand to withdraw. This rapid, involuntary circuit is designed for protection, allowing the body to react to danger much faster than conscious thought.

171. (D) 2, 3, 4, 1
The human body is organized into a hierarchical structure of increasing complexity. It begins with the cell, the most basic unit of life. Groups of similar cells organize to form tissues. These tissues then combine to create organs, which are structures designed for specific functions. Finally, several organs work together to form an organ system, such as the digestive or respiratory system. This organization allows for the efficient coordination and specialization necessary to sustain the complex processes of life and health.

172. (B) Tubular secretion
Tubular secretion is a vital part of the urine formation process occurring within the nephrons of the kidneys. During this phase, specific waste

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187. (D) More specific, lower-level traits that comprise the broader dimensions.
In personality psychology, "facets" are the narrower and more specific traits that provide a detailed description of an individual's character. While broad dimensions like the Big Five give a general overview, each dimension is composed of several underlying facets. For example, the dimension of Extraversion includes facets such as sociability, assertiveness, and activity level. By examining these specific facets, psychologists can gain a much more precise and comprehensive understanding of how an individual's personality is uniquely structured and expressed.

188. (B) Sarcomere
A neuron is the specialized cell of the nervous system and consists of several distinct structural components. These include dendrites for receiving signals, an axon for transmitting impulses, and a cell body containing the nucleus. In contrast, a sarcomere is the functional unit of contraction found exclusively within muscle fibers, not neurons. Understanding these differences is essential for distinguishing between the tissues responsible for electrical communication and those responsible for physical movement and force generation in the body.

189. (C) Intercalated discs for synchronized contraction.
Cardiac muscle is uniquely adapted for the continuous, rhythmic pumping of blood. A critical feature that facilitates this is the presence of intercalated discs, which connect individual muscle cells. these discs contain specialized junctions that allow electrical impulses to travel rapidly between cells, ensuring that all fibers in a chamber contract simultaneously. This synchronization is essential for the heart to build enough pressure to circulate blood effectively throughout the body, providing the coordination required for life-sustaining cardiovascular function.

190. (D) To serve as cofactors in various reactions.
Minerals are essential micronutrients that the body requires in small amounts to function properly. Unlike macronutrients, minerals do not provide energy directly. Instead, they serve several critical regulatory roles, such as acting as cofactors for enzymes in metabolic reactions, helping to maintain fluid and electrolyte balance, and providing structural material for bones and teeth. Common minerals include calcium, iron, and potassium. Ensuring an adequate intake of diverse minerals through a balanced diet is necessary for maintaining overall physiological health and function.

191. (C) 1, 2, and 4 only
Mental health involves managing various psychological states. Mental conflicts arise from choosing between incompatible goals, while frustration is the response to a blocked objective. Anxiety disorders are marked by persistent and excessive worry. While chronic stress is often harmful, it is a misconception that stress is always detrimental; mild, short-term stress can sometimes improve focus and performance. Recognizing these distinctions is important for understanding emotional well-being and identifying when psychological symptoms require professional attention and clinical management.

192. (B) Maintenance rehearsal in short-term memory
Short-term memory has a limited capacity and duration, typically holding information for only a few seconds. To keep information available for longer, individuals often use maintenance rehearsal, which involves the conscious repetition of information, such as saying a phone number over and over. This process prevents the information from fading quickly and may eventually assist in its transfer to long-term memory. Understanding how rehearsal works is fundamental to the study of human memory and our ability to handle information in real-time.

193. (B) Facilitated diffusion
Facilitated diffusion is a specialized type of passive transport where molecules move across a cell membrane with the help of specific carrier proteins. This process occurs along a concentration gradient, moving from an area of higher concentration to one of lower concentration. Because it is a passive process, it does not require metabolic energy in the form of ATP. This mechanism allows for the transport of larger or polar molecules that cannot easily pass through the phospholipid bilayer on their own.

194. (A) Producing digestive enzymes.

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The vertebral column, commonly known as the spine, is a central part of the human skeletal system. It fulfills several vital roles, including providing structural support for the head and trunk, protecting the sensitive spinal cord, and serving as an attachment site for various muscles and the ribs. While it is essential for movement and protection, the spine does not play any role in the production of digestive enzymes, which is the specialized function of organs in the digestive system.

195. (B) Both A and R are true but R is not the correct explanation of A.
The digestive and circulatory systems perform distinct but complementary roles in the human body. The digestive system is responsible for the mechanical and chemical breakdown of food into small molecules that can be absorbed. Once these nutrients cross the gut lining, the circulatory system takes over, transporting them to cells throughout the body for energy and repair. While both are necessary for nutrition, the reason for digestion is to create absorbable molecules, not to facilitate the transport mechanism of the blood.

196. (D) Movement of water and ions back into the blood.
Urine formation in the kidneys involves three major steps: filtration, reabsorption, and secretion. During the reabsorption phase, as the filtrate passes through the renal tubules, the body recovers essential substances it cannot afford to lose. This includes the movement of the majority of filtered water, glucose, and vital ions like sodium and potassium back into the peritubular capillaries. This precise mechanism ensures that waste is eliminated while the body's fluid balance and nutrient levels are carefully maintained for health.

197. (C) Autonomic nervous system
The autonomic nervous system is the part of the peripheral nervous system responsible for regulating involuntary bodily functions. It is further divided into two complementary branches: the sympathetic and parasympathetic systems. The sympathetic division prepares the body for action during stress, often called the "fight or flight" response. Conversely, the parasympathetic division promotes relaxation and energy conservation during "rest and digest" periods. Together, these two systems maintain a delicate balance to ensure that the body responds appropriately to internal and external demands.

198. (B) Sweat gland
Glands are categorized based on their method of delivering secretions. Exocrine glands, such as sweat glands, utilize a system of ducts to release their products directly onto a surface, like the skin. Other examples include salivary and oil glands. This is distinct from endocrine glands, such as the pituitary, thyroid, and adrenal glands, which are ductless and release hormones directly into the bloodstream for transport. Understanding this structural difference is fundamental for studying how various substances are delivered to target sites.

199. (D) Diastolic pressure
Diastolic pressure represents the minimum pressure exerted by the blood against the arterial walls when the heart's ventricles are at rest and filling with blood. This occurs between heartbeats and is the lower number recorded during a blood pressure measurement. Maintaining a healthy diastolic pressure is important for ensuring that the heart itself and other organs receive a steady supply of oxygenated blood during its rest phase. Abnormal diastolic readings can indicate various cardiovascular issues and overall arterial health.

200. (A) To produce antibodies.
B-lymphocytes, or B cells, are a vital component of the adaptive immune system. Their primary role is the production of antibodies, which are specialized proteins that recognize and bind to specific foreign antigens on pathogens like bacteria and viruses. Once bound, these antibodies can neutralize the threat or mark it for destruction by other immune cells. B cells also have the ability to become memory cells, providing the body with long-term protection against future infections by the same invader.

201. (C) Vitamins
Nutrients are classified by whether they provide metabolic energy to the body. Macronutrients, including carbohydrates, fats, and proteins, are broken down during metabolism to release calories that fuel all bodily functions. In contrast, vitamins are micronutrients that do not provide any energy themselves. Instead, they act as

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essential catalysts and regulators for various chemical reactions that allow the body to utilize the energy provided by macronutrients. Both categories are necessary for maintaining health, but only macronutrients serve as a fuel source.

202. (A) Whole-wheat bread
Carbohydrates are the body's primary energy source and are classified as either simple or complex. Complex carbohydrates are found in foods like whole-wheat bread, brown rice, and legumes. They consist of long chains of sugar molecules that take longer for the body to break down, providing a steady and sustained release of energy. Additionally, these foods are often rich in fiber, which supports healthy digestion. Simple sugars, found in juices and honey, provide rapid but short-lived energy spikes.

203. (D) Total Energy Expenditure (TEE)
Total Energy Expenditure represents the total number of calories an individual burns in a single day to support all bodily processes and physical activities. It is calculated by adding three main components: the Basal Metabolic Rate, which is the energy used for basic survival at rest; the energy expended during physical movement and exercise; and the Specific Dynamic Action, which is the energy required to process food. Knowing one's TEE is essential for maintaining energy balance and managing body weight effectively.

204. (B) Advancing age
Basal Metabolic Rate is the energy used by the body for basic survival at rest. Several factors can cause this rate to decrease over time, with advancing age being one of the most significant. As people age, they typically experience a natural loss of lean muscle mass and a decrease in hormonal activity, leading to a lower BMR. In contrast, factors like having more muscle mass or having a fever would tend to increase the BMR as the body works harder.

205. (C) Sympathetic nervous system
The "fight-or-flight" response is a physiological reaction that occurs in response to a perceived harmful event, attack, or threat to survival. This rapid response is mediated by the sympathetic nervous system, which coordinates a series of changes including increased heart rate, heightened alertness, and the release of energy-rich glucose into the blood. These actions prepare the individual to either face the threat or flee from it. Once the danger has passed, the parasympathetic system helps return the body to normal.

206. (D) Narcolepsy - Sudden attacks of sleep
Sleep disorders are categorized by their unique symptoms and impacts on rest. Narcolepsy is a chronic neurological disorder characterized by extreme daytime sleepiness and sudden, uncontrollable attacks of sleep, often at inappropriate times. This is different from sleep apnea, which involves breathing pauses, or somnambulism, which is the act of walking during sleep. Insomnia describes a persistent difficulty in falling or staying asleep. Correctly identifying these disorders is essential for providing effective clinical treatment and improving the person's quality of life.

207. (A) Nurture
In the debate over what shapes human development, "nurture" refers to the entire range of environmental influences and life experiences that an individual encounters. This includes their upbringing, schooling, social interactions, and cultural context. A psychologist who emphasizes that personality is shaped by these unique experiences is prioritizing the role of nurture over biological heredity. Most modern perspectives recognize that personality is actually the result of a complex and ongoing interaction between both genetic predispositions and these important environmental factors.

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208. (A) P-3, Q-4, R-1, S-2
Anatomy and physiology explore how specific structures support the functions of body systems. The alveoli are the microscopic air sacs in the respiratory system where gas exchange occurs. The nephron is the structural unit of the excretory system responsible for urine formation. The neuron is the basic cell of the nervous system for transmitting signals. The myocardium is the specialized muscle tissue of the cardiovascular system that forms the heart wall. Matching these structures to their systems is fundamental to medical science.

209. (B) Muscle contraction

organized and interpreted to create meaningful experiences. While sensation provides the basic data, perception allows us to recognize objects, understand language, and make sense of the world around us using past experiences.

224. (B) Autorhythmicity
Skeletal muscles are characterized by several key physiological properties that enable them to function. These include excitability, the ability to respond to nerve signals, and contractility, which allows them to shorten and generate physical force. They also possess elasticity, enabling them to return to their original length after being stretched. However, skeletal muscles do not have autorhythmicity, which is the ability to contract spontaneously without external stimulation. This specific property is a unique characteristic found in cardiac and certain smooth muscles.

225. (B) Body → Right Atrium → Right Ventricle → Lungs → Left Atrium → Left Ventricle → Body
Blood circulation follows a precise and continuous pathway through the heart and lungs. Deoxygenated blood returns from the body to the right atrium and is pumped into the right ventricle, which sends it to the lungs for oxygenation. After picking up oxygen, the blood returns to the left atrium and passes into the left ventricle. The left ventricle, the heart's strongest chamber, then pumps the oxygenated blood out to the entire body. This cycle ensures a constant supply of oxygen.

226. (A) Vitamin K
Vitamins are divided into two main categories based on how the body absorbs and stores them. Fat-soluble vitamins, which include vitamins A, D, E, and K, are absorbed along with dietary fats and can be stored in the body's liver and adipose tissues for long periods. This is in contrast to water-soluble vitamins, like Vitamin C and the B complex group, which are not stored and are quickly excreted. Vitamin K is essential for normal blood clotting and bone health.

227. (C) Anabolism and Catabolism
Metabolism encompasses the entire set of chemical transformations that sustain life within a living organism. It consists of two fundamental and opposing processes: anabolism and catabolism. Anabolism is the constructive phase where the body uses energy to build complex structures like proteins and tissues from simpler molecules. Catabolism is the destructive phase where complex molecules are broken down to release metabolic energy. Together, these two processes ensure that the body has the energy and materials needed for growth, repair, and function.

228. (D) Connect bone to bone
Ligaments are specialized structures within the human musculoskeletal system made of strong, fibrous connective tissue. Their primary function is to connect one bone to another bone, typically across a joint. By doing so, ligaments provide critical stability, maintain proper alignment of the skeleton, and limit excessive or abnormal movements that could lead to injury. Unlike tendons, which transmit muscular force to move bones, ligaments act as passive stabilizers that ensure joints can withstand the various stresses of daily activity.

229. (C) Acute stress or anxiety
Acute stress or anxiety is the body's immediate emotional and physiological response to a perceived challenge or threat, such as public speaking. It triggers the sympathetic nervous system, leading to symptoms like a racing heart, sweating, and feelings of dread. This reaction is part of the "fight-or-flight" mechanism designed to prepare an individual for action. While temporary, these intense feelings can be distressing. Understanding the nature of this response is important for developing effective coping strategies to manage performance-related tension.

230. (C) 1, 2, and 3 only
Anatomy and physiology provide the framework for understanding the human body. Anatomy is the study of structure, while physiology examines function. The musculoskeletal system, comprising bones, joints, and muscles, is essential for movement and support. The digestive system's primary role is to break down food and absorb nutrients for energy. It is a misconception that the nervous system provides slow control; it actually provides the fastest form of communication in the body through electrical impulses and rapid signaling.

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vitamins. Crucially, if any energy-providing nutrient is consumed in excess of the body's needs, it can be converted and stored as body fat. This highlights the importance of maintaining a balanced and appropriate intake of all nutrients for health.

217. (C) Balanced diet
A balanced diet is a nutritional plan that provides sufficient calories to meet an individual's energy needs while ensuring that all essential nutrients are present in the correct proportions. This includes a diverse intake of macronutrients for energy and structural support, as well as micronutrients like vitamins and minerals for regulation and protection. Following a balanced diet is the most effective way to support growth, maintain physiological health, and prevent the development of both nutrient deficiency diseases and lifestyle-related disorders.

218. (A) Minimize cooking time and exposure to water and high heat.
The nutritive value of fruits and vegetables can be significantly affected by how they are handled and prepared. Many vitamins, particularly water-soluble ones like Vitamin C and the B-complex group, are sensitive to heat and can be leached out into cooking water. To preserve these essential nutrients, it is best to minimize cooking time and use methods like steaming or stir-frying that limit exposure to excessive heat and water. Consuming fresh produce and avoiding over-processing helps ensure maximum nutrient intake.

219. (A) Both A and R are true and R is the correct explanation of A.
Basal Metabolic Rate represents the energy the body uses to sustain its most fundamental life-supporting functions while at rest. These processes, including breathing, circulating blood, and maintaining basic cellular activity, continue around the clock without stopping. For most people, especially those who do not engage in intense daily exercise, BMR is the single largest component of their total energy expenditure. Understanding BMR is essential for calculating an individual's nutritional needs and for managing long-term weight and metabolic health effectively.

220. (B) Lipolysis
Lipid metabolism includes the processes by which the body breaks down and utilizes fats for energy. Lipolysis is the specific metabolic pathway where stored fats, or triglycerides, are broken down into their basic components: fatty acids and glycerol. This process occurs primarily in adipose tissue and is stimulated by hormones when the body requires extra energy. Once released, these components can be further oxidized to produce adenosine triphosphate, providing a concentrated and reliable source of fuel for various bodily functions.

221. (C) The sleep-wake cycle, an altered state of consciousness.
Sleep is a fundamental biological requirement characterized as an altered state of consciousness that alternates with periods of wakefulness. This cycle is regulated by internal circadian rhythms and is essential for the restoration of both the body and the mind. Prolonged wakefulness, such as staying awake for 48 hours, severely disrupts this natural cycle, leading to cognitive impairment, emotional instability, and physical fatigue. Respecting the need for regular, restorative sleep is vital for maintaining optimal health and peak daily performance.

222. (D) Its relationship to environmental stimuli
Behavioral psychology is a scientific branch of psychology that focuses on the objective study of observable actions. Its primary goal is to understand how environmental stimuli lead to specific behavioral responses through various forms of conditioning. By prioritizing what can be measured and seen, behavioral psychologists seek to discover universal laws of behavior that apply across individuals. This approach intentionally sets aside subjective internal states, such as thoughts or feelings, in favor of a rigorous, experimental analysis of cause-and-effect relationships.

223. (A) Sensation involves detecting stimuli, while perception involves interpreting those stimuli.
Sensation and perception are two interconnected stages of our interaction with the environment. Sensation is the initial, biological process where sensory receptors detect physical energy from stimuli, such as light or sound. Perception is the subsequent cognitive process that takes place in the brain, where these raw signals are

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271. (C) To perform filtration, reabsorption, and secretion to form urine.
The nephron acts as the functional unit of the kidney, responsible for the complex process of urine formation. It filters blood to create a filtrate, then selectively reabsorbs essential nutrients and water back into the bloodstream. Simultaneously, waste products are secreted into the filtrate, ensuring the body maintains a proper balance of electrolytes and vital fluid volume.

272. (B) gastrointestinal hormones.
The digestive system relies on a sophisticated regulatory network to ensure the proper timing of secretions and muscle movements. Gastrointestinal hormones act as the primary chemical messengers that signal and coordinate these activities. By regulating secretions from organs like the stomach and pancreas, as well as the motility of the alimentary canal, these hormones ensure efficient nutrient processing and absorption.

273. (D) wave-like muscle contractions that move food through the alimentary canal.
Digestive peristalsis is a vital mechanical process consisting of a series of wave-like muscle contractions. These involuntary movements occur throughout the alimentary canal to facilitate the steady passage of food from the stomach through the intestines. This ensures that food is continuously mixed with digestive juices and moved along the system for optimal nutrient extraction and eventual waste elimination.

274. (A) Reabsorption and secretion
After the initial juxtaglomerular filtrate is formed in the nephron, it must be refined to ensure essential substances are not lost. This refinement is achieved through the dual processes of reabsorption and secretion. Reabsorption reclaims necessary molecules back into the blood, while secretion moves additional waste products into the filtrate, ultimately determining the final composition and concentration of the urine.

275. (C) Carbohydrates, fats, and proteins
Pancreatic secretion is a critical component of the digestive process, as it contains a diverse array of enzymes. These enzymes are released into the small intestine, where they actively participate in the breakdown of all three major macronutrients: carbohydrates, fats, and proteins. This comprehensive enzymatic action is essential for reducing complex food molecules into simpler forms that the body can absorb.

276. (A) Endocrine glands release secretions into the bloodstream, while exocrine glands use ducts.
Glands are categorized based on their method of secretion. Exocrine glands possess specialized ducts to deliver their products to specific locations in or on the body. In contrast, endocrine glands are ductless, releasing chemical messengers known as hormones directly into the circulatory system. This distinction allows hormones to travel throughout the entire body to regulate diverse and vital physiological functions.

277. (D) synapse.
Communication between individual neurons is essential for the nervous system to function as a command center. This communication occurs at a specialized junction known as a synapse. At this site, electrochemical signals are transmitted from one neuron to another cell. This process allows for the rapid and precise transfer of information across the complex neural networks of the body.

278. (B) The cerebrospinal fluid (CSF)
The central nervous system is protected and maintained by the presence of cerebrospinal fluid. This specialized fluid circulates around the brain and spinal cord, providing essential nourishment and acting as a cushion against physical impact. It also helps in maintaining the chemical environment of the nervous system, ensuring that neurons can operate under stable and protected biological conditions.

279. (C) rapid, involuntary responses to stimuli.
Reflexes are specific operations of the nervous system characterized by their speed and lack of conscious intent. They are rapid, involuntary responses to various environmental stimuli, designed to protect the body or maintain homeostasis. Unlike higher functions like memory or thought, reflexes follow a direct path that does not require deliberation, allowing the body to react almost instantaneously to changes.

280. (D) selectively control which substances can enter the central nervous system.

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231. (D) Atria; Ventricles
The human heart is a four-chambered muscular organ designed for efficient blood circulation. The two upper chambers, known as the atria, serve as receiving areas for blood returning from the lungs and the rest of the body. The two lower chambers, called the ventricles, are much thicker and more muscular because they are responsible for pumping blood out to the lungs and the entire systemic circuit. This organized structure, supported by heart valves, ensures a continuous and one-way flow of life-sustaining blood.

232. (A) Both excessive and deficient intake of nutrients can lead to disease.
Proper nutrition involves maintaining a careful balance, as both the lack and the excess of nutrients can negatively impact health. A deficiency occurs when an individual does not receive enough of an essential nutrient, leading to conditions like scurvy or anemia. Conversely, the excessive intake of certain nutrients, such as saturated fats or refined sugars, can lead to lifestyle diseases like obesity, heart disease, and type 2 diabetes. Achieving nutritional health requires consuming the correct amounts to support bodily functions.

233. (C) Maintain a stable environment for the CNS.
The blood-brain and blood-cerebrospinal fluid barriers are critical protective mechanisms for the central nervous system. Their primary purpose is to strictly regulate the passage of substances between the circulation and the brain's internal environment. By filtering out potentially harmful toxins, pathogens, and fluctuating hormones, these barriers ensure that neurons are surrounded by a stable and precisely controlled chemical environment. This stability is absolutely essential for the accurate transmission of electrical signals and for preventing damage to sensitive brain tissues.

234. (D) Statement I is false, but Statement II is true.
Hypoxia is a pathological condition characterized by a deficiency of oxygen reaching the tissues, which can be life-threatening if left untreated. It is not an excess of oxygen. In contrast, artificial ventilation is a valid medical procedure used to support or entirely replace a person's natural breathing mechanism when they are unable to ventilate their lungs effectively. This intervention is crucial in emergency and intensive care settings to maintain gas exchange and ensure the body continues to receive necessary oxygen.

235. (D) To neutralize harmful free radicals in the body.
Antioxidants are specialized compounds, including certain vitamins and phytochemicals found in fruits and vegetables, that serve a vital protective role. Their primary mission is to neutralize free radicals, which are unstable and highly reactive molecules that can cause significant oxidative damage to cells, proteins, and DNA. By preventing this damage, antioxidants help reduce inflammation, support the immune system, and may lower the risk of chronic diseases. Including diverse, colorful plant foods in the diet ensures a robust supply of these protectors.

236. (B) Carbohydrates, Lipids, and Proteins
Metabolism is the comprehensive set of chemical processes through which the body converts all macronutrients into energy and useful structural components. This includes the breakdown of carbohydrates into glucose for immediate fuel, the processing of lipids for long-term energy storage and cell membranes, and the utilization of proteins for tissue building and repair. These processes are constantly occurring to ensure the body has a steady supply of energy and the materials necessary for maintaining health, growth, and overall biological function.

237. (C) Stem cells that differentiate into various immune cells
Bone marrow is a vital primary lymphoid organ that plays a central role in the immune system. It contains specialized stem cells that have the unique ability to differentiate into all types of blood cells, including various white blood cells like B-cells, T-cells, and phagocytes. These cells are essential for identifying and attacking pathogens. While some cells mature elsewhere, the bone marrow is the original source for the production of the body's entire defensive arsenal, making it fundamental for immune health.

238. (D) The presence of incompatible or opposing goals, desires, or demands.
Mental conflict is a significant psychological state that arises when an individual is faced with two

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to psychological equilibrium. Consistent sleep disruptions can directly contribute to the onset and exacerbation of mental health issues. Proper sleep architecture is necessary for emotional regulation, and its failure often correlates with increased stress, anxiety, and depression.

254. (D) Mental frustration disrupts sleep, and the resulting poor sleep intensifies the negative mental state.
A vicious cycle occurs when mental conflicts and frustrations interfere with the natural structure of sleep. This initial disruption leads to chronic sleep deprivation, which subsequently lowers an individual's resilience to stress and anxiety. As the mental state worsens, it further impairs the ability to achieve restful sleep, creating a self-reinforcing pattern of deteriorating psychological health.

255. (C) Rapid Eye Movement (REM) sleep
Rapid Eye Movement sleep is identified as a structured and distinct stage within the broader sleep cycle. This specific phase is highlighted as being critically important for various cognitive functions. During this state, the brain undergoes processes essential for memory consolidation and emotional processing, making it a vital component of the overall psychological maintenance performed during sleep.

256. (B) Heredity and environment
Personality development is driven by two foundational determinants: heredity and environment. Heredity provides the genetic blueprint and innate temperament present at birth, while the environment encompasses the diverse external influences encountered throughout a lifetime. These two factors work in tandem to shape the unique patterns of thoughts and behaviours that define an individual's distinct and multifaceted character.

257. (D) The influence of cultural norms and social interactions.
Environmental determinants of personality include all external factors that influence an individual after birth. This category specifically covers the impact of family upbringing, social interactions, and the cultural norms of the society in which a person lives. Unlike biological factors, these influences shape a person's character, belief systems, and social reactions through cumulative life experiences and learning.

258. (A) It evolves through a sequence of developmental stages.
Personality development is described as a dynamic and non-static process that occurs throughout the entire human lifespan. It progresses through a sequence of developmental stages where individuals encounter specific psychosocial challenges. Successfully navigating these tasks leads to healthy psychological growth, indicating that personality continues to evolve and change as a person moves through different life phases.

259. (C) continuous and reciprocal, with both factors interacting throughout life.
The relationship between heredity and environment is characterized as continuous and reciprocal rather than isolated or sequential. Innate genetic predispositions and external life experiences constantly interact to shape the individual. This ongoing interplay makes it difficult to isolate the exact contribution of each factor, as they both fundamentally integrate to form the complex entity of personality.

260. (A) categorize individuals based on characteristic patterns of thought and behaviour.
The primary objective of studying personality types is to identify and categorize the unique and stable patterns of thoughts, feelings, and behaviours that define different individuals. By grouping these characteristics, researchers can better understand how people perceive and react to the world. This approach focuses on defining the common traits that characterize individual differences in personality construction.

261. (D) To regulate the movement of substances and maintain cellular integrity.
The cell membrane functions as a sophisticated, active barrier that goes beyond merely enclosing the cell's contents. It ensures cellular integrity by providing a physical boundary and selectively managing the entry and exit of water and various chemical substances. This regulation is crucial for maintaining a stable internal environment necessary for essential and complex physiological processes.

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appropriate systems for removal. This system is vital for maintaining homeostasis, supporting cellular activity, and ensuring that all tissues receive the resources needed for life.

246. (B) 4, 2, 1, 3
Inhaled air follows a specific anatomical pathway through the respiratory system to ensure it is warmed, filtered, and delivered for gas exchange. The breath first enters through the pharynx and passes into the trachea, also known as the windpipe. From the trachea, the air moves into the branching bronchi, which lead deep into the lungs. Finally, the air reaches the microscopic alveoli, where oxygen enters the bloodstream and carbon dioxide is removed. This sequence is essential for effective and efficient respiration.

247. (D) The ability to build and repair tissues.
Proteins are the fundamental building blocks of the human body, composed of essential amino acids required for the growth and maintenance of all structures. A diet severely lacking in protein would most directly impair the body's ability to build and repair tissues, including muscles, skin, and internal organs. Furthermore, because proteins are needed to produce enzymes, hormones, and antibodies, a deficiency can lead to metabolic imbalances and a weakened immune system. Ensuring adequate protein intake is vital for physical integrity and survival.

248. (B) 1, 2, and 3 only
Total daily energy expenditure is the sum of various ways the body uses energy. The primary components are the Basal Metabolic Rate, which fuels basic survival, the energy used for physical activity, and the Specific Dynamic Action, which is the energy required to process food. While energy can be stored as body fat for future use, this storage process itself is a result of an energy surplus rather than being a component of the body's actual daily energy expenditure for function.

249. (C) Endocrine system
The endocrine system is a complex network of glands that produce and secrete chemical messengers called hormones. These hormones are released directly into the bloodstream and travel to various organs to regulate critical processes, including growth, metabolic rate, and reproduction. Glands such as the pituitary, thyroid, and adrenal glands are central to this system. By maintaining precise chemical levels, the endocrine system ensures that the body's internal environment remains balanced and that long-term physiological changes occur in a coordinated and efficient manner.

250. (A) P-3, Q-4, R-1, S-2
Meeting human nutritional requirements involves consuming diverse foods that provide essential nutrients. Cereals are a primary source of complex carbohydrates, while pulses are valued for their high-quality plant proteins. Milk and dairy products are excellent sources of calcium, which is necessary for bone health. Oranges and other citrus fruits are well-known for their high vitamin C content. A balanced diet incorporates all these food groups to support bodily functions, promote physical health, and prevent the development of nutritional deficiency diseases.

251. (B) A difficulty with initiating or sustaining sleep.
Insomnia is explicitly defined as a disorder where individuals face significant challenges in either starting the sleep process or maintaining it throughout the night. This condition disrupts the natural cycle of altered states of consciousness, preventing the body from achieving the necessary restorative phases required for maintaining optimal physical health and overall cognitive function.

252. (A) sleep disorders can be viewed as learned, maladaptive behavioural patterns.
Within the framework of behavioural psychology, sleep patterns are interpreted as observable phenomena that are learned and influenced by external stimuli. Consequently, sleep disorders are viewed as maladaptive behaviours rather than purely biological failures. This perspective emphasizes that these disruptions can be addressed through the modification of environmental factors and internal physiological and psychological states.

253. (C) Regulated sleep is essential for psychological well-being, and its disruption can worsen mental health.
The relationship between sleep and mental health is characterized by a profound interplay where regulated consciousness states are integral

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The sliding filament theory is the scientifically accepted explanation for how muscle contraction occurs at the molecular level. It states that during contraction, the thin actin filaments slide past the thick myosin filaments within the sarcomeres of the muscle fiber. This process is triggered by the release of calcium ions and powered by adenosine triphosphate. As the filaments overlap more, the sarcomere shortens, causing the entire muscle to shorten and generate physical force. This mechanism allows for all skeletal muscle movements.

210. (A) Brainstem
The brainstem is the posterior part of the brain that connects the cerebrum to the spinal cord. It is a critical region responsible for regulating basic, involuntary life-sustaining functions, such as heart rate, breathing, and blood pressure. Additionally, it manages reflexes like swallowing and sneezing. Because it controls these vital processes, injuries to the brainstem are often life-threatening. While other brain regions like the cerebrum handle advanced functions, the brainstem ensures the body's fundamental survival mechanisms remain active.

211. (C) Arterial pressure is significantly higher than venous pressure.
A fundamental difference between the two sides of the circulatory system is the amount of pressure within the vessels. Arterial blood pressure is significantly higher because it must be high enough to push oxygenated blood from the heart through the entire systemic circuit to reach distant tissues. In contrast, venous blood pressure is much lower, as the blood is returning to the heart. This pressure gradient is necessary for the continuous movement of blood and for the exchange processes in capillaries.

212. (D) Filtering small blood clots
While the lungs are primarily known for gas exchange, they also perform several non-respiratory tasks. One such function is serving as a filter for the systemic circulation, where they can trap and dissolve small blood clots before they can reach more vital organs like the brain or heart. This protective role helps maintain the integrity of the cardiovascular system. Other lung functions include acting as a blood reservoir and synthesizing certain compounds, demonstrating that they are more than just organs for breathing.

213. (C) The bloodstream
Endocrine glands are specialized tissues that synthesize hormones and release them directly into the surrounding interstitial fluid. From there, these chemical messengers enter the bloodstream, which serves as a highly efficient distribution network. The blood carries the hormones throughout the entire body, allowing them to reach and interact with target cells that have the appropriate receptors, even if those cells are located far from the gland itself. This system enables coordinated, long-term regulation of growth, metabolism, and reproduction.

214. (B) Ovary
In the female reproductive system, the ovaries are the primary gonads responsible for two major functions. First, they produce and release the female gametes, or ova, through the process of ovulation. Second, they act as endocrine glands, secreting essential hormones such as estrogen and progesterone that regulate the menstrual cycle and support pregnancy. The ovaries are small, almond-shaped organs located in the pelvic cavity, and their proper function is critical for female fertility and overall reproductive health throughout a woman's life.

215. (D) Iron
Nutrients are classified based on the quantities required by the body. Macronutrients like proteins, fats, and carbohydrates are needed in large, gram-level amounts daily to provide energy and structure. In contrast, micronutrients are substances needed in much smaller, milligram or microgram amounts. Iron is a classic example of a micronutrient; it is a vital trace mineral necessary for the formation of hemoglobin in red blood cells. Despite being required in small amounts, micronutrients are absolutely essential for maintaining health.

216. (D) All of the above are correct.
Proper nutrition involves understanding the diverse roles of different nutrients. Carbohydrates provide immediate energy, while proteins build and repair tissues. Vitamins, like Vitamin C, are essential for processes like wound healing, and certain fats are necessary to absorb fat-soluble

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262. (B) the differential distribution of ions across the cell membrane.
Bioelectric potentials are generated due to the specific ways in which ions are distributed differently across the cell membrane. This electrical property is a fundamental feature of the cell's physiology. The resulting potential, such as the resting membrane potential, is essential for the function of excitable cells, allowing them to communicate and perform their specialized biological roles effectively.

263. (C) Cells
The hierarchical organization of life begins with the cell, which is defined as the fundamental unit of all living organisms. From this basic cellular level, life structures are built into increasingly complex arrangements, including tissues, organs, and eventually complete systems. Understanding the cell is therefore essential for comprehending the integrated functions of more complex biological structures and organisms.

264. (D) Excitable cells like neurons and muscle cells
Bioelectric potentials are fundamentally critical for the operation of excitable cells, which include neurons and muscle cells. These electrical properties enable the transmission of nerve impulses and the initiation of muscle contractions. By maintaining these potentials, the cells can respond rapidly to stimuli, facilitating the complex communication and movement required for the survival and functioning of the entire organism.

265. (A) The mitochondria
Within the cytoplasm of the cell, various organelles are specialized to perform specific tasks. The mitochondria are the organelles principally responsible for energy production. They convert nutrients into a usable form of energy that fuels the cell's various metabolic activities. This function is vital for maintaining the life and efficiency of the cell and the systems it supports.

266. (B) To attach skeletal muscles to bones.
Within the musculoskeletal system, tendons serve a vital structural role by acting as the connective tissues that anchor skeletal muscles to the bones. This attachment is essential for the transmission of mechanical forces generated during muscular contraction, which then moves the bones at the joints. They are distinct from ligaments, which serve the purpose of connecting bones together.

267. (B) The neuromuscular junction
Skeletal muscle contraction is a complex physiological event that begins at a specific site known as the neuromuscular junction. At this point, a motor neuron transmits a signal to the muscle fiber. This neural communication triggers a biochemical cascade within the muscle cell, eventually leading to the interaction of protein filaments and the shortening of the muscle tissue itself.

268. (A) Ligaments
Ligaments are specialized connective tissues within the musculoskeletal system that perform the critical function of connecting one bone to another. By doing so, they provide the necessary stability to joints, ensuring that bones remain properly aligned during movement. This stability is essential for maintaining the structural integrity of the skeleton and preventing injuries during various physical activities and motions.

269. (C) Contractility
Skeletal muscles possess several unique physiological properties that enable them to function effectively within the body. These properties include excitability, which is the ability to respond to signals, and contractility, which is the capacity to shorten and generate force. Additionally, elasticity allows the muscle to return to its original shape, making these traits essential for producing controlled body movements.

270. (D) voluntary control and mechanism of contraction.
Smooth muscle is distinguished from skeletal muscle based on its location in internal organs and its distinct physiological characteristics. Unlike skeletal muscle, smooth muscle is generally not under voluntary control and operates through a different mechanism of contraction. These differences allow smooth muscle to perform involuntary tasks, such as moving food through the digestive tract, without conscious effort or awareness.

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or more contradictory needs, desires, or motives that cannot be satisfied simultaneously. This often leads to feelings of tension and indecision as the person struggles to choose between competing options. Conflicts can be minor, like choosing what to eat, or major, involving significant life goals. If left unresolved, prolonged mental conflict can contribute to increased stress and impact an individual's overall emotional and psychological well-being.

239. (A) Transmitting signals away from the cell body.
A neuron is composed of several specialized parts that facilitate communication. The axon is a long, slender projection that functions as the primary transmission line of the nervous system. Its main role is to carry electrical impulses, known as action potentials, away from the cell body toward other neurons, muscles, or glands. This allows for the rapid and precise relay of information across both short and long distances within the body. Axons are often insulated with myelin to increase the speed.

240. (B) Digestion
Digestion is the complex physiological process of breaking down large, complex food molecules into smaller, simpler substances that can be easily absorbed into the bloodstream. This involves both mechanical processes, like chewing and churning, and chemical processes using enzymes and acids. Digestion starts in the mouth and continues through the stomach and small intestine. By converting proteins, fats, and carbohydrates into their basic units, the digestive system ensures that the body can access the nutrients and energy contained within the food.

241. (A) Both A and R are true and R is the correct explanation of A.
Meeting human nutritional requirements is best achieved by consuming a wide variety of foods from all major groups. This strategy is necessary because no single food source contains all the essential vitamins, minerals, and macronutrients in the precise proportions required to maintain health. By selecting diverse options like cereals, pulses, vegetables, and dairy, an individual ensures they receive the full spectrum of nutrients needed for energy, growth, and physiological regulation, thereby preventing deficiencies and supporting overall well-being.

242. (A) Stage 3 NREM
Non-rapid eye movement sleep is divided into stages that increase in depth. Stage 3 NREM, often referred to as "slow-wave sleep," is the deepest phase of sleep and is characterized by low-frequency, high-amplitude brain waves. This stage is crucial for physical restoration, as it is when the body focuses on repairing tissues, building bone and muscle, and strengthening the immune system. Getting adequate amounts of slow-wave sleep is essential for feeling physically refreshed and maintaining long-term health and bodily function.

243. (C) Hormones (like insulin); Digestive enzymes
The pancreas is a unique organ with both endocrine and exocrine functions that are vital for homeostasis. Its endocrine portion, composed of clusters of cells called the islets of Langerhans, secretes hormones like insulin and glucagon directly into the blood to regulate glucose levels. Simultaneously, its exocrine portion produces a mixture of digestive enzymes that are delivered through a duct into the small intestine to break down food. This dual role makes the pancreas central to both metabolism and digestion.

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244. (D) Personality
Personality refers to the relatively stable and enduring patterns of thinking, feeling, and behaving that characterize an individual's unique way of interacting with the world. It encompasses a broad range of traits and dispositions that remain consistent across different situations and over long periods. While moods may change quickly, personality represents the core, underlying characteristics of a person. Psychologists study personality to understand individual differences and to predict how people might respond to various life challenges and social environments.

245. (C) To transport blood, oxygen, nutrients, hormones, and waste products throughout the body.
The cardiovascular system is the body's central transport network, consisting of the heart, blood vessels, and blood. Its primary function is the continuous circulation of blood, which serves as a delivery vehicle for essential oxygen and nutrients to every cell. Additionally, it transports hormones to target organs and moves metabolic waste products and carbon dioxide to the

The blood-brain barrier serves a critical protective role by maintaining the integrity of the central nervous system. Its primary function is to selectively control the passage of substances from the blood into the brain tissue. By acting as a highly specific filter, it prevents harmful toxins and pathogens from entering while allowing essential nutrients to reach the neural cells.

281. (A) To generate and propagate electrical impulses for a coordinated heartbeat.
The conducting system of the heart is a specialized network that produces and distributes electrical signals throughout the cardiac muscle. These impulses ensure that the heart chambers contract in a synchronized and rhythmic manner, facilitating efficient blood circulation. Without this coordinated electrical activity, the heart would be unable to maintain the consistent pressure needed to drive the entire circulatory system.

282. (B) the movement of air into and out of the lungs.
Ventilation is a fundamental mechanical process of the respiratory system, defined as the movement of air into and out of the lungs. This process is facilitated by the movement of the diaphragm and the rib cage, which changes thoracic pressure. Effective ventilation is necessary to bring fresh oxygen into the body and expel carbon dioxide as a waste product.

283. (B) an insufficient supply of oxygen to the tissues.
Hypoxia is a physiological condition that occurs when the tissues of the body do not receive a sufficient supply of oxygen. This can result from failures in ventilation, gas exchange, or circulatory transport. Since oxygen is vital for cellular energy production, prolonged hypoxia can lead to tissue damage and may require medical interventions such as artificial ventilation to restore levels.

284. (A) The pressure changes generated during the cardiac cycle.
Blood movement through the circulatory system is driven by the consistent pressure changes occurring during the cardiac cycle. As the heart muscles contract and relax, they create the necessary force to push blood into the arteries and pull it back through the veins. This mechanical pumping action establishes the arterial and venous blood pressure required for continuous, systemic blood flow.

285. (C) To ensure oxygen delivery and carbon dioxide removal.
The cardiovascular and respiratory systems are highly integrated to perform the essential task of gas transport. The respiratory system facilitates the exchange of gases between the air and blood, while the cardiovascular system circulates that blood to all body tissues. This collaboration ensures a steady delivery of oxygen for metabolism and the efficient removal of carbon dioxide waste from the body.

286. (D) The amount required by the body.
Nutrients are classified into two broad categories based on the volume the body necessitates for health and survival. Macronutrients, such as proteins and carbohydrates, are required in relatively large quantities to provide energy and structure. Conversely, micronutrients, including vitamins and minerals, are essential for metabolic processes but are needed only in much smaller, often trace, amounts every day.

287. (C) Carbohydrates, proteins, and lipids
Macronutrients are the primary components of food that the body requires in significant amounts. This category includes carbohydrates, which are the main fuel source; proteins, which are essential for structural repair and growth; and lipids, which provide concentrated energy and insulation. Together, these three types of nutrients form the basis of the body's energy intake and its physical building blocks.

288. (B) various diseases.
Maintaining a proper balance of nutrients is essential for health, as both deficiency and excessive intake can have negative consequences. A lack of specific vitamins or minerals can lead to deficiency diseases, while overconsumption of nutrients like lipids can contribute to chronic conditions like cardiovascular problems. Therefore, the science of nutrition emphasizes the importance of meeting specific requirements to prevent illness.

289. (D) To protect cells from damage by free radicals.
Antioxidants are a crucial class of compounds found in various foods that contribute significantly

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Tamas can lead to depression and lethargy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

60. Identify the correct pair of a manifestation of ill-health and its description.
(A) Samshaya - Tremor of the limbs
(B) Alasya - Laziness
(C) Styana - Disturbed breathing
(D) Angamejayatva - Mental dullness

61. THE concept that health is not merely the absence of disease is a cornerstone of which organization's definition?
(A) United Nations (UN)
(B) Global Health Alliance
(C) World Health Organization (WHO)
(D) International Federation of Yoga

62. THE five great elements or Pancha-mahabhutas are the building blocks of:
(A) THE mind only.
(B) THE state of pure consciousness (Purusha).
(C) THE Kleshas.
(D) THE entire manifest universe (Prakriti).

63. Which of the following best describes the role of Yoga as a preventive health care system?
(A) Maintaining homeostasis to prevent imbalances.
(B) It focuses on curing diseases after they manifest.
(C) It provides ethical rules for social conduct only.
(D) It is a system for physical muscular development.

64. Consider the following:
1. Ssvasa-prashvasa
2. Styana
3. Samshaya
4. Angamejayatva

Which of the above are recognized as impediments or co-existent with impediments to health?
(A) 1, 2, and 3 only
(B) 1, 3, and 4 only
(C) 1, 2, 3, and 4
(D) 2 and 3 only

65. Pain arising from one's own body and mind, such as a headache or anxiety, is classified as which type of Tapatraya?
(A) Adhibhautika
(B) Adhyatmika
(C) Adhidaivika
(D) Samshayatmika

66. Which Prana is responsible for assimilation and absorption of nutrients at the navel center?
(A) Samana
(B) Prana
(C) Apana
(D) Vyana

67. Which of the following is NOT a role of the Pancha-mahabhutas in health?
(A) Forming the constituent elements of the physical body.
(B) Influencing the bodily humors (doshas).
(C) Directly causing the Kleshas.
(D) Their balance is crucial for physical health.

68. THE social dimension of health, as defined by WHO, emphasizes:
(A) THE amount of wealth a person has accumulated.
(B) THE ability to connect with a higher power.
(C) THE absence of conflict in one's country.
(D) THE quality of an individual's interactions with their community.

69. Arrange the Kleshas in the order they are typically understood to arise from the root cause:
1. Raga/Dvesha
2. Avidya
3. Asmita
4. Abhinivesha

(A) 2, 3, 1, 4
(B) 1, 2, 3, 4
(C) 2, 1, 3, 4
(D) 3, 2, 4, 1

70. A state of inertia, dullness, and resistance to action is a clear indication of the dominance of:
(A) Sattva Guna

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breathing, heart function, and cell production. BMR serves as a baseline for determining total caloric needs, and it is influenced by factors like age and composition.

299. (B) It increases BMR.
Body composition is a significant factor that influences the Basal Metabolic Rate. Specifically, individuals with more muscle mass tend to have a higher BMR because muscle tissue is more metabolically active than fat tissue even at rest. This means that increasing muscle through physical activity will naturally raise the minimum energy required by the body to sustain its vital functions.

300. (A) the synthesis of complex molecules from simpler ones.
Anabolism is one of the two primary processes of metabolism, focusing on the synthesis of complex molecules from simpler building blocks. Unlike catabolism, which releases energy, the anabolic process requires an input of energy to build structures such as proteins and tissues. This is essential for growth, cellular repair, and the storage of energy within the human body.

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CHAPTER 07
Yoga and Health

1. According to the World Health Organization (WHO), what is the most comprehensive definition of health?
(A) A state of comprehensive physical, mental, and social well-being.
(B) A state of complete well-being, not just absence of disease.
(C) The total absence of diagnosed disease or physical infirmity.
(D) The physical ability to perform daily tasks without fatigue.

2. Given below are two statements:
Statement I: The physical dimension of health relates to the perfect functioning of the body.
Statement II: The spiritual dimension of health is an official component of the WHO definition but is often considered a supplementary aspect.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. Which of the following is NOT considered one of the primary dimensions of health?
(A) Physical
(B) Mental
(C) Financial
(D) Social

4. A person's ability to form satisfying interpersonal relationships and adapt to various social situations is primarily related to which dimension of health?
(A) Physical health
(B) Mental health
(C) Spiritual health
(D) Social health

5. Which concept emphasizes the idea that "pain which is yet to come is to be avoided"?
(A) Vyadhi
(B) Tapatrayas
(C) Heyam dukham anagatam
(D) Pancha-koshas

6. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): The WHO definition of health is considered holistic.
Reason (R): It encompasses physical, mental, and social aspects, moving beyond a purely biomedical model.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

7. Identify the correct statement regarding the importance of health.
(A) Health is important primarily for achieving material success.
(B) The WHO definition prioritizes disease over well-being.
(C) Mental health is a separate entity from physical health.
(D) Health is a resource for life, not the objective of living.

8. The spiritual dimension of health is best described as:
(A) A sense of purpose and meaning in life.
(B) Adherence to a specific religious doctrine.
(C) The practice of daily meditation only.
(D) The complete absence of negative thoughts.

9. Which of the following statements about the Trigunas is incorrect?
(A) Sattva is characterized by harmony, balance, and intelligence.
(B) Rajas is the principle of movement, activity, and passion.
(C) A healthy state is achieved by eliminating

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Rajas and Tamas.
(D) Tamas is associated with inertia, darkness, and confusion.

10. Match the items in List I with those in List II:
List I: (Guna)
P. Sattva
Q. Rajas
R. Tamas
S. Gunateeta
List II: (Characteristic)
1. Inertia, delusion
2. State beyond the Gunas
3. Harmony, clarity
4. Action, restlessness
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

11. An individual who is constantly agitated, driven by desire, and unable to find peace is predominantly under the influence of which Guna?
(A) Sattva
(B) Tamas
(C) A combination of Sattva and Tamas
(D) Rajas

12. According to Yogic philosophy, the entire material universe, including the human body, is composed of:
(A) Trigunas
(B) Pancha-mahabhutas
(C) Pancha-koshas
(D) Pancha-pranas

13. Consider the following statements regarding the Pancha-mahabhutas:
1. Akasha represents the principle of space or ether.
2. Vayu is associated with the element of fire.
3. Prithvi provides structure and stability.
4. Jala corresponds to the principle of liquidity.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1, 2, and 4 only

14. What is the primary role of the Trigunas in the context of health and healing?
(A) They directly form the physical structures of the body.
(B) They determine an individual's specific spiritual lineage.
(C) They are solely responsible for karmic consequences.
(D) Their balance influences mental and physical well-being.

15. The concept of "Angamejayatva" as a manifestation of disease refers to:
(A) Tremor or unsteadiness of the body/limbs.
(B) Disturbed or irregular breathing.
(C) Sloth or laziness.
(D) Mental doubt and indecision.

16. Given below are two statements:
Statement I: The Pancha-pranas are five major types of vital energy that govern all bodily functions.
Statement II: Samana vayu is primarily responsible for the expulsion of waste from the body.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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17. Which of the Pancha-pranas governs the region between the heart and the throat and is responsible for speech and upward-moving energy?
(A) Prana
(B) Udana
(C) Apana
(D) Samana

18. Identify the incorrect pair of Prana and its primary function.
(A) Vyana - Digestion
(B) Prana - Respiration
(C) Apana - Excretion
(D) Samana - Assimilation

19. THE even distribution of vital energy throughout the entire body, governing the circulatory system, is the main function of which Prana?
(A) Samana
(B) Udana

(C) Vyana
(D) Apana

20. Arrange the following Pancha-mahabhutas in order from the most subtle to the grossest:
1. Prithvi (Earth)
2. Akasha (Ether)
3. Jala (Water)
4. Agni (Fire)
5. Vayu (Air)

(A) 1, 3, 4, 5, 2
(B) 2, 4, 5, 1, 3
(C) 5, 2, 3, 4, 1
(D) 2, 5, 4, 3, 1

21. In the context of Yogic health, what does 'Vyadhi' signify?
(A) A state of perfect health.
(B) THE primary cause of ignorance.
(C) Manifested disease or sickness.
(D) A specific breathing exercise.

22. Consider the following statements about the causes of ill-health in Yoga:
1. THE Kleshas are considered the root psychological causes of suffering.
2. Tapatrayas refer to the three types of pain or suffering.
3. Adhyatmika tapatraya originates from supernatural or divine sources.
4. Adhibhautika tapatraya is self-inflicted pain, arising from one's own body and mind.
5. Avidya is the foundational Klesha from which others arise.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 5 only
(B) 2, 3, and 4 only
(C) 1, 4, and 5 only
(D) 1, 2, 3, and 4 only

23. Which Klesha represents the deep-seated fear of death and clinging to life?
(A) Avidya
(B) Asmita
(C) Raga
(D) Abhinivesha

24. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): An imbalance in the Pancha-pranas can lead to ill health.
Reason (R): Each Prana governs specific physiological and energetic functions, and their harmonious operation is essential for homeostasis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

25. THE experience of pain caused by other living beings, such as an insect bite or an attack by an animal, falls under which category of Tapatraya?
(A) Adhyatmika
(B) Adhidaivika
(C) Adhibhautika
(D) Manasika

26. THE concept of Pancha-koshas describes the human being as having five sheaths or layers. What is the outermost and grossest sheath?
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Manomaya kosha
(D) Vijnanamaya kosha

27. Which of the following Koshas is known as the "vital air sheath" or "energy body"?
(A) Annamaya kosha
(B) Manomaya kosha
(C) Anandamaya kosha
(D) Pranamaya kosha

28. Match the items in List I with those in List II:
List I: (Kosha)
P. Annamaya kosha
Q. Pranamaya kosha
R. Manomaya kosha
S. Vijnanamaya kosha
List II: (Associated Aspect)
1. Mind, emotions
2. Intellect, wisdom
3. Physical body, food
4. Vital energy, breath

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2

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(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

29. THE Manomaya kosha is primarily composed of:
(A) THE physical elements and food.
(B) THE five pranas and their functions.
(C) THE mind, thoughts, and emotions.
(D) Higher intellect and intuitive wisdom.

30. In the Pancha-kosha model, which sheath represents the intellect or wisdom body, responsible for discrimination and judgment?
(A) Manomaya kosha
(B) Pranamaya kosha
(C) Anandamaya kosha
(D) Vijnanamaya kosha

31. Consider the following statements regarding the Pancha-koshas:
1. THE Annamaya kosha is sustained by food.
2. THE Pranamaya kosha is considered subtler than the Manomaya kosha.
3. THE Vijnanamaya kosha is associated with the functions of the higher mind and ego.
4. THE Anandamaya kosha is the sheath of bliss, the causal body.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, and 4 only

32. THE innermost and most subtle of the five sheaths, representing the state of bliss and deep peace, is the:
(A) Vijnanamaya kosha
(B) Anandamaya kosha
(C) Manomaya kosha
(D) Pranamaya kosha

33. THE practice of Pranayama primarily aims to purify and balance which of the following Koshas?
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Vijnanamaya kosha
(D) Anandamaya kosha

34. From a Yogic perspective, where does the root of most psychosomatic diseases lie?
(A) In disturbances of the Manomaya and Pranamaya koshas.
(B) Primarily in the Annamaya kosha due to a poor diet.
(C) Exclusively in the Vijnanamaya kosha as failing intellect.
(D) In the Anandamaya kosha as a disconnection from bliss.

35. THE term 'Shat-chakra' refers to:
(A) THE five great elements.
(B) THE three fundamental qualities of nature.
(C) THE six major energy centers in the subtle body.
(D) THE five sheaths covering the Self.

36. Which chakra is located at the base of the spine and is associated with the element of Earth and basic survival instincts?
(A) Svadhisthana Chakra
(B) Manipura Chakra
(C) Anahata Chakra
(D) Muladhara Chakra

37. Given below are two statements:
Statement I: THE Shat-chakras are physical organs located along the spinal cord.
Statement II: Each chakra is associated with specific psychological functions and a corresponding element.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

38. THE Svadhisthana chakra, associated with the element of water, governs which aspects of life?
(A) Survival, security, and stability.
(B) Emotions, creativity, and sexuality.
(C) Personal power, will, and digestion.
(D) Love, compassion, and relationships.

39. A feeling of weakness, lack of willpower, and digestive issues might indicate an imbalance in which chakra?
(A) Muladhara
(B) Svadhisthana
(C) Anahata
(D) Manipura

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40. Arrange the following chakras in ascending order from the lowest to the highest:
1. Vishuddhi
2. Anahata
3. Muladhara
4. Ajna

(A) 3, 2, 1, 4
(B) 2, 3, 4, 1
(C) 3, 1, 2, 4
(D) 4, 1, 2, 3

41. THE Anahata chakra is located at the heart center and is associated with:
(A) THE element of fire.
(B) THE sense of sight.
(C) THE qualities of love, compassion, and forgiveness.
(D) THE function of speech.

42. Which of the following statements about the chakras and their role in health is incorrect?
(A) THE chakras are only relevant for advanced spiritual practitioners.
(B) Blockages in chakras can lead to physical, mental, or emotional ailments.
(C) Each chakra is associated with a specific Bija mantra.
(D) Balancing the chakras is a key aspect of Yogic healing.

43. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Yoga is considered a form of preventive health care.
Reason (R): Yoga practices aim to create balance in the body-mind complex, thus preventing the onset of disease as described in the principle 'Heyam dukham anagatam'.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

44. THE Vishuddhi chakra, located at the throat, is primarily related to:
(A) Intuition and inner wisdom.
(B) Communication and self-expression.
(C) Personal power and metabolism.
(D) Emotional balance and creativity.

45. Which of the following is NOT one of the five Kleshas?
(A) Avidya (Ignorance)
(B) Asmita (Egoism)
(C) Santosha (Contentment)
(D) Raga (Attachment)

46. Consider the following statements:
1. Yoga as a way of life involves integrating its principles into daily activities.
2. 'Heyam dukham anagatam' implies that future suffering is inevitable and cannot be avoided.
3. THE Kleshas are the root cause of the Tapatrayas.
4. 'Vyadhi' is a state of mental clarity and emotional stability.
5. 'Alasya' refers to the unsteadiness of the limbs.

Which of the above statement(s) is/are incorrect?
(A) 1, 3, and 5
(B) 2, 4, and 5
(C) 1, 2, and 4
(D) 2, 3, and 5

47. In the context of Yogic philosophy, what is 'Styana'?
(A) Languor, mental dullness, or sloth
(B) Doubt or indecision
(C) Tremor of the limbs
(D) Irregular breathing

48. Match the items in List I with those in List II:
List I: (Concept)
P. Vyadhi
Q. Styana
R. Samshaya
S. Alasya
List II: (Meaning)
1. Doubt
2. Laziness
3. Disease
4. Languor

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2

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(D) P-4, Q-3, R-2, S-1

49. An individual who is constantly oscillating between two choices, unable to make a firm decision. This state of mental ill-health is best described as:
(A) Styana
(B) Samshaya
(C) Alasya
(D) Angamejayatva

50. THE physical and physiological manifestation of disease characterized by disturbed breathing is known as:
(A) Ssvasa-prashvasa
(B) Vyadhi
(C) Alasya
(D) Angamejayatva

51. THE Klesha of 'Asmita' refers to:
(A) Ignorance regarding one's true nature.
(B) Attachment to pleasant experiences.
(C) Identification of Self with the ego.
(D) Aversion towards painful situations.

52. THE suffering caused by natural calamities like floods, earthquakes, or droughts is an example of which Tapatraya?
(A) Adhyatmika
(B) Adhibhautika
(C) Asmita
(D) Adhidaivika

53. Consider the following statements about ill-health:
1. 'Alasya' is a physical manifestation related to lack of motivation.
2. 'Angamejayatva' means tremor of the body.
3. 'Ssvasa-prashvasa' indicates a balanced and calm respiratory pattern.
4. 'Vyadhi' is the primary mental cause of disease.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 4 only
(D) 1 and 3 only

54. THE principle of 'Raga' (attachment) as a Klesha implies:
(A) THE fear of losing what one has.
(B) Desiring to repeat past pleasures.
(C) Identification with temporary objects.
(D) THE aversion to painful stimuli.

55. Given below are two statements:
Statement I: 'Dvesha' is the Klesha that represents aversion or repulsion towards things, people, or experiences that have caused pain in the past.
Statement II: Both Raga and Dvesha stem from the root Klesha of Avidya.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

56. THE 'Ajna' chakra, or the third eye, is associated with which of the following?
(A) Intuition, perception, and wisdom.
(B) Communication and expression.
(C) Love and compassion.
(D) Survival and grounding.

57. From the perspective of the Pancha-kosha model, a purely physical intervention like surgery primarily addresses an imbalance at the level of:
(A) Anandamaya kosha
(B) Vijnanamaya kosha
(C) Annamaya kosha
(D) Pranamaya kosha

58. What is the most fundamental difference between the physical dimension and the mental dimension of health?
(A) THE physical refers to structures; mental refers to functions.
(B) THE physical is objective, while the mental is purely subjective.
(C) THE physical dimension is more important for overall well-being.
(D) THE mental dimension cannot be influenced by physical factors.

59. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): A balanced state of Trigunas is essential for mental health.
Reason (R): An excess of Rajas can lead to anxiety and restlessness, while an excess of

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to disease prevention. Their primary role is to protect the body's cells from oxidative damage caused by free radicals. By neutralizing these unstable molecules, antioxidants help maintain cellular health and prevent the onset of various conditions associated with cell deterioration and the aging process.

290. (A) interaction of nutrients in food with bodily functions and health.
The science of nutrition is defined by its study of how the nutrients and substances found in food interact with the human body. This includes an examination of how these components influence maintenance, growth, reproduction, and overall health status. By understanding these interactions, nutrition science provides the basis for dietary recommendations aimed at promoting health and preventing various diseases.

291. (C) High-quality protein and calcium
Milk and its derived products are valued in human nutrition for providing essential building blocks and minerals. They are specifically recognized as primary sources of high-quality protein, which is necessary for tissue growth and repair. Additionally, they provide significant amounts of calcium, a mineral that is fundamental for developing and maintaining strong bones and a healthy skeletal structure.

292. (A) selecting whole grains instead of refined ones.
The nutritive value of cereals and millets is significantly influenced by how they are selected and prepared. Whole grains are considered nutritionally superior to refined grains because they retain more of their natural nutrients and fiber. By choosing whole versions of these foods, individuals can maximize their intake of essential vitamins and minerals that are often lost during processing.

293. (D) Vegetables and Fruits
Vegetables and fruits constitute a food group that is indispensable for maintaining a healthy and balanced diet. This group is specifically highlighted for its high contribution of vitamins, minerals, and dietary fiber. These components are essential for various metabolic processes and digestive health, making the regular consumption of fresh, seasonal produce vital for overall physiological well-being and disease prevention.

294. (B) It enhances nutritive value by increasing vitamin content.
Sprouting is a beneficial food preparation technique applied to pulses and grains. This process triggers biochemical changes that enhance the overall nutritive value of the food. Specifically, sprouting increases the vitamin content and improves the digestibility of the nutrients. This makes it an effective way to maximize the health benefits derived from these plant-based sources of protein and carbohydrates.

295. (C) carbohydrates for energy.
The primary nutritional function of the cereals and millets food group is to serve as the body's main source of carbohydrates. Carbohydrates are essential because they provide the energy required for all daily activities and vital bodily functions. Because they are energy-dense, these foods form the foundational base of most diets, supporting the metabolic needs of the organism.

296. (D) Catabolism
Metabolism is divided into two distinct but related chemical pathways. Catabolism represents the destructive phase where complex molecules, such as those found in food, are systematically broken down into simpler components. This process is vital because it releases the chemical energy stored within those molecules, which the body then utilizes to fuel various cellular functions and maintain physical activity.

297. (A) BMR, SDA, and physical activity.
An individual's total energy requirement is determined by three fundamental components. The Basal Metabolic Rate accounts for life-sustaining functions at rest, while the Specific Dynamic Action represents the energy used for digesting and processing food. Finally, physical activity is the most variable component. Together, these three factors dictate the number of calories a person needs to maintain weight.

298. (B) maintain vital functions at rest.
Basal Metabolic Rate is a measure of the minimum amount of energy the body expends to maintain its vital life functions while in a state of complete rest. This includes essential processes such as

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(B) Tamas Guna
(C) Rajas Guna
(D) A balance of all three Gunas

71. Given below are two statements:
Statement I: THE concept of health in Yoga is limited to the physical body or Annamaya kosha.
Statement II: Yogic health encompasses the harmonious functioning of all Pancha-koshas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

72. Match the items in List I with those in List II:
List I: (Chakra)
P. Muladhara
Q. Svadhisthana
R. Manipura
S. Anahata
List II: (Element)
1. Fire
2. Air
3. Earth
4. Water
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

73. THE term 'Ssvasa-prashvasa' as a manifestation of disease indicates:
(A) A steady and firm physical posture.
(B) A clear and decisive state of mind.
(C) Irregularity in inhalation/exhalation.
(D) A feeling of heaviness in the limbs.

74. According to Yogic science, the ultimate cause of 'Heyam dukham' (future suffering) is:
(A) THE Kleshas, with Avidya at the root
(B) THE Tapatrayas
(C) Imbalance in the Pancha-mahabhutas
(D) Dysfunction of the Pancha-pranas

75. Consider the following statements about health dimensions:
1. Physical health refers to the anatomical integrity and physiological functioning of the body.
2. Mental health includes the ability to think clearly and handle stress.
3. Social health is about having a large number of acquaintances.
4. Spiritual health is universally defined as belief in God.
5. These dimensions are independent and do not influence each other.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 3 and 5 only
(D) All of the above

76. Which of the following best describes the principle of 'Yoga as a way of life'?
(A) Practicing asanas for one hour daily.
(B) Applying yogic balance in all daily living.
(C) Attending yoga workshops occasionally.
(D) Achieving complex yoga posture mastery.

77. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE Shat-chakras are considered junction points of Nadis (energy channels).
Reason (R): THE free flow of prana through these chakras and nadis is essential for health, while blockages lead to 'Vyadhi' (disease).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

78. THE Klesha of 'Dvesha' is best defined as:
(A) Ignorance of the true nature of reality.
(B) Attachment or a pull towards things that cause pleasure.
(C) THE fear of death.
(D) Aversion or a push away from things that cause pain.

79. A person is feeling lethargic, unmotivated, and procrastinates on all tasks. In Yogic terms, this condition is known as:
(A) Alasya
(B) Vyadhi
(C) Samshaya

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(D) Vishuddhi

101. THE downward and outward flow of energy in the body, governing elimination, urination, and menstruation, is controlled by which Prana?
(A) Prana
(B) Samana
(C) Apana
(D) Udana

102. What is the role of the element 'Agni' (Fire) from the Pancha-mahabhutas in the human body?
(A) It provides structure and solidity.
(B) It is responsible for metabolism, digestion, and body temperature.
(C) It governs all movement and pulsation.
(D) It constitutes the fluidic aspect of the body.

103. Which of the following is the best example of 'Asmita' (egoism)?
(A) Fearing old age and death.
(B) Craving praise from others.
(C) Hating criticism and failure.
(D) Identifying fully with a professional role.

104. Given below are two statements:
Statement I: THE concept of Trigunas states that all nature is composed of Sattva, Rajas, and Tamas in varying proportions.
Statement II: A state of perfect health is achieved when Sattva guna is completely dominant, and Rajas and Tamas are absent.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

105. In the context of preventive health, what is the significance of the Yogic concept 'Heyam dukham anagatam'?
(A) It promotes a fatalistic view that future pain is destined.
(B) It suggests focusing only on present moment happiness.
(C) It encourages a proactive approach to well-being to prevent future ailments.
(D) It is a mantra to be chanted for curing existing diseases.

106. Match the items in List I with those in List II:
List I: (Symptom)
P. Unsteadiness of limbs
Q. Mental dullness
R. Indecisiveness
S. Labored breathing
List II: (Yogic Term)
1. Samshaya
2. Ssvasa-prashvasa
3. Angamejayatva
4. Styana
Codes:
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

107. THE WHO's definition of health as "not merely the absence of disease or infirmity" implies:
(A) Disease is not part of the health spectrum.
(B) Infirmity and disease are synonymous.
(C) Social well-being is considered a luxury.
(D) Health is a positive holistic concept.

108. THE principle of cohesion and liquidity in the body is governed by which of the Pancha-mahabhutas?
(A) Prithvi
(B) Jala
(C) Agni
(D) Vayu

109. Which of the following statements about the role of Shat-chakras in health is correct?
(A) Chakras are purely imaginary and have no effect on the physical body.
(B) Only the Muladhara chakra is important for physical health.
(C) THE health of the endocrine glands is often linked to the functioning of the nearby chakras.
(D) Balancing chakras can only be done through complex tantric rituals.

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110. A state of mental and emotional ill-health where one feels a lack of enthusiasm and mental energy for any task is called:
(A) Samshaya
(B) Alasya
(C) Dvesha
(D) Styana

(D) Suffering is an illusion and does not truly exist.

91. Which of the following correctly describes the relationship between Kleshas and Vyadhi?
(A) Vyadhi is the root cause of Kleshas.
(B) Kleshas and Vyadhi are unrelated concepts.
(C) Vyadhi is a type of Klesha.
(D) Kleshas are afflictions causing Vyadhi.

92. THE "fire center" of the body, governing digestion, metabolism, and personal power, is the:
(A) Muladhara Chakra
(B) Manipura Chakra
(C) Svadhisthana Chakra
(D) Anahata Chakra

93. THE feeling of love, compassion, and connection is associated with a balanced:
(A) Vishuddhi Chakra
(B) Ajna Chakra
(C) Anahata Chakra
(D) Manipura Chakra

94. Arrange the Pancha-koshas in the correct sequence from the grossest to the most subtle:
1. Vijnanamaya kosha
2. Pranamaya kosha
3. Annamaya kosha
4. Manomaya kosha
5. Anandamaya kosha

(A) 3, 2, 4, 1, 5
(B) 5, 1, 4, 2, 3
(C) 3, 4, 2, 1, 5
(D) 2, 3, 4, 5, 1

95. From a Yogic perspective, what is the most appropriate way to address 'Styana' (mental dullness)?
(A) Engaging in stimulating, rajasic activities and practicing dynamic asanas.
(B) Increasing tamasic foods and sleeping longer hours.
(C) Ignoring the feeling and hoping it passes.
(D) Cultivating samshaya (doubt) to challenge the dullness.

96. Consider the following statements about Yogic concepts of health:
1. Pancha-prana refers to the five elements.
2. Trigunas are the three types of suffering.
3. Pancha-koshas are the five sheaths of existence.
4. Shat-chakras are six main energy centers.
5. Kleshas are obstacles to stability and progress.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 3, 4, and 5 only
(C) 1, 3, and 5 only
(D) 2, 4, and 5 only

97. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Avidya is called the "field" or "mother" of the other Kleshas.
Reason (R): Raga, Dvesha, Asmita, and Abhinivesha all arise from the fundamental ignorance (Avidya) of our true nature as Purusha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

98. THE spiritual dimension of health is most closely related to which Kosha?
(A) Anandamaya kosha
(B) Annamaya kosha
(C) Pranamaya kosha
(D) Manomaya kosha

99. Which of the following is NOT a physical or physiological manifestation of disease?
(A) Vyadhi
(B) Angamejayatva
(C) Raga
(D) Ssvasa-prashvasa

100. A person finds it difficult to express their thoughts and feelings, often experiencing a sore throat or neck stiffness. This could indicate an imbalance in which chakra?
(A) Anahata
(B) Ajna
(C) Sahasrara

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(B) Action, passion, and ambition.
(C) Brightness, clarity, and peace.
(D) Balance, harmony, and wisdom.

163. THE yogic concept of 'Vyadhi' refers to:
(A) THE root cause of all suffering.
(B) A specific type of Klesha.
(C) THE manifested state of a disease or ailment.
(D) A state of mental agitation.

164. THE sheath of intellect and wisdom, responsible for discernment, is the:
(A) Manomaya kosha
(B) Pranamaya kosha
(C) Annamaya kosha
(D) Vijnanamaya kosha

165. THE symptom 'Ssvasa-prashvasa' is directly related to the functioning of which physiological system?
(A) Digestive system
(B) Nervous system
(C) Respiratory system
(D) Circulatory system

166. A student is unable to decide which career path to choose and is in a state of constant mental distress due to this indecision. This is a classic example of:
(A) Styana
(B) Samshaya
(C) Alasya
(D) Angamejayatva

167. Which of the following is an example of an 'Adhidaivika' Tapatraya?
(A) A headache from stress.
(B) A bite from a mosquito.
(C) Sadness due to failure.
(D) An injury from an earthquake.

168. THE primary location of Samana Vayu is the:
(A) Navel region.
(B) Heart region.
(C) Pelvic region.
(D) Throat region.

169. What is the relationship between the Pancha-mahabhutas and the Trigunas?
(A) THE Gunas and Mahabhutas are identical.
(B) THE Gunas are a product of the Mahabhutas.
(C) THE Mahabhutas are formed from the Gunas.
(D) They are two unrelated, parallel systems.

170. Which of the following is NOT a part of the WHO's definition of health?
(A) Economic well-being
(B) Physical well-being
(C) Mental well-being
(D) Social well-being

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171. Arrange the following concepts in a sequence of increasing subtlety:
1. Annamaya Kosha
2. Pancha-mahabhutas
3. Pancha-pranas
4. Manomaya Kosha

(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 2, 3, 1, 4
(D) 1, 3, 2, 4

172. Given below are two statements:
Statement I: 'Alasya' is a state of physical laziness, while 'Styana' is a state of mental languor or dullness.
Statement II: Both Alasya and Styana are obstacles on the path of Yoga and indicators of potential ill-health.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

173. THE false identification of the 'seer' (Purusha) with the 'seen' (Prakriti, including the mind and body) is the Klesha known as:
(A) Avidya
(B) Raga
(C) Asmita
(D) Abhinivesha

174. A balanced diet and regular physical exercise are practices that primarily nourish and maintain which Kosha?
(A) THE Pranamaya kosha.
(B) THE Manomaya kosha.
(C) THE Vijnanamaya kosha.
(D) THE Annamaya kosha.

111. Consider the following statements about ill-health:
1. 'Adhyatmika' tapatraya are sufferings caused by oneself.
2. 'Adhibhautika' tapatraya are sufferings caused by other beings.
3. 'Adhidaivika' tapatraya are sufferings caused by supernatural or environmental forces.
4. THE Tapatrayas are completely independent of the Kleshas.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1 and 2 only

112. THE Pranamaya Kosha is composed of:
(A) THE five organs of action (Karmendriyas).
(B) THE five vital energies (Pancha-pranas).
(C) THE five elements (Pancha-mahabhutas).
(D) THE five organs of perception (Jnanendriyas).

113. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Disturbances in the Manomaya kosha can manifest as physical ailments in the Annamaya kosha.
Reason (R): According to Yogic physiology, the subtler sheaths influence the grosser ones, meaning mental and emotional stress can lead to physical disease.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

114. THE Klesha of Abhinivesha, the will to live, is said to be present in:
(A) All living beings, from the wisest sage to the smallest worm.
(B) Only spiritually advanced beings.
(C) Only those who are intellectually aware of death.
(D) Only humans and higher animals.

115. Which of the following is NOT a dimension of health?
(A) Physical
(B) Mental
(C) Occupational
(D) Spiritual

116. THE concept of "Vyadhi" as a manifestation of disease is most directly observed in which kosha?
(A) Anandamaya kosha
(B) Vijnanamaya kosha
(C) Manomaya kosha
(D) Annamaya kosha

117. Given below are two statements:
Statement I: Prithvi, the earth element, is the basis for the Annamaya Kosha.
Statement II: Anandamaya Kosha is the causal body and is the most subtle of the five sheaths.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

118. THE feeling of being 'grounded', secure, and stable is associated with a well-functioning:
(A) Ajna Chakra
(B) Muladhara Chakra
(C) Anahata Chakra
(D) Svadhisthana Chakra

119. Arrange the following in the correct chronological order of manifestation, from cause to effect:
1. Vyadhi
2. Kleshas
3. Imbalance in Gunas
4. Disturbance in Prana

(A) 2, 3, 4, 1
(B) 3, 2, 1, 4
(C) 1, 4, 3, 2
(D) 4, 1, 2, 3

120. Identify the incorrect pair.
(A) Jala - Structure
(B) Akasha - Space
(C) Vayu - Movement
(D) Agni - Transformation

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(D) Angamejayatva

80. THE element of Air (Vayu) is associated with which Chakra?
(A) Muladhara
(B) Anahata
(C) Manipura
(D) Vishuddhi

81. Which of the following is an example of an 'Adhibhautika' tapatraya?
(A) Anxiety about an upcoming exam.
(B) Getting injured by a falling branch.
(C) A flood destroying one's home.
(D) A congenital disease.

82. THE Vijnanamaya kosha is the sheath of:
(A) Wisdom, intellect, and discernment.
(B) Food and physical matter.
(C) Vital energy and breath.
(D) Instinctual mind and emotions.

83. Consider the following statements about the Trigunas:
1. Sattva promotes clarity and tranquility.
2. Rajas is necessary for any action or change.
3. Tamas provides stability and rest.
4. THE goal of Yoga is to cultivate Sattva while managing Rajas and Tamas.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

84. THE function of deglutition (swallowing) and upward moving energies like speech are controlled by:
(A) Prana Vayu
(B) Apana Vayu
(C) Samana Vayu
(D) Udana Vayu

85. Which of the following represents a state of mental ill-health characterized by doubt and indecisiveness?
(A) Styana
(B) Vyadhi
(C) Samshaya
(D) Ssvasa-prashvasa

86. THE concept of 'Pancha-mahabhutas' is fundamental to understanding the composition of which Kosha?
(A) Manomaya kosha
(B) Annamaya kosha
(C) Vijnanamaya kosha
(D) Anandamaya kosha

87. Given below are two statements:
Statement I: According to the WHO, health is a dynamic process, not a static state.
Statement II: THE dimension of social well-being is considered the most important of all dimensions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

88. Which Kosha serves as the bridge between the physical body and the mental sheaths?
(A) Pranamaya kosha
(B) Annamaya kosha
(C) Manomaya kosha
(D) Vijnanamaya kosha

89. Match the items in List I with those in List II:
List I: (Term)
P. Avidya
Q. Adhyatmika
R. Annamaya
S. Prana
List II: (Category)
1. Tapatraya
2. Pancha-kosha
3. Pancha-prana
4. Klesha
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

90. THE concept 'Heyam dukham anagatam' implies:
(A) Future suffering, which has not yet manifested, can be prevented.
(B) Suffering is unavoidable and must be endured.
(C) Only past suffering can be analyzed and understood.

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Q. Asmita
R. Raga
S. Dvesha

List II: (Description)
1. Attraction to pleasure
2. False identification of self
3. Fundamental ignorance
4. Aversion to pain

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

132. How does Yoga act as a preventive measure against 'Ssvasa-prashvasa' (disturbed breathing)?
(A) By promoting a sedentary lifestyle.
(B) Using asanas to restrict lung capacity.
(C) By encouraging shallow/rapid breathing.
(D) Regulating breath through pranayama.

133. Which of the following statements about the importance of health according to WHO is incorrect?
(A) Health is a fundamental right of every human being.
(B) THE health of all peoples is fundamental to the attainment of peace and security.
(C) Health is solely an individual's personal responsibility.
(D) Unequal development in health promotion is a common danger.

134. An over-active, restless mind that jumps from one thought to another is an indication of an excess of which guna?
(A) Sattva
(B) Rajas
(C) Tamas
(D) Nirguna

135. Consider the following statements:
1. THE physical dimension of health is the only dimension that can be objectively measured.
2. Mental health includes both emotional and intellectual well-being.
3. Social health is about the quantity, not the quality, of social interactions.
4. Spiritual health involves finding a meaning and purpose in life.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 4 only
(D) All of the above

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136. Which of the Pancha-pranas is specifically activated during the act of burping or vomiting?
(A) Udana
(B) Apana
(C) Samana
(D) Vyana

137. THE cause-and-effect relationship between Kleshas and suffering suggests that:
(A) To eliminate suffering, one must eliminate its root causes, the Kleshas.
(B) Suffering is random and unrelated to one's mental state.
(C) Kleshas are the result of suffering, not the cause.
(D) Physical exercise is the only way to overcome Kleshas.

138. THE experience of creativity, pleasure, and emotional flow is primarily associated with the energy of which chakra?
(A) Svadhisthana
(B) Muladhara
(C) Manipura
(D) Anahata

139. Which Kosha is most directly impacted by mental stress, worry, and emotional turmoil?
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Anandamaya kosha
(D) Manomaya kosha

140. Arrange the following chakras in their correct anatomical order, from the perineum upwards:
1. Anahata
2. Manipura
3. Svadhisthana
4. Muladhara

(A) 4, 3, 2, 1
(B) 1, 2, 3, 4
(C) 4, 2, 3, 1
(D) 3, 4, 1, 2

141. THE term 'Alasya' refers to a state of:

121. THE ability to reason, analyze, and make sound judgments is a function of which dimension of health?
(A) Social
(B) Physical
(C) Mental
(D) Spiritual

122. Which guna is characterized by light, purity, knowledge, and harmony?
(A) Sattva
(B) Rajas
(C) Tamas
(D) Ananda

123. Consider the following statements regarding the Pancha-Pranas:
1. Prana vayu governs inhalation and is centered in the chest.
2. Apana vayu governs all excretory functions and is located in the lower abdomen.
3. Samana vayu aids digestion and is located at the navel.
4. Udana vayu controls speech and is located in the throat.
5. Vyana vayu is responsible for the movement of food down the esophagus.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 3, 4, and 5 only
(C) 2, 3, 4, and 5 only
(D) All of the above

124. What is the fundamental role of Pranamaya kosha in the overall health of an individual?
(A) It provides physical structure and form.
(B) It acts as the vital energy interface.
(C) It processes thoughts and emotions.
(D) It stores karmic impressions.

125. THE experience of suffering due to internal factors like bodily illness (e.g., fever) or mental states (e.g., anger, jealousy) is known as:
(A) Adhibhautika Tapatraya
(B) Adhidaivika Tapatraya
(C) Adhyatmika Tapatraya
(D) Klesha Tapatraya

126. Which of the following is considered a potential cause of ill-health and an obstacle in the path of Yoga?
(A) Abhyasa (practice)
(B) Vairagya (dispassion)
(C) Viveka (discrimination)
(D) Samshaya (doubt)

127. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE state of Samshaya or doubt is detrimental to mental health and spiritual progress.
Reason (R): It consumes mental energy, creates anxiety, and prevents one from making firm commitments to a path or practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

128. THE element of Ether or Space (Akasha) is associated with which chakra?
(A) Anahata
(B) Vishuddhi
(C) Ajna
(D) Svadhisthana

129. THE term 'Angamejayatva' describes which physical symptom?
(A) Lethargy
(B) Involuntary shaking or tremor of the body
(C) Irregular breathing
(D) Chronic indigestion

130. Given below are two statements:
Statement I: THE Anandamaya kosha is experienced consciously during deep, dreamless sleep.
Statement II: Accessing the Anandamaya kosha is the ultimate goal of all intellectual pursuits.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

131. Match the items in List I with those in List II:
List I: (Klesha)
P. Avidya

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(C) Focusing on the curative aspects only.
(D) Isolating oneself from society for safety.

153. Match the items in List I with those in List II:
List I: (Pancha-kosha)
P. Annamaya
Q. Pranamaya
R. Manomaya
S. Vijnanamaya
List II: (Description)
1. Sheath of intellect and discrimination
2. Sheath of mind and emotions
3. Sheath of the physical body
4. Sheath of vital energy
Codes:
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

154. A person exhibiting greed, constant craving, and restlessness is showing the effects of an imbalanced:
(A) Rajas Guna
(B) Sattva Guna
(C) Tamas Guna
(D) Apana Vayu

155. Given below are two statements:
Statement I: THE Kleshas are the psychological roots of suffering (Dukha).
Statement II: THE Tapatrayas are the three broad categories in which this suffering manifests.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

156. THE stability and structure of the physical body are attributed to which Mahabhuta?
(A) Akasha
(B) Prithvi
(C) Agni
(D) Vayu

157. Which of the following is NOT a Klesha?
(A) Avidya
(B) Asmita
(C) Vyadhi
(D) Abhinivesha

158. THE primary function of Apana Vayu is:
(A) Circulation
(B) Digestion
(C) Vocalization
(D) Elimination

159. Consider the following statements about Shat-chakras:
1. They are major plexuses of nadis in the subtle body.
2. An imbalance in a chakra can affect the corresponding physical region and organs.
3. THE Ajna chakra is located at the crown of the head.
4. THE Muladhara chakra is associated with the element of water.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1 and 4 only

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160. An individual who feels disconnected, lacks purpose, and questions the meaning of their existence is experiencing a challenge in which dimension of health?
(A) Physical
(B) Spiritual
(C) Social
(D) Mental

161. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE practice of Pranayama is vital for Yogic health management.
Reason (R): Pranayama directly works on balancing the Pancha-pranas within the Pranamaya kosha, which is the energetic foundation for the physical body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

162. THE state of 'Tamas' is characterized by:
(A) Inertia, darkness, and delusion.

(A) Physical disease or sickness.
(B) Trembling of the body.
(C) Laziness and disinclination to exert.
(D) Doubt and uncertainty.

142. Given below are two statements:
Statement I: THE Trigunas are static qualities that cannot be changed.
Statement II: Yogic practices aim to influence the balance of the Trigunas, primarily by increasing Sattva.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

143. Which of the following is the most subtle of the Pancha-mahabhutas?
(A) Akasha (Ether/Space)
(B) Prithvi (Earth)
(C) Jala (Water)
(D) Vayu (Air)

144. In the context of the Kleshas, what is 'Raga'?
(A) THE aversion to unpleasant things.
(B) THE attachment to pleasant things and experiences.
(C) THE clinging to life and fear of death.
(D) THE ignorance of one's true Self.

145. THE harmonious functioning of the circulatory and nervous systems throughout the entire body is the responsibility of:
(A) Samana Vayu
(B) Vyana Vayu
(C) Udana Vayu
(D) Prana Vayu

146. A student preparing for an exam feels overwhelmed by self-doubt, constantly questioning their ability to succeed. This state is known as:
(A) Samshaya
(B) Styana
(C) Alasya
(D) Vyadhi

147. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE Annamaya kosha is called the 'food sheath'.
Reason (R): It is built from the food we consume and is the grossest, most physical layer of our existence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

148. Which chakra is considered the seat of intuition and is often referred to as the 'third eye'?
(A) Vishuddhi Chakra
(B) Anahata Chakra
(C) Sahasrara Chakra
(D) Ajna Chakra

149. THE Yogic view of health is best understood as:
(A) It rejects the existence of germs.
(B) It focuses only on spiritual well-being.
(C) It links mind, body, and spirit.
(D) It offers a fast cure for all diseases.

150. Consider the following statements:
1. Vyadhi means disease.
2. Styana means doubt.
3. Samshaya means languor.
4. Alasya means laziness.
5. Angamejayatva means tremor of the limbs.
Which of the above statement(s) is/are correctly matched?
(A) 1, 2, and 3 only
(B) 1, 4, and 5 only
(C) 2, 3, and 4 only
(D) 3, 4, and 5 only

151. Which of the following is the best description of the spiritual dimension of health?
(A) Regular attendance at religious services.
(B) THE ability to perform psychic feats.
(C) THE complete eradication of all desires.
(D) Having a personal value system and a sense of purpose.

152. THE role of 'Yoga as a way of life' in preventing ill-health involves:
(A) Balancing diet, activities, and thoughts.
(B) Limiting practice to asana and pranayama.

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175. Consider the following statements about the chakras:
1. Muladhara represents the earth element and our foundation.
2. Svadhisthana governs creativity and the water element.
3. Manipura is the fire center, ruling personal power.
4. Anahata is the air center, governing love and compassion.
5. Vishuddhi is the space/ether center, for communication.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 1, 3, and 5 only
(C) 2, 4 and 5 only
(D) All of the above

176. THE concept 'Heyam dukham anagatam' is a call for:
(A) Retrospective analysis
(B) Preventive action
(C) Curative action
(D) Palliative care

177. THE shivering of the body due to fear or a neurological disorder would be termed as:
(A) Ssvasa-prashvasa
(B) Angamejayatva
(C) Styana
(D) Samshaya

178. Match the items in List I with those in List II:
List I: (Tapatraya)
P. Adhyatmika
Q. Adhibhautika
R. Adhidaivika
S. Klesha
List II: (Source of Pain)
1. From other beings (e.g., wild animals)
2. From environmental/divine forces (e.g., floods)
3. THE root cause of all Tapatrayas
4. From one's own body/mind (e.g., disease, worry)

Codes:
(A) P-1, Q-2, R-4, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-1, S-4

179. THE quality of Sattva is essential for mental health because it promotes:
(A) Constant activity and achievement.
(B) Deep sleep and inactivity.
(C) Clarity, peace, and emotional stability.
(D) A strong ego and sense of self.

180. THE most appropriate Yogic practice to directly address an imbalance in the Pranamaya Kosha is:
(A) Asana
(B) Dhyana
(C) Yama
(D) Pranayama

181. From the Yogic perspective, the origin of disease (Vyadhi) can be traced back to:
(A) An imbalance specifically in the Pancha-mahabhutas.
(B) THE karmic load accumulated from previous lives.
(C) THE Kleshas, creating pranic and physical imbalances.
(D) Pathogenic germs or environmental factors exclusively.

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182. A person's sense of belonging and connection with their family and community is a key component of which health dimension?
(A) Physical
(B) Social
(C) Mental
(D) Spiritual

183. Which of the following is NOT a consequence of an excess of Rajas Guna?
(A) Anxiety
(B) Restlessness
(C) Agitation
(D) Lethargy

184. THE function of circulation of blood and nerve currents throughout the body is governed by:
(A) Vyana Vayu
(B) Prana Vayu
(C) Apana Vayu
(D) Samana Vayu

185. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.

Assertion (A): THE five Kleshas are considered the primary causes of human suffering.
Reason (R): They color our perception, leading to flawed judgments and actions that create pain.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

186. THE Anandamaya Kosha is the sheath of:
(A) Bliss
(B) Intellect
(C) Energy
(D) Food

187. THE manifestation of ill health known as 'Styana' is primarily:
(A) A physical condition.
(B) A social condition.
(C) A spiritual condition.
(D) A mental/emotional condition.

188. Which chakra is linked to the thyroid and parathyroid glands and governs expression?
(A) Anahata
(B) Vishuddhi
(C) Ajna
(D) Manipura

189. Consider the following statements:
1. Yoga considers health as a multidimensional concept involving body, breath, mind, and spirit.
2. THE Kleshas are the root psychological afflictions.
3. THE Tapatrayas are the three types of manifested pain.
4. 'Heyam dukham anagatam' suggests a proactive, preventive approach to health.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

190. What is the role of the Vijnanamaya kosha in daily life?
(A) It digests the food we eat.
(B) It controls the breath and circulation.
(C) It processes emotions like love and hate.
(D) It enables decision-making, discrimination, and forming judgments.

191. THE term that encompasses disease, laziness, doubt, and other obstacles on the yogic path is:
(A) Antarayas
(B) Kleshas
(C) Gunas
(D) Koshas

192. Which of the following is the best example of a 'Sattvic' state of mind?
(A) Feeling agitated and competitive before a race.
(B) Feeling focused and compassionate during meditation.
(C) Feeling sleepy and dull after a heavy meal.
(D) Feeling fearful and anxious about the future.

193. Given below are two statements:
Statement I: Prana, Apana, Samana, Udana, and Vyana are the five major subdivisions of vital life force energy.
Statement II: An imbalance in any of these pranas can lead to specific health problems in their corresponding areas of function.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

194. THE yogic principle of avoiding future pain, 'Heyam dukham anagatam', is most effectively applied by:
(A) Addressing the root causes like the Kleshas.
(B) Ignoring all potential health problems.
(C) Focusing only on physical remedies.
(D) Blaming circumstances for all problems.

195. THE fear of death, or 'Abhinivesha', is rooted in which other Klesha?
(A) Raga, the attachment to life experiences.
(B) Dvesha, the aversion to the unknown.
(C) Identification with the mortal body-mind.
(D) Excessive focus on worldly achievements.

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196. THE Manipura Chakra, located at the navel, is the center for:
(A) Love and compassion
(B) Creativity and emotion
(C) Grounding and security
(D) Personal power and self-esteem

197. Which of the following is NOT a characteristic of the Tamas guna?
(A) Inertia
(B) Confusion
(C) Passion
(D) Heaviness

198. THE suffering caused by a conflict with a neighbour falls under which category of Tapatraya?
(A) Adhyatmika
(B) Adhibhautika
(C) Adhidaivika
(D) Manasika

199. Which kosha is most closely associated with the mind (manas) and the five sense organs (jnanendriyas)?
(A) Anandamaya kosha
(B) Vijnanamaya kosha
(C) Pranamaya kosha
(D) Manomaya kosha

200. THE concept that health is a state of "complete physical, mental, and social well-being" highlights its:
(A) Holistic and multidimensional quality.
(B) Unattainable nature.
(C) Purely physical basis.
(D) Dependence on economic prosperity.

201. Match the items in List I with those in List II:
List I: (Yogic Term)
P. Vyadhi
Q. Alasya
R. Angamejayatva
S. Ssvasa-prashvasa
List II: (English Equivalent)
1. Laziness/Sloth
2. Disturbed Breathing
3. Disease/Sickness
4. Tremor of the body
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

202. Which of the following statements about the role of Pancha-prana in health is incorrect?
(A) Samana vayu governs circulation throughout the body.
(B) Prana vayu governs the intake of breath.
(C) Apana vayu governs expulsion of waste.
(D) Udana vayu governs speech and upward energy.

203. Consider the following statements:
1. THE WHO definition of health is static and unchanging.
2. THE spiritual dimension is primarily about organized religion.
3. Social health involves contributing to the community.
4. Mental health is simply the absence of mental illness.
5. All dimensions of health are interconnected.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 5 only
(C) 2, 3 and 4 only
(D) 4 and 5 only

204. THE process of digestion, absorption, and assimilation of food is primarily the function of which vayu?
(A) Prana
(B) Samana
(C) Apana
(D) Vyana

205. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): From a Yogic viewpoint, all diseases (Vyadhi) have their ultimate origin in Avidya.
Reason (R): Avidya (ignorance) leads to Asmita (ego), which in turn creates Raga/Dvesha, causing mental disturbances (in Manomaya kosha), pranic imbalances (in Pranamaya kosha), and finally, physical disease (in Annamaya kosha).
(A) Both A and R are true and R is the correct explanation of A.

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(B) Six ethical restraints.
(C) Six vortices of subtle energy (prana).
(D) Six stages of Samadhi.

250. Which of the following best summarizes the Yogic approach to health?
(A) It is a holistic system aiming for harmony at all levels.
(B) It is a curative system focused on symptomatic relief.
(C) It is a philosophy with no practical health application.
(D) It is a physical culture system for building the body.

Direction : Please read the following source carefully.

The modern conception of health, heavily influenced by the World Health Organization (WHO), transcends the mere absence of disease or infirmity. It posits health as a state of complete physical, mental, and social well-being. This holistic definition underscores the multidimensional nature of human wellness. Physical health pertains to the optimal functioning of the body, its systems, and its ability to adapt to various stressors. Mental health encompasses cognitive functions, emotional stability, and the capacity to cope with life's challenges without being overwhelmed. Social health relates to an individual's ability to form meaningful relationships and contribute to their community. Expanding on this framework, yogic philosophy introduces a fourth, crucial dimension: spiritual health. This dimension is concerned with an individual's connection to a deeper sense of purpose, meaning, and inner peace, often linked to values and self-awareness. The interplay between these four dimensions—physical, mental, social, and spiritual—is integral. A deficiency in one area inevitably affects the others, highlighting that true health is a dynamic balance across all facets of human existence, not a static condition or the isolated wellness of a single part.

Based on the above source, attempt the following five questions.

251. According to the WHO-influenced definition, what is the primary characteristic of health?
(A) The complete eradication of all physical ailments.
(B) A state of holistic well-being across multiple dimensions.
(C) The capacity for high athletic performance.
(D) A condition defined by the absence of mental stress.

252. Which dimension of health is most directly concerned with an individual's sense of purpose and connection to their core values?
(A) The spiritual dimension.
(B) The physical dimension.
(C) The social dimension.
(D) The mental dimension.

253. What can be inferred about the relationship between the dimensions of health as described in the paragraph?
(A) They are hierarchical, with physical health being the most important.
(B) They are independent of one another and can be addressed in isolation.
(C) They are interconnected, and a disturbance in one can impact the others.
(D) They are static and unchanging once a state of health is achieved.

254. The holistic model of health presented suggests that an individual can be physically fit but still be considered unhealthy if they lack which of the following?
(A) A high-paying job.
(B) A large social network.
(C) A documentation of a strict dietary regimen.
(D) Meaningful interpersonal relationships.

255. Which of the following statements best summarizes the key difference between the older and the modern, holistic view of health?
(A) The older view focused on spiritual health, while the modern view focuses on physical health.
(B) The older view considered mental health, while the modern view ignores it.
(C) The older view was negative (absence of disease), while the modern view is positive (presence of well-being).
(D) The older view was multidimensional, while the modern view is unidimensional.

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217. In the context of the manifestations of disease, what does 'Ssvasa-prashvasa' signify?
(A) Involuntary bodily tremors
(B) A state of mental languor
(C) Irregular, labored, or disturbed breathing patterns
(D) A disinclination towards physical or mental work

218. Consider the following statements about the causes of ill-health:
1. Tapatrayas are the three categories of suffering.
2. Kleshas are the psychological afflictions at the root of suffering.
3. Adhyatmika suffering originates from one's own body/mind.
4. Vyadhi is a manifestation of ill-health, not a root psychological cause.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 2, 3, and 4 only

219. THE upward movement of prana required for spiritual ascent is facilitated by which vayu?
(A) Apana
(B) Samana
(C) Vyana
(D) Udana

220. THE Annamaya kosha is made of, sustained by, and returns to which element?
(A) Akasha (Ether)
(B) Prithvi (Earth, represented by food)
(C) Agni (Fire)
(D) Vayu (Air)

221. Which chakra serves as the bridge between the lower three (instinctual) and upper three (spiritual) chakras?
(A) Svadhisthana
(B) Manipura
(C) Anahata
(D) Vishuddhi

222. THE term 'Samshaya' denotes a state of:
(A) Complete certainty.
(B) Mental dullness.
(C) Physical laziness.
(D) Persistent doubt and indecision.

223. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Social health is an integral part of the overall concept of health.
Reason (R): Humans are social beings, and the quality of their relationships and community integration significantly impacts their mental and physical well-being.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

224. Which of the following is the correct definition of the Klesha 'Dvesha'?
(A) THE attraction towards pleasant experiences.
(B) THE aversion towards painful or unpleasant experiences.
(C) THE ego or sense of 'I-ness'.
(D) THE fundamental ignorance of one's true nature.

225. THE principle of 'Rajas' in the Triguna theory represents:
(A) Inertia and stability.
(B) Action, energy, and change.
(C) Clarity and harmony.
(D) THE state beyond all qualities.

226. What is the role of the Anandamaya kosha?
(A) It is the causal body, the sheath of bliss experienced in high states of meditation.
(B) It is the seat of the intellect.
(C) It is the vehicle for vital energy.
(D) It is the physical frame of the body.

227. Given below are two statements:
Statement I: 'Angamejayatva' refers to the shaking or unsteadiness of the limbs.
Statement II: 'Ssvasa-prashvasa' refers to laziness and sloth.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.

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(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

228. THE yogic path to health involves a process of purification that moves from:
(A) THE subtle to the gross.
(B) THE mind to the spirit only.
(C) THE physical to the social only.
(D) THE gross to the subtle (e.g., from Annamaya to Anandamaya kosha).

229. Match the items in List I with those in List II:
List I: (Chakra)
P. Ajna
Q. Vishuddhi
R. Manipura
S. Svadhisthana
List II: (Associated Gland/Region)
1. Thyroid/Parathyroid
2. Adrenals/Pancreas
3. Gonads
4. Pituitary/Pineal
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-1, S-4

230. A person's value system, their sense of right and wrong, and their search for meaning in life fall under which dimension of health?
(A) Social
(B) Spiritual
(C) Mental
(D) Physical

231. THE root cause of all Kleshas is:
(A) Asmita
(B) Raga
(C) Abhinivesha
(D) Avidya

232. Consider the following:
1. Vyadhi (Disease)
2. Styana (Languor)
3. Samshaya (Doubt)
4. Pramada (Carelessness)
5. Alasya (Laziness)
Which of the above are recognized manifestations of ill-health?
(A) 1, 2, 3, and 5 only
(B) 1, 2, and 3 only
(C) 1, 3, 4 and 5 only
(D) All of the above

233. THE balanced state of the Pancha-mahabhutas in the body ensures:
(A) Spiritual enlightenment.
(B) THE absence of Kleshas.
(C) Physical health and structural integrity.
(D) Financial prosperity.

234. THE specific Prana responsible for taking in sensory perceptions and the breath is:
(A) Prana Vayu
(B) Apana Vayu
(C) Samana Vayu
(D) Udana Vayu

235. THE concept of 'Yoga as a way of life' implies that Yogic principles should be applied:
(A) Only during asana practice.
(B) Only during meditation.
(C) Only on weekends.
(D) In every moment and action of daily life.

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236. THE trembling of hands when nervous is a mild form of which manifestation of ill-health?
(A) Styana
(B) Angamejayatva
(C) Alasya
(D) Samshaya

237. THE intellect (buddhi) and the ego (ahamkara) are the main components of which kosha?
(A) Annamaya kosha
(B) Manomaya kosha
(C) Vijnanamaya kosha
(D) Anandamaya kosha

238. Given below are two statements:
Statement I: THE WHO definition of health is aspirational and sets a high standard for well-being.
Statement II: This definition has been criticized for making health an unattainable goal for most people.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

239. Which of the following is NOT one of the three Gunas?
(A) Dosha
(B) Sattva
(C) Rajas
(D) Tamas

240. THE healing process in Yoga often involves purifying the koshas in which order?
(A) From subtle to gross (Anandamaya to Annamaya).
(B) From gross to subtle (Annamaya to Anandamaya).
(C) All at once simultaneously.
(D) Only the Manomaya kosha is purified.

241. A person feels a blockage in their self-expression and has a fear of speaking their truth. This points to an imbalance in the:
(A) Muladhara Chakra
(B) Vishuddhi Chakra
(C) Manipura Chakra
(D) Anahata Chakra

242. THE Kleshas are considered 'potential causes' of ill-health because:
(A) They exist as latent tendencies that can be triggered, leading to imbalances and disease.
(B) They are always active and causing disease.
(C) They are purely theoretical and have no practical impact.
(D) They only cause spiritual, not physical, ill-health.

243. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE five elements (Pancha-mahabhutas) correspond to the lower five chakras.
Reason (R): Earth corresponds to Muladhara, Water to Svadhisthana, Fire to Manipura, Air to Anahata, and Ether to Vishuddhi, linking the elemental body to the energetic body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

244. THE feeling of being stuck, unable to change, and resistant to new ideas is a characteristic of:
(A) Sattva
(B) Rajas
(C) Vyana vayu
(D) Tamas

245. What is the key difference between Vyadhi and Klesha?
(A) Klesha is a physical manifestation, while Vyadhi is a psychological root cause.
(B) Both are physical manifestations of disease.
(C) Vyadhi is a physical manifestation, while Klesha is a psychological root cause.
(D) Both are psychological causes of suffering.

246. Consider the following statements about Yogic health concepts:
1. Pranamaya kosha is the vital energy sheath.
2. Samana vayu aids in digestion.
3. Asmita is the klesha of egoism.
4. Adhibhautika tapatraya is suffering from external living beings.
5. Manipura chakra is associated with the element of Air.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 3, and 4 only
(C) 2, 4, and 5 only
(D) All of the above

247. THE ability to maintain personal relationships and behave appropriately in social settings pertains to the:
(A) Physical dimension of health.
(B) Mental dimension of health.
(C) Spiritual dimension of health.
(D) Social dimension of health.

248. THE practice of meditation (Dhyana) is most effective for bringing harmony to which koshas?
(A) Manomaya and Vijnanamaya
(B) Annamaya and Pranamaya
(C) Pranamaya and Vijnanamaya
(D) Annamaya only

249. THE term 'Shat-chakra' literally means 'six wheels' and they are understood in Yoga as:
(A) Six types of physical exercises.

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(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

206. Which of the following would be the most effective Yogic approach to dealing with 'Samshaya'?
(A) Increasing physical activity to exhaust the mind.
(B) Ignoring the doubt and letting it resolve.
(C) Engaging in social activities for distraction.
(D) Using faith and study to gain mental clarity.

207. A feeling of depression, heaviness, and lack of motivation is associated with a predominance of which Guna?
(A) Tamas
(B) Sattva
(C) Rajas
(D) A balance of Sattva and Rajas

208. THE concept of the body being made of five sheaths, from the gross physical to the subtle bliss body, is known as:
(A) Pancha-mahabhuta theory
(B) Pancha-kosha theory
(C) Triguna theory
(D) Shat-chakra theory

209. What is the fundamental principle behind 'Yoga as a way of life' for maintaining health?
(A) Achieving perfection in complex asanas.
(B) Living in constant awareness and balance.
(C) Withdrawing from all worldly responsibilities.
(D) Chanting mantras for 12 hours a day.

210. THE role of the Pancha-mahabhutas in health and healing lies in:
(A) THE necessity of keeping these five elements in balance within the physical body.
(B) Their direct influence on the Kleshas.
(C) Their function as energy centers along the spine.
(D) Their classification of different types of suffering.

211. Which of the following is a potential cause of mental and emotional ill-health?
(A) Vairagya
(B) Abhyasa
(C) Styana
(D) Viveka

212. Given below are two statements:
Statement I: THE Anahata chakra is located at the center of the chest and is associated with the element Air.
Statement II: A blockage in the Anahata chakra can manifest as an inability to give or receive love, as well as respiratory or circulatory problems.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

213. THE Yogic view of the body-mind complex is best understood as:
(A) A series of independent, unrelated parts.
(B) A system where the mind is always superior.
(C) A layered system where subtle influences gross.
(D) A purely physical machine requiring repairs.

214. Which Klesha is responsible for the feeling of 'I-ness' and 'my-ness'?
(A) Avidya
(B) Asmita
(C) Raga
(D) Dvesha

215. THE term for the five great elements - ether, air, fire, water, and earth - is:
(A) Pancha-koshas
(B) Pancha-pranas
(C) Pancha-kleshas
(D) Pancha-mahabhutas

216. Which dimension of health is most concerned with an individual's resilience and ability to cope with life's stresses?
(A) Mental
(B) Physical
(C) Social
(D) Spiritual

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In the philosophical framework of Yoga and Samkhya, the concept of the Trigunas is central to understanding the nature of the mind, matter, and consequently, health. The Trigunas are the three fundamental qualities or energetic forces of Prakriti (primordial nature): Sattva, Rajas, and Tamas. Sattva is the quality of balance, harmony, lucidity, and intelligence; it manifests as peace, clarity, and well-being. Rajas is the quality of activity, dynamism, passion, and restlessness; it leads to movement, ambition, and emotional fluctuation. Tamas is the quality of inertia, darkness, heaviness, and dullness; it results in lethargy, ignorance, and inaction. Every aspect of creation, including the human mind and body, is composed of these three gunas in varying proportions. Health and healing are directly correlated with the predominance of Sattva. A sattvic state promotes mental tranquility and physical equilibrium. Conversely, an excess of Rajas can lead to stress, anxiety, and burnout, while a dominance of Tamas can manifest as depression, chronic fatigue, and a weakened immune system. The purpose of many yogic practices is to sublimate the energies of Rajas and Tamas and cultivate a predominantly sattvic state, which is considered the foundation for both physical health and spiritual progress.

Based on the above source, attempt the following five questions.

256. Which Guna is primarily associated with the qualities of balance, harmony, and clarity?
(A) Rajas.
(B) Sattva.
(C) Tamas.
(D) Prakriti.

257. An individual experiencing constant restlessness, ambition-driven stress, and emotional agitation likely has a predominance of which Guna?
(A) Sattva.
(B) Tamas.
(C) A balance of all three.
(D) Rajas.

258. What is the fundamental role of the Trigunas in the context of health and healing?
(A) Their relative balance or imbalance directly influences mental and physical well-being.
(B) They determine an individual's genetic predispositions to disease.
(C) They represent external environmental factors that cause illness.
(D) They are philosophical concepts with no practical application to health.

259. According to the concept of Trigunas, a state of lethargy, ignorance, and inaction is characteristic of a dominance of:
(A) Sattva.
(B) Rajas.
(C) Tamas.
(D) A deficiency of all three.

260. The ultimate aim of yogic practices in relation to the Trigunas is to:
(A) cultivate a predominantly sattvic state by transforming the other two gunas.
(B) completely eliminate Rajas and Tamas from one's being.
(C) achieve a state where Rajas is the most dominant for maximum dynamism.
(D) maintain an equal and static proportion of all three gunas at all times.

Direction : Please read the following source carefully.

The yogic and Ayurvedic traditions view the human body and the cosmos as being composed of the same fundamental constituents, known as the Pancha-mahabhutas or the five great elements. These are Prithvi (Earth), Jala (Water), Agni (Fire), Vayu (Air), and Akasha (Ether or Space). Each element possesses unique qualities and governs specific physiological and psychological functions within the human being. Prithvi represents solidity, stability, and structure, forming the basis of bones, tissues, and the physical frame. Jala corresponds to fluidity and cohesion, governing all bodily fluids like blood, lymph, and plasma. Agni is the principle of transformation and metabolism, responsible for digestion, temperature regulation, and intelligence. Vayu embodies movement and dynamism, controlling respiration, circulation, and nervous impulses. Finally, Akasha represents space and subtlety, providing the medium within which all other elements operate and correlating with the spaces within the body and the quality of sound. According to this concept, health is a state of dynamic equilibrium among these five

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elements. Disease, or ill-health, is understood as a manifestation of an excess, deficiency, or imbalance of one or more Mahabhutas. Therefore, healing involves practices—such as diet, lifestyle modifications, and specific yogic techniques—that aim to restore the natural, harmonious balance of these foundational elements.

Based on the above source, attempt the following five questions.

261. Which of the Pancha-mahabhutas is primarily associated with the body's metabolic processes, digestion, and temperature regulation?
(A) Jala (Water).
(B) Vayu (Air).
(C) Prithvi (Earth).
(D) Agni (Fire).

262. According to the concept of Pancha-mahabhutas, what is the fundamental cause of disease?
(A) An invasion of the body by external pathogens.
(B) An imbalance among the five constituent elements.
(C) A psychological state of distress and anxiety.
(D) A genetic defect inherited from one's ancestors.

263. The element of Vayu (Air) in the human body is chiefly responsible for governing:
(A) the body's solid structures and tissues.
(B) the regulation of bodily fluids like plasma.
(C) all processes involving movement and circulation.
(D) the creation of space within bodily cavities.

264. Healing practices based on the Pancha-mahabhuta concept would logically aim to:
(A) introduce new, synthetic elements into the body.
(B) focus solely on the mind, ignoring the physical body.
(C) eliminate the element of Akasha to create more density.
(D) restore the harmonious equilibrium of the five elements.

265. The structural components of the body, such as bones, muscles, and tissues, are predominantly governed by which element?
(A) Prithvi (Earth).
(B) Agni (Fire).
(C) Vayu (Air).
(D) Akasha (Ether).

Direction : Please read the following source carefully.

Within yogic physiology, the universal life force energy known as Prana is understood to differentiate into five distinct currents or functions within the body, collectively called the Pancha-prana or Pancha-vayu. Their harmonious operation is essential for health and vitality. The first is Prana-vayu, which is seated in the chest region and governs the process of inhalation and the intake of energy. Apana-vayu is located in the lower abdomen and pelvis; its primary function is downward and outward movement, controlling all forms of elimination, including urination, defecation, and menstruation. Samana-vayu resides in the navel region, at the center of the torso, and is responsible for digestion, assimilation of nutrients, and metabolic balance; it is often visualized as a balancing force between Prana and Apana. Udana-vayu moves upward from the throat into the head, governing speech, exhalation, self-expression, and higher cognitive functions. Finally, Vyana-vayu is all-pervading, circulating throughout the entire body from the center outwards. It coordinates and integrates all the other pranas and governs the circulatory and nervous systems. Ill-health is seen as a direct consequence of a blockage or imbalance in the flow of these vital airs, and healing practices like pranayama are designed specifically to regulate and harmonize their functions.

Based on the above source, attempt the following five questions.

266. Which of the Pancha-pranas is primarily responsible for processes of elimination and functions in the lower abdominal region?
(A) Prana-vayu.
(B) Apana-vayu.
(C) Samana-vayu.
(D) Udana-vayu.

267. A disruption in the function of Samana-vayu would most likely manifest as a problem related to which bodily process?
(A) Respiration and inhalation.
(B) Digestion and assimilation of nutrients.

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(C) Speech and self-expression.
(D) Circulation throughout the limbs.

268. What is the principal role of Vyana-vayu in the human body?
(A) To pervade the whole body and coordinate all functions.
(B) To govern the intake of breath in the chest.
(C) To control the downward movement of waste.
(D) To facilitate upward movement in the throat and head.

269. The regulation of speech and functions related to the throat and head are governed by which vayu?
(A) Apana-vayu.
(B) Samana-vayu.
(C) Udana-vayu.
(D) Prana-vayu.

270. According to the concept of Pancha-prana, what is the direct consequence of an obstruction or imbalance in the flow of these vital airs?
(A) An immediate increase in spiritual awareness.
(B) A permanent enhancement of physical strength.
(C) The spontaneous purification of the nadis.
(D) The manifestation of ill-health and disease.

Direction : Please read the following source carefully.

The concept of the Pancha-koshas, or five sheaths, originating from the Taittiriya Upanishad, provides a profound model for understanding the layered nature of human existence and its role in health and healing. These koshas are concentric layers of being that range from the grossest physical level to the most subtle spiritual core. The outermost layer is the Annamaya kosha, the "food sheath," which represents the physical body, built and sustained by nourishment. Deeper than this is the Pranamaya kosha, the "energy sheath," comprising the vital life force (prana) that animates the physical body. Next is the Manomaya kosha, the "mental sheath," which includes the sensory mind, thoughts, and emotions. Further inward is the Vijnanamaya kosha, the "wisdom or intellect sheath," which governs discernment, reason, and the higher mind. The innermost sheath is the Anandamaya kosha, the "bliss sheath," the most subtle layer corresponding to a state of pure joy, peace, and connection to the Self (Atman). Health is understood as a state of harmony and integration among all five koshas. Disease can originate in any sheath—for example, emotional stress in the Manomaya kosha can manifest as a physical ailment in the Annamaya kosha. Healing, therefore, requires a holistic approach that addresses imbalances at all levels, from physical practices to mental and spiritual disciplines.

Based on the above source, attempt the following five questions.

271. Which kosha represents the gross physical body that is built and sustained by nourishment?
(A) Pranamaya kosha.
(B) Manomaya kosha.
(C) Annamaya kosha.
(D) Anandamaya kosha.

272. An emotional disturbance, such as anxiety or persistent sadness, is considered to originate primarily in which sheath?
(A) Annamaya kosha.
(B) Manomaya kosha.
(C) Vijnanamaya kosha.
(D) Pranamaya kosha.

273. According to the Pancha-kosha model, how does a disease often manifest?
(A) It always originates in the Annamaya kosha and moves inward.
(B) It is exclusively a disturbance of the Anandamaya kosha.
(C) It remains confined to the single kosha where it originates.
(D) It can originate in a subtler sheath and manifest in a grosser one.

274. The Vijnanamaya kosha, the sheath of intellect or wisdom, is primarily responsible for which function?
(A) The faculty of discernment and higher reason.
(B) The experience of pure bliss and joy.
(C) The circulation of vital energy.
(D) The processing of sensory information and emotions.

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mental colorings. Therefore, the yogic path to true health and freedom from suffering involves the systematic attenuation and eventual eradication of the Kleshas.

Based on the above source, attempt the following five questions.

286. Which of the Tapatrayas refers to suffering that originates from one's own body or mind, such as a headache or anxiety?
(A) Adhibhautika.
(B) Adhidaivika.
(C) Asmita.
(D) Adhyatmika.

287. According to yogic philosophy, what is considered the ultimate root cause from which all other Kleshas arise?
(A) Raga (attachment).
(B) Dvesha (aversion).
(C) Avidya (ignorance).
(D) Abhinivesha (fear of death).

288. The Kleshas of Raga and Dvesha refer to the fundamental mental afflictions of:
(A) ignorance and egoism.
(B) attachment and aversion.
(C) doubt and confusion.
(D) laziness and complacency.

289. How are the Tapatrayas and Kleshas related in the context of ill-health?
(A) They are unrelated concepts from different philosophical systems.
(B) The Tapatrayas are the cause of the Kleshas.
(C) The Kleshas and Tapatrayas are identical in meaning and scope.
(D) The Kleshas are the root cause, and the Tapatrayas are their manifestation as suffering.

290. Suffering caused by a natural disaster like a tsunami would be classified under which category of Tapatraya?
(A) Adhidaivika.
(B) Adhyatmika.
(C) Adhibhautika.
(D) Avidya.

Direction : Please read the following source carefully.

In addition to the deep-rooted causes of ill-health, yogic texts like the Yoga Sutras of Patanjali identify several specific physical and physiological manifestations that act as obstacles (antarayas) to well-being and practice. These are direct symptoms of an underlying dis-ease. Vyadhi, or disease itself, is the most prominent physical manifestation, representing a tangible imbalance or disorder in the body's functions. Alasya, which translates to sloth, idleness, or laziness, is another significant sign of ill-health. It is a state of physical and mental heaviness and inertia that prevents one from undertaking necessary effort, indicating a lack of vital energy or a dominance of the tamasic quality. A further manifestation is Angamejayatva, which means tremor, shaking, or unsteadiness of the limbs or body. This points to a disturbed nervous system and a lack of neuromuscular coordination, making stability in postures (asana) difficult. Finally, Ssvasa-prashvasa refers to irregular, disturbed, or labored breathing. As the breath (svasa-prashvasa) is a direct reflection of one's physical and mental state, its irregularity is a clear physiological indicator of stress, pranic imbalance, or underlying pathology. These manifestations are not just hindrances to yoga practice but are considered clear signs of a departure from a state of holistic health.

Based on the above source, attempt the following five questions.

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291. In the context of yogic obstacles, what does 'Angamejayatva' signify?
(A) A state of mental doubt.
(B) A feeling of extreme sadness.
(C) An unsteadiness or tremor of the body.
(D) A lack of ethical discipline.

292. A state of physical and mental inertia that prevents a person from engaging in practice is referred to as:
(A) Alasya.
(B) Vyadhi.
(C) Samshaya.
(D) Angamejayatva.

293. Which manifestation of ill-health is directly related to disturbed or labored respiratory patterns?
(A) Vyadhi.
(B) Alasya.
(C) Angamejayatva.

of both physical and mental suffering. The yogic approach to preventive healthcare is not about a single action but about adopting yoga as a holistic 'way of life'. This lifestyle integrates ethical conduct (Yamas and Niyamas), physical postures (Asana) for bodily stability and health, breath regulation (Pranayama) to balance the nervous system and vital energy, and meditative practices to cultivate mental clarity and emotional resilience. By consistently engaging in these practices, an individual systematically purifies the body-mind complex and reduces the accumulation of stress and toxins. This process addresses the root causes of disease before they can manifest, building a strong foundation of health and enhancing the body's innate healing capacities. The philosophy of 'Heyam dukham anagatam' thus shifts the focus from reacting to illness to creating a state of dynamic equilibrium where potential ill-health is averted.

Based on the above source, attempt the following five questions.

281. What is the essential meaning of the yogic principle 'Heyam dukham anagatam'?
(A) Future suffering can and should be prevented.
(B) All past suffering must be relived and processed.
(C) Suffering is an unavoidable part of human existence.
(D) Present suffering is the only reality to be addressed.

282. How does yoga primarily function as a form of preventive healthcare?
(A) By developing powerful antidotes to all known diseases.
(B) By encouraging a holistic lifestyle that builds resilience and reduces root causes of illness.
(C) By predicting the exact future diseases an individual will contract.
(D) By isolating the individual from all potential sources of stress and pathogens.

283. The principle of 'Heyam dukham anagatam' implies that the primary focus of yoga is:
(A) reactive and curative.
(B) proactive and preventive.
(C) surgical and interventional.
(D) palliative and symptomatic.

284. According to the philosophy described, what is the key to averting future suffering?
(A) Cultivating a state of internal balance through a yogic lifestyle.
(B) Taking medication preventively throughout life.
(C) Undergoing annual medical examinations.
(D) Relying solely on a genetically strong constitution.

285. The adoption of yoga as a way of life for preventive health is described as involving:
(A) only the practice of complex physical postures.
(B) a strict focus on breath regulation to the exclusion of all else.
(C) an integration of ethical, physical, and meditative practices.
(D) a complete withdrawal from societal interactions.

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Direction : Please read the following source carefully.

Yogic philosophy identifies specific potential causes of ill-health that are rooted in human experience and consciousness. These causes can be broadly understood through the concepts of Tapatrayas and Kleshas. The Tapatrayas, or three-fold sufferings, categorize the manifest forms of pain. These are Adhyatmika, suffering originating from within oneself (e.g., physical disease, mental anguish); Adhibhautika, suffering caused by other external living beings (e.g., an insect bite, an attack); and Adhidaivika, suffering arising from supernatural, cosmic, or large-scale environmental forces (e.g., floods, earthquakes, planetary influences). While Tapatrayas describe the 'what' of suffering, the Kleshas describe the 'why'. The Kleshas are the five fundamental afflictions or impurities of the mind that are considered the root cause of all suffering. They are Avidya (spiritual ignorance, the primary cause), Asmita (egoism or false identification), Raga (attachment or craving for pleasure), Dvesha (aversion or hatred towards pain), and Abhinivesha (clinging to life or fear of death). According to this view, all forms of ill-health and suffering, including the Tapatrayas, are ultimately symptomatic of these underlying

body. It is primarily located in the region between the heart and the head, specifically centered in the throat. This energy governs the functions of speech, swallowing, and the upward movement of consciousness. It is essential for communication and the expression of thoughts, making its balance vital for both physical and mental health.

18. (A) Vyana - Digestion
Each of the five vital energies has a primary function and location within the human system. Respiration is governed by the energy in the chest, while excretion is controlled by the energy in the lower abdomen. Assimilation of nutrients is the task of the energy at the navel. However, the energy that pervades the entire body is responsible for circulation and nervous system integrity, not the digestive process itself.

19. (C) Vyana
The vital life force that is distributed throughout the entire human frame is responsible for coordinating various physiological systems. Its primary function includes governing the circulatory system and the movement of nerve impulses to all parts of the body. By ensuring that energy reaches every cell, it maintains the structural and functional integrity of the physical body. This pervasive energy is essential for overall coordination and the maintenance of systemic health.

20. (D) 2, 5, 4, 3, 1
In the manifestation of the material world, elements move from the most subtle to the grossest form. Space is the subtlest element, followed by air, fire, and water. Earth is considered the grossest element because it has the most structure and solidity. Arranging them correctly is important for understanding how energy densifies into physical matter. This sequence reflects the hierarchical nature of the five great elements within the human system.

21. (C) Manifested disease or sickness.
In the context of Yogic philosophy, the term for physical or mental ailment is used to describe a state where the body-mind complex is no longer in harmony. It signifies a manifested disease that acts as an obstacle to steady practice and progress. Understanding this concept is vital because it represents the point where an internal imbalance has become a tangible health issue that requires intervention to restore the natural state of health.

22. (A) 1, 2, and 5 only
Yogic philosophy identifies several core causes for human suffering. The fundamental psychological afflictions, or kleshas, serve as the root of all distress, with ignorance being the primary foundation for all others. Additionally, there are three types of pain known as the tapatrayas. However, the classifications of these pains as supernatural or self-inflicted must be correctly applied to the categories of internal, external, and divine suffering to understand health accurately.

23. (D) Abhinivesha
One of the five fundamental afflictions is the instinctive clinging to life and the deep-seated fear of death. Known as Abhinivesha, this klesha is found even in the most learned individuals because it is rooted in the survival instinct of the ego. It creates a state of constant underlying anxiety that affects mental well-being. Overcoming this fear requires a deep realization of the eternal nature of the self.

24. (A) Both A and R are true and R is the correct explanation of A.
The harmonious functioning of the five vital energies is essential for maintaining a state of internal balance. Each energy governs specific physiological and energetic roles, such as digestion, circulation, and respiration. When these forces are in equilibrium, the body achieves homeostasis and remains healthy. Conversely, any disturbance or blockage in the flow of these energies can lead to dysfunction and the eventual development of physical or mental disease.

25. (C) Adhibhautika
Pain and suffering are categorized into three types based on their source. The type that arises from external living beings is called Adhibhautika tapatraya. This includes injuries or distress caused by animals, insects, or other humans. Recognizing the source of suffering allows for appropriate defensive or corrective measures. While we cannot always control external factors, understanding this category helps in developing strategies for environmental safety and harmonious social interactions.

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(D) Ssvasa-prashvasa.

294. According to the yogic view presented, physical manifestations like Vyadhi and Alasya are ultimately indicative of:
(A) a high level of spiritual attainment.
(B) an underlying state of dis-ease and imbalance.
(C) a normal and healthy functioning of the body.
(D) the successful purification of the nadis.

295. Within the list of yogic obstacles, Vyadhi is best understood as:
(A) the specific obstacle of mental languor.
(B) the problem of irregular breathing.
(C) the tangible manifestation of disease or physical disorder.
(D) the challenge of having too many worldly desires.

Direction : Please read the following source carefully.

Beyond the more evident physical ailments, yogic philosophy places great emphasis on the subtle but potent forms of mental and emotional ill-health that can derail a practitioner's progress and overall well-being. Two significant obstacles (antarayas) highlighted in this domain are Styana and Samshaya. Styana is a state of mental languor, apathy, dullness, or lack of capacity for work. It is not mere physical laziness but a mental inertia where the mind feels heavy and unwilling to engage in focused activity, particularly spiritual practice. This condition reflects an internal lack of drive and enthusiasm, making the mind inefficient and unproductive. It is a key indicator of mental ill-health rooted in tamasic influence. Samshaya, on the other hand, means persistent doubt or indecision. This is a state of mental vacillation where the individual is plagued by uncertainty regarding the path, the teachings, the guru, or their own ability to achieve the goal. This doubt prevents the wholehearted commitment and one-pointed focus necessary for progress. It scatters mental energy and creates internal conflict, effectively paralyzing the practitioner. Both Styana and Samshaya are considered serious forms of mental and emotional ill-health because they sabotage the practitioner's will and effort from within, thus preventing the resolution of deeper suffering.

Based on the above source, attempt the following five questions.

296. Which term from the Yoga Sutras describes a state of mental languor, apathy, and an incapacity for focused work?
(A) Samshaya.
(B) Vyadhi.
(C) Alasya.
(D) Styana.

297. Samshaya, as an obstacle to well-being, primarily affects a practitioner by creating:
(A) a condition of mental uncertainty and vacillation.
(B) a state of physical disease.
(C) an uncontrollable tremor in the limbs.
(D) an excessive attachment to worldly objects.

298. What is a common detrimental effect of both Styana and Samshaya on a yoga practitioner?
(A) They cause immediate physical injury.
(B) They erode the will and prevent committed practice.
(C) They lead to an over-abundance of pranic energy.
(D) They generate excessive pride and egoism.

299. The mental state of Styana, characterized by dullness and inertia, is closely associated with the predominance of which Guna?
(A) Sattva.
(B) Tamas.
(C) Rajas.
(D) A balance of Rajas and Sattva.

300. Why is Samshaya considered a significant form of mental ill-health in the context of yoga?
(A) Because it prevents the one-pointed focus needed for progress.
(B) Because it leads to physical hyperactivity.
(C) Because it is a sign of high intelligence.
(D) Because it is easily overcome without any effort.

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ailments requires addressing the mental and energetic roots, ensuring that both the mind and the vital life force are restored to harmony.

35. (C) THE six major energy centers in the subtle body.
The term for energy centers refers to the focal points along the subtle channels where vital life force is concentrated. There are six primary centers located along the axis of the spine, each associated with specific physical, psychological, and spiritual functions. These centers are not physical organs but energetic vortices that influence the health of the nearby glands and organs. Maintaining the free flow of energy through these centers is essential.

36. (D) Muladhara Chakra
Located at the base of the spine, the root chakra serves as the foundation of the energetic system. It is associated with the element of earth and governs the most basic needs for survival, security, and stability. When this center is balanced, an individual feels grounded and safe in the world. Imbalances here can lead to feelings of fear or insecurity, affecting both the physical health of the lower body and the mind.

37. (C) Statement I is false, but Statement II is true.
Energy centers in the human system are part of the subtle body rather than being tangible physical organs like the heart or lungs. However, they are associated with specific locations along the spine and correspond to major nerve plexuses and endocrine glands. Each center is linked to particular psychological traits and a fundamental element of nature. This connection between the energetic and physical bodies is what makes them significant for holistic health and healing.

38. (B) Emotions, creativity, and sexuality.
The second energy center, located in the sacral region, is associated with the element of water. This connection reflects its governance over the fluid aspects of life, including emotions, creative expression, and sexual energy. When this chakra is in balance, an individual experiences a healthy flow of feelings and a vibrant creative drive. Imbalances in this center may manifest as emotional instability, creative blocks, or issues related to reproductive health and interpersonal intimacy.

39. (D) Manipura
The third energy center, located in the solar plexus region, is the seat of personal power and willpower. It is associated with the element of fire and governs the digestive fire and metabolic processes. When an individual lacks confidence, feels weak, or suffers from chronic digestive issues, it often indicates a blockage or imbalance in this center. Strengthening this chakra helps in developing self-esteem and ensuring the efficient transformation of food into energy.

40. (A) 3, 2, 1, 4
The energy centers along the spine are arranged in a specific ascending order starting from the pelvic floor. The root chakra is the lowest, followed by the sacral and solar plexus centers. The heart center sits in the middle, while the throat and third eye centers are located higher up. Understanding this sequence is vital for practices that aim to raise energy from the most basic levels toward higher states of consciousness.

41. (C) THE qualities of love, compassion, and forgiveness.
The heart center serves as the bridge between the lower, more instinctual energy centers and the higher, spiritual ones. It is associated with the element of air and represents the center of unconditional love and empathy. When this center is open and balanced, an individual can experience deep compassion and a sense of connection with others. This emotional health is also closely linked to the physical well-being of the heart and lungs.

42. (A) THE chakras are only relevant for advanced spiritual practitioners.
The energy centers are fundamental components of the human system that affect every person, regardless of their spiritual level. Each center is linked to specific physical organs, emotional states, and psychological functions. Imbalances or blockages in these centers can lead to common physical and mental ailments. Therefore, balancing the chakras is a practical aspect of health that is relevant for anyone seeking to improve their overall well-being and maintain internal harmony.

43. (A) Both A and R are true and R is the correct explanation of A.

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9. (C) A healthy state is achieved by eliminating Rajas and Tamas.
The Trigunas are the three fundamental qualities that constitute nature and the human mind. Sattva brings balance, Rajas drives activity, and Tamas provides stability or inertia. A healthy state is not achieved by eliminating Rajas and Tamas, as both are necessary for action and rest respectively. Instead, health depends on the harmonious balance and proper management of all three qualities, with Sattva providing the necessary clarity.

10. (A) P-3, Q-4, R-1, S-2
The Trigunas represent fundamental qualities of nature. Sattva is associated with harmony and clarity, providing a balanced mental state. Rajas represents the principle of action and restlessness, driving movement and passion. Tamas is characterized by inertia and delusion, leading to dullness. Finally, the state of being Gunateeta refers to transcending all three qualities. Matching these characteristics is essential for understanding human temperament and its impact on overall health.

11. (D) Rajas
When an individual is constantly driven by intense desires, agitation, and a lack of peace, they are demonstrating an excess of the quality associated with activity. This principle is responsible for movement and ambition but can lead to stress and mental instability when it is not balanced by clarity. Such a state often results in restlessness and a cycle of endless seeking, which can eventually negatively impact physical health.

12. (B) Pancha-mahabhutas
Yogic and Ayurvedic philosophies suggest that the entire material universe is constructed from five great elements. These elements are space, air, fire, water, and earth. Known collectively as the Pancha-mahabhutas, they combine in various proportions to form the physical structures and physiological processes of the human body. Understanding these building blocks is fundamental to grasping how the physical body interacts with the environment to maintain health.

13. (C) 1, 3, and 4 only
The five great elements each have specific characteristics and associations within the human system. Space or ether provides the room for existence, while earth offers the necessary structure and solidity for the physical body. Water is associated with liquidity and the cohesive forces within the system. However, the element of air is associated with movement and pulsation rather than fire, which is the principle of transformation and heat.

14. (D) Their balance influences mental and physical well-being.
The three fundamental qualities of nature play a critical role in determining an individual's overall state of health. While they do not directly form physical structures like elements do, their relative proportions in the mind and body influence temperament, energy levels, and physiological responses. A state of balance among these qualities promotes mental clarity and physical stability, whereas an imbalance can lead to various psychological and physical ailments.

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15. (A) Tremor or unsteadiness of the body/limbs.
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices like steadiness.

16. (C) Statement I is true, but Statement II is false.
Vital energy in the human system is divided into five major types known as the Pancha-pranas, which govern all bodily functions. While these energies are essential for life, they have distinct roles. Samana vayu is specifically responsible for digestion and assimilation at the navel center. The expulsion of waste is actually governed by Apana vayu. Correctly identifying these specific functions is crucial for applying Yogic techniques to health.

17. (B) Udana
Within the system of the five vital energies, Udana vayu plays a specific role in the upper

ANSWERS

1. (B) A state of complete well-being, not just absence of disease.
The World Health Organization defines health as a state of complete physical, mental, and social well-being. This definition highlights that health is not merely the absence of disease or infirmity. It promotes a holistic view of human life by integrating various dimensions. This comprehensive approach ensures that well-being is seen as a positive state rather than just the lack of clinical symptoms or physical illness.

2. (C) Statement I is true, but Statement II is false.
The physical dimension of health focuses on the body's optimal functioning and structural integrity. In contrast, the spiritual dimension involves finding meaning and purpose in life. While many consider it vital for holistic health, it is not currently included as an official component in the primary World Health Organization definition. Therefore, understanding health requires recognizing the validity of physical functioning while identifying the status of other aspects.

3. (C) Financial
Health is traditionally categorized into several primary dimensions that contribute to an individual's overall well-being. The most widely recognized dimensions include the physical, mental, and social aspects of human life. While financial stability is a significant factor in one's quality of life and access to care, it is not classified as one of the primary dimensions of health within major medical or holistic health frameworks.

4. (D) Social health
The ability to interact effectively with others and build meaningful relationships is a core component of overall well-being. This specific dimension focuses on an individual's capacity to adapt to various social situations and maintain a supportive network. It emphasizes harmony within the community and family, which is essential for emotional stability. When this aspect of health is balanced, a person experiences a sense of belonging and community integration.

5. (C) Heyam dukham anagatam
The Sanskrit phrase translates to avoiding pain that has not yet arrived. This concept is a core tenet of Yoga, emphasizing the importance of preventive care. It suggests that by recognizing the early signs of imbalance and addressing the root causes of suffering, one can stop a disease from fully manifesting. This proactive stance is essential for maintaining long-term health and achieving spiritual stability.

6. (A) Both A and R are true and R is the correct explanation of A.
The definition of health provided by the World Health Organization is celebrated for its holistic nature. This is because it moves beyond the limited biomedical model, which focuses solely on biological factors and the absence of disease. By incorporating mental and social aspects of well-being, the definition provides a more complete picture of what it means for a human being to be truly healthy in all life stages.

7. (D) Health is a resource for life, not the objective of living.
Health is best understood as a foundational tool that enables individuals to lead productive and meaningful lives. It provides the energy and stability required to pursue personal goals, professional aspirations, and spiritual growth. Rather than being the ultimate goal itself, health serves as a vital resource that supports all other human activities. This perspective encourages individuals to maintain their well-being to fully participate in the richness of life.

8. (A) A sense of purpose and meaning in life.
The spiritual dimension of health is not necessarily tied to specific religious dogmas or rituals. Instead, it involves an individual's personal quest for meaning, value, and purpose in their existence. It includes the development of a coherent belief system and a sense of connection to something larger than oneself. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path.

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26. (A) Annamaya kosha
According to Yogic theory, the human being consists of five layers or sheaths that cover the true self. The outermost and most tangible of these is the physical layer, which is literally constructed from the food consumed. This sheath includes the skin, muscles, bones, and internal organs. As the grossest layer of existence, it is the focus of physical health practices and represents the material vehicle for all other functions.

27. (D) Pranamaya kosha
The second layer of human existence is the energy body, which acts as the interface between the physical frame and the mental sheaths. It is composed of vital life force and the breath, governing all physiological processes. This energy sheath is responsible for the vitality and functioning of the physical organs. Balancing this layer through specific techniques is a key aspect of maintaining overall health and preventing the onset of disease.

28. (B) P-3, Q-4, R-1, S-2
The concept of five sheaths describes different aspects of human existence. The physical body is the food sheath, while the energy body is driven by vital life force. The mind represents the emotional and thought sheath, and the intellect is the layer of wisdom and discernment. Correctly associating these layers with their specific functions is fundamental to the Yogic understanding of holistic health, allowing for targeted interventions at various levels of being.

29. (C) THE mind, thoughts, and emotions.
The mental sheath is a subtle layer of existence that encompasses the cognitive and emotional functions of the individual. It is the seat of thoughts, feelings, and sensory perceptions, acting as the processor of information from the external world. This layer significantly influences health because emotional states and thought patterns can directly affect the energy flow and physical well-being. Maintaining harmony in this sheath is essential for overall psychological balance.

30. (D) Vijnanamaya kosha
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It facilitates discrimination, judgment, and the ability to distinguish between the permanent and the temporary. This layer allows an individual to move beyond simple emotional responses and apply wisdom to life situations. Maintaining the health of this sheath is crucial for making sound decisions that support overall well-being.

31. (B) 1, 3, and 4 only
The theory of the five sheaths provides a comprehensive model of human life. The physical layer is maintained through nutrition, while the intellect sheath governs the higher mind and the sense of ego. The innermost layer represents a state of pure bliss. However, it is important to note the hierarchy of subtlety, where the mental sheath is actually considered subtler than the energy body, rather than the reverse, in most traditional sequences.

32. (B) Anandamaya kosha
The most subtle of the five layers of existence is the sheath associated with absolute peace and happiness. It represents the innermost core of the human being, where one experiences a state of pure existence beyond the fluctuations of the mind and intellect. This sheath is often described as the causal body and is experienced in deep meditation or profound states of joy. Accessing this level of existence is the ultimate goal.

33. (B) Pranamaya kosha
Specific breathing techniques are primarily designed to work on the energetic layer of the human system. By regulating the breath, a practitioner can influence the flow of vital life force throughout the body. This process purifies the energy channels and balances the five major pranas, which in turn supports the health of the physical body and the stability of the mind. This layer serves as the critical link in the holistic system.

34. (A) In disturbances of the Manomaya and Pranamaya koshas.
From a Yogic perspective, most diseases originate in the subtle layers of existence before manifesting in the physical body. Distortions in the mind and emotional sheath often lead to imbalances in the energy body. These pranic fluctuations eventually cause physiological disturbances in the physical frame. Therefore, treating psychosomatic

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275. The holistic approach to healing implied by the Pancha-kosha concept suggests that effective therapy must:
(A) prioritize the physical body over all other sheaths.
(B) focus exclusively on achieving a state of bliss.
(C) address imbalances across multiple layers of human existence.
(D) treat the Pranamaya kosha with medication only.

Direction : Please read the following source carefully.

The concept of Shat-chakras, or the six major energy centers, is fundamental to yogic anatomy and its perspective on health and healing. These chakras are described as vortices of pranic energy located along the Sushumna Nadi, the central energy channel that runs parallel to the spinal cord in the subtle body. Each chakra corresponds to a major nerve plexus and endocrine gland in the physical body, thus acting as a bridge between the physical and subtle realms. The six chakras are Muladhara (root support) at the base of the spine, Svadhisthana (one's own abode) in the sacral region, Manipura (city of jewels) at the navel, Anahata (unstruck) at the heart center, Vishuddha (especially pure) in the throat region, and Ajna (command center) between the eyebrows. A seventh center, Sahasrara, is often mentioned but the core system is of six. The health of these chakras is paramount; when they are balanced and open, energy flows freely, promoting physical vitality, emotional stability, and mental clarity. However, blockages or imbalances in any chakra, often caused by stress, trauma, or negative thought patterns, can lead to specific physical, psychological, and emotional dysfunctions related to that center's domain. Yogic practices are designed to purify, balance, and awaken these energy centers, thereby facilitating holistic healing and spiritual evolution.

Based on the above source, attempt the following five questions.

276. Which chakra is located at the heart center and is associated with qualities like love, compassion, and emotional balance?
(A) Anahata.
(B) Manipura.
(C) Vishuddha.
(D) Muladhara.

277. A blockage or imbalance in the Vishuddha chakra, located in the throat region, would most likely affect which function?
(A) Digestion and personal power.
(B) Grounding and sense of security.
(C) Intuition and higher perception.
(D) Communication and self-expression.

278. What is the primary function of the Shat-chakras in the context of health and healing?
(A) To produce blood cells for the physical body.
(B) To regulate the flow of pranic energy and influence physical and psychological well-being.
(C) To act as centers for storing memories.
(D) To serve as purely symbolic concepts with no physiological correlation.

279. According to the yogic tradition, where are the Shat-chakras primarily located?
(A) In the major joints of the skeletal system.
(B) Scattered randomly throughout the physical tissues.
(C) Along the central energy channel in the subtle body.
(D) Within the cerebral cortex of the brain.

280. The concept of Shat-chakras implies a direct link between:
(A) an individual's diet and their financial prosperity.
(B) the phases of the moon and the body's digestive system.
(C) the skeletal structure and the capacity for intellectual thought.
(D) subtle energy centers and the physical body's nerve plexuses and glands.

Direction : Please read the following source carefully.

Yoga's role in health is profoundly oriented towards prevention, a philosophy succinctly captured by the Yoga Sutra 2.16: 'Heyam dukham anagatam', which translates to 'the suffering that is yet to come is to be avoided'. This principle establishes yoga not merely as a curative therapy for existing ailments but as a proactive science of well-being aimed at preventing the future onset

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Yoga is widely recognized as an effective form of preventive healthcare because it focuses on maintaining systemic balance. By integrating physical postures, breath control, and meditation, Yoga helps to harmonize the body and mind. This prevents the accumulation of stress and the onset of diseases, aligning with the principle of avoiding future suffering. This proactive approach ensures that the body remains resilient and the mind stays clear, supporting long-term health.

44. (B) Communication and self-expression.
The throat chakra is the center of communication and self-expression. It is associated with the element of space and allows for the clear articulation of thoughts and feelings. When this center is healthy, an individual can speak their truth with confidence and listen to others effectively. A blockage in this area may manifest as difficulty in expressing oneself or physical issues related to the throat, thyroid, and neck regions.

45. (C) Santosha (Contentment)
The five fundamental afflictions are the root causes of human suffering according to Yogic philosophy. These include ignorance, egoism, attachment, aversion, and the fear of death. These mental patterns distort our perception of reality and lead to distress. In contrast, contentment is a positive ethical practice or virtue that helps in maintaining mental peace. Distinguishing between these afflictions and helpful virtues is essential for understanding the psychological components of health.

46. (B) 2, 4, and 5
In Yogic philosophy, certain concepts must be understood accurately to apply them for health. Suffering is not inevitable; the principle states that future pain can and should be avoided. Furthermore, disease represents a state of physical or mental sickness rather than clarity. Additionally, the term for laziness and lack of motivation is distinct from the term for physical tremors of the body. Correcting these misunderstandings is vital for effective health management.

47. (A) Languor, mental dullness, or sloth
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and health. Unlike physical laziness, this is a mental state that prevents clarity and enthusiasm. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can engage with life.

48. (A) P-3, Q-4, R-1, S-2
Various obstacles can impede progress toward health and spiritual clarity. These include manifested disease, mental languor or dullness, the state of persistent doubt, and physical laziness. Each of these conditions affects a different aspect of the human system, ranging from the physical body to the emotional mind. Correctly identifying these obstacles allows a practitioner to apply targeted Yogic techniques to overcome them and restore a state of balanced well-being.

49. (B) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being.

50. (A) Ssvasa-prashvasa
The quality of the breath is a direct indicator of an individual's physical and mental state. When breathing becomes irregular, labored, or disturbed, it is recognized as a manifestation of an underlying health issue or a distracted mind. This symptom often co-exists with other obstacles like disease or mental agitation. Developing a smooth and steady breath through regular practice is a fundamental way to restore calm and support overall health.

51. (C) Identification of Self with the ego.
One of the five fundamental afflictions is the tendency to mistake the temporary aspects of our being for our true essence. This specific klesha involves identifying the self with the physical body, the mind, or the professional roles we play. By focusing on this false sense of

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'I-ness', an individual becomes vulnerable to pride, insecurity, and suffering. Overcoming this involves realizing that the true self is separate from these temporary and changing identifications.

52. (D) Adhidaivika
Suffering caused by natural disasters or environmental forces beyond human control is classified under a specific category of tapatraya. Events such as earthquakes, floods, or extreme weather conditions fall into this group. These forces are often perceived as divine or supernatural because they are unpredictable and massive in scale. Understanding this type of pain helps individuals develop resilience and seek ways to live in harmony with the powerful forces of the natural world.

53. (A) 1 and 2 only
Several physical and mental symptoms indicate a lack of well-being. Laziness and a lack of motivation represent a state where an individual avoids necessary effort. Additionally, involuntary tremors of the body serve as a physical sign of internal instability. However, it is important to note that disturbed breathing and manifested disease represent negative states, whereas health and stability are characterized by the opposite patterns. Accurate identification of these symptoms is essential.

54. (B) Desiring to repeat past pleasures.
The psychological affliction known as Raga involves a strong attachment to experiences that have provided pleasure in the past. This mental pattern creates a constant desire to repeat those experiences, leading to cravings and dependence on external objects for happiness. When these desires are not met, it results in frustration and mental agitation. Recognizing this attachment is the first step toward achieving emotional freedom and a state of lasting inner peace.

55. (A) Both Statement I and Statement II are true.
Human suffering is often driven by the dual forces of attraction and repulsion. While one affliction draws us toward pleasure, another pushes us away from experiences that have caused pain. Both of these patterns are rooted in a fundamental ignorance of our true nature. By understanding how these attachments and aversions arise from this core ignorance, an individual can begin to neutralize their impact and achieve a more stable and balanced mental state.

56. (A) Intuition, perception, and wisdom.
The sixth energy center, located between the eyebrows, is the seat of higher perception and inner wisdom. It is often referred to as the third eye because it allows for insight beyond the physical senses. When this center is open and balanced, an individual experiences clarity of thought, strong intuition, and a deep understanding of the self. This mental and spiritual clarity is essential for making wise decisions and navigating life with purpose.

57. (C) Annamaya kosha
When medical interventions like surgery are performed, they primarily target the most tangible layer of the human being. This layer is the physical body, which is constructed from the nutrients consumed and the material elements of the world. While such interventions are necessary for treating structural damage, the Yogic model suggests that true healing also requires addressing the subtler energetic and mental layers that support the physical frame's health and vitality.

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58. (A) THE physical refers to structures; mental refers to functions.
The physical dimension of health is concerned with the anatomical integrity of the body and the proper functioning of its various systems. In contrast, the mental dimension focuses on the psychological processes, cognitive functions, and emotional resilience of an individual. While the physical provides the structural foundation, the mental governs how we think, feel, and react to life. Both are interdependent and essential for a complete state of well-being and health.

59. (A) Both A and R are true and R is the correct explanation of A.
Mental health is profoundly influenced by the balance of the three fundamental qualities of nature. An excess of the active quality can lead to a state of constant agitation and anxiety. Conversely, a predominance of the inert quality often results in feelings of depression, heaviness, and a lack of motivation. Cultivating the balanced and clear quality is essential for

achieving emotional stability and mental peace, highlighting the importance of managing these fundamental forces.

60. (B) Alasya - Laziness
Various terms are used in Yogic philosophy to describe the specific symptoms and manifestations of ill-health. One such term refers to a state of laziness and a general disinclination toward physical or mental exertion. This condition acts as a barrier to maintaining a healthy lifestyle and pursuing spiritual goals. Correctly identifying these symptoms, such as tremors, mental dullness, or disturbed breathing, is crucial for choosing the right practices to restore health and balance.

61. (C) World Health Organization (WHO)
The concept that health encompasses more than just the absence of illness was formally established by a global health authority. This definition shifted the focus from a purely biomedical model to a more holistic understanding of human well-being. By including physical, mental, and social dimensions, it emphasized that health is a positive state of life. This framework remains the gold standard for public health policies and personal well-being strategies across the world.

62. (D) THE entire manifest universe (Prakriti).
The five great elements serve as the fundamental building blocks for everything in the material world. From the smallest cell in the human body to the vast structures of the cosmos, everything is composed of space, air, fire, water, and earth. These elements combine in diverse ways to create the physical reality we experience. Understanding their role is essential for grasping the interconnectedness of human health and the environment in which we live.

63. (A) Maintaining homeostasis to prevent imbalances.
Yoga functions as a powerful system of preventive care by focusing on the maintenance of internal balance. Through a combination of physical practices, breath regulation, and mental discipline, Yoga helps the body and mind stay in a state of homeostasis. This resilience prevents the accumulation of stress and the development of diseases before they manifest. By proactively managing health, an individual can enjoy long-term well-being and a high quality of life.

64. (C) 1, 2, 3, and 4
Several specific conditions are identified as impediments to health or as symptoms that accompany such obstacles. These include manifested disease, mental dullness, persistent doubt, and involuntary tremors of the body. Additionally, irregular or disturbed breathing patterns are recognized as signs of an underlying imbalance. All these factors together represent the various ways in which physical and mental well-being can be compromised, and identifying them is the first step toward restoration.

65. (B) Adhyatmika
Suffering that originates from within an individual's own body or mind is classified under a specific category of tapatraya. This includes physical illnesses like headaches and chronic diseases, as well as mental and emotional distress such as anxiety, anger, or sadness. Because these issues arise from the self, they are considered internal suffering. Addressing this type of pain often involves personal lifestyle changes, mental discipline, and the application of Yogic health practices.

66. (A) Samana
One of the vital energies is specifically responsible for the processing of what we consume. Located in the navel region, this force governs the digestion, absorption, and assimilation of nutrients. It acts as a bridge between the intake of food and its transformation into energy for the body. When this energy is balanced, digestion is efficient and the body is well-nourished. Its proper function is essential for maintaining physical health and vitality.

67. (C) Directly causing the Kleshas.
The five great elements play a structural and physiological role in human health by forming the physical body and influencing the bodily humors. Their balance is vital for maintaining physical well-being. However, the root causes of psychological suffering, known as the kleshas, arise from the mind and ignorance rather than being directly caused by the physical elements themselves. Understanding this distinction is

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begin in the subtle layers, they eventually manifest as tangible disease in the grossest layer of existence, which is the physical body. This sheath, constructed from nutrition and material elements, is where the clinical symptoms of illness are most directly observed and treated through physical and medical interventions.

117. (A) Both Statement I and Statement II are true.
The Yogic model of human existence identifies the physical body as being primarily composed of the earth element, which provides the necessary structure and stability. At the other end of the spectrum is the innermost layer of bliss, which represents the most subtle and causal aspect of our being. Both layers are essential components of the holistic system, reflecting the range of human life from the most tangible material form to the subtle spiritual essence.

118. (B) Muladhara Chakra
Located at the base of the spine, the root chakra serves as the foundation of the energetic system. It is associated with the element of earth and governs the most basic needs for survival, security, and stability. When this center is balanced, an individual feels grounded and safe in the world. Imbalances here can lead to feelings of fear or insecurity, affecting both the physical health of the lower body and the mind.

119. (A) 2, 3, 4, 1
In the Yogic view, disease follows a specific chronological sequence from cause to effect. It begins with the fundamental psychological afflictions that cloud the mind. These mental patterns lead to an imbalance in the three qualities of nature, which in turn causes disturbances in the flow of vital life force. Eventually, these subtle imbalances manifest as tangible physical or mental disease. Addressing the root cause is therefore the most effective way to restore health.

120. (A) Jala - Structure
The five elements each have specific qualities and functions within the human system. Space provides the field for existence, while air governs all movement. Fire is responsible for transformation and metabolism, and earth provides the solid structure and stability of the body. In contrast, water represents the principle of cohesion, liquidity, and flow. Mistaking the function of water for structural stability overlooks its role in maintaining the body's fluid balance and connective properties.

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121. (C) Mental
The mental dimension of health encompasses an individual's cognitive abilities, including reasoning, analysis, and sound judgment. It also involves emotional resilience and the capacity to handle life's stresses with clarity. When this dimension is healthy, a person can process information effectively and make wise choices that support their well-being. This psychological health is a critical component of overall wellness, influencing how an individual interacts with both their internal and external worlds.

122. (A) Sattva
The quality of nature that is characterized by clarity, purity, and harmony is essential for mental peace and spiritual growth. It promotes knowledge and a balanced perspective on life, allowing an individual to act with wisdom and compassion. While all three qualities are present in everyone, cultivating this pure state is a primary goal in many Yogic practices. This state of balance is fundamental to maintaining both psychological well-being and physical health.

123. (A) 1, 2, 3, and 4 only
The five vital energies have specific roles in maintaining physiological functions. Inhalation is governed by the energy in the chest, while digestion is centered at the navel. Excretion and speech are controlled by energies in the lower abdomen and throat respectively. However, the energy that pervades the entire body is responsible for circulation and the nervous system rather than the movement of food down the esophagus, which involves more localized muscular and energetic functions.

124. (B) It acts as the vital energy interface.
The second layer of human existence serves as a critical bridge between the physical frame and the more subtle mental layers. It is composed of vital life force that animates the body and governs its physiological processes. Without this energetic interface, the physical structures would lack the vitality to function, and the mind would have no medium through which to influence the

76. (B) Applying yogic balance in all daily living.
Yoga is often misunderstood as merely a set of exercises, but its true power lies in its application to every aspect of daily existence. This means integrating principles of balance, awareness, and ethical conduct into one's routines, relationships, and work. By living consciously and maintaining a steady mind through various life situations, a person can prevent stress and maintain health. This holistic approach transforms Yoga into a comprehensive lifestyle for lasting well-being.

77. (A) Both A and R are true and R is the correct explanation of A.
Energy centers serve as vital junction points for the channels through which life force flows. The health of the body and mind depends on the unimpeded movement of this energy through these centers. When blockages occur, it leads to imbalances that manifest as physical or mental disease. Therefore, maintaining the clarity and free flow of energy through these channels is a core focus of Yogic practices aimed at restoring and preserving health.

78. (D) Aversion or a push away from things that cause pain.
Aversion is a powerful mental affliction that arises when an individual encounters experiences that have caused pain in the past. This feeling of repulsion or the desire to push away unpleasant things is known as Dvesha. Like its opposite, attachment, it colors our perception and drives reactive behaviors that can lead to stress and suffering. True mental balance requires moving beyond these dualities of like and dislike to achieve a state of equanimity and inner peace.

79. (A) Alasya
A state characterized by a lack of motivation and a general disinclination toward physical or mental effort is known as Alasya. This condition is often described as laziness or sloth and acts as a barrier to health and productivity. It prevents an individual from engaging in regular exercise or disciplined practice, leading to a decline in physical and mental vitality. Addressing this state requires cultivating energy and discipline to restore a healthy and active lifestyle.

80. (B) Anahata
The energy center located at the heart is traditionally associated with the element of air. This connection reflects the center's relationship with the lungs and the qualities of movement, expansion, and connection. As the element of air is pervasive yet subtle, it mirrors the qualities of love and compassion that emanate from the heart. Balancing this center helps to harmonize the respiratory system and emotional health, fostering a sense of lightness and openness.

81. (B) Getting injured by a falling branch.
Suffering that results from external living beings or physical objects in the environment is categorized as a specific type of pain. An injury caused by an animal or a falling object like a tree branch is a clear example of this external distress. Recognizing the source of such pain is important for developing situational awareness and taking protective measures. This category emphasizes that our physical well-being is constantly interacting with and influenced by the world around us.

82. (A) Wisdom, intellect, and discernment.
The sheath of wisdom represents the higher mind and the power of discernment. It is the layer of existence where an individual analyzes experiences and makes ethical decisions. Unlike the lower mind, which reacts to sensory input, this sheath allows for objective observation and logical reasoning. Developing this layer is essential for spiritual growth and mental health, as it provides the clarity needed to navigate life's challenges with poise and wisdom.

83. (D) 1, 2, 3, and 4
The three fundamental qualities of nature are all essential for a functioning human system. Harmony and clarity are provided by the purest quality, while action and change are driven by the energetic principle. Stability and rest are the contributions of the inert quality. In Yoga, the goal is not to eliminate any quality but to cultivate clarity while managing the other two to prevent restlessness or dullness, ensuring a healthy and balanced life.

84. (D) Udana Vayu
Within the system of vital energies, the force located in the throat region governs functions related to upward movement. This includes the

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effectively. A blockage in this area may manifest as difficulty in expressing oneself or physical issues related to the throat, thyroid, and neck regions.

101. (C) Apana
The vital force that flows downward and outward is essential for the body's cleansing processes. It is primarily centered in the lower abdomen and governs functions such as excretion, urination, and reproduction. This energy ensures that waste products are efficiently removed from the system, preventing the buildup of toxins. When this force is balanced, the body maintains its internal purity and health. Its proper movement is vital for both physical and energetic stability.

102. (B) It is responsible for metabolism, digestion, and body temperature.
The element of fire plays a crucial role in the human body as the principle of transformation. It is responsible for the digestive fire that breaks down food, the metabolic processes that convert nutrients into energy, and the maintenance of internal body temperature. Without the proper functioning of this element, the body would be unable to sustain its vital processes. Its balance is essential for physical energy and the efficient operation of all physiological systems.

103. (D) Identifying fully with a professional role.
Egoism manifests as the false identification of the self with temporary and external attributes. When an individual defines their entire worth and identity through a professional role, a physical appearance, or a specific title, they are demonstrating this affliction. This narrowed perspective makes them vulnerable to stress and suffering when these external conditions change. Recognizing that the true self is separate from these roles is essential for achieving emotional resilience and lasting health.

104. (C) Statement I is true, but Statement II is false.
The three fundamental qualities of nature are pervasive throughout the manifest world and are always present in varying proportions within the human mind and body. While health is characterized by a predominance of clarity and harmony, it is not achieved by the complete absence of the active and stable qualities. Both Rajas and Tamas are necessary for movement and rest. Perfect health involves the skillful management and balance of all three qualities, not elimination.

105. (C) It encourages a proactive approach to well-being to prevent future ailments.
The principle that future suffering should be avoided is a direct call for proactive health management. It suggests that by taking the right actions now, an individual can prevent the onset of physical and mental diseases. This includes maintaining a balanced diet, practicing mindfulness, and managing stress before it causes harm. This preventive approach is the hallmark of Yogic healthcare, focusing on maintaining harmony rather than just reacting to the presence of disease.

106. (B) P-3, Q-4, R-1, S-2
Various physical and mental symptoms are used in Yogic philosophy to describe states of ill-health and mental distraction. These include involuntary tremors of the body, mental dullness or languor, persistent doubt, and disturbed or labored breathing patterns. Correctly matching these terms to their specific descriptions allows for a more precise understanding of how the body and mind reflect internal imbalances, facilitating the choice of appropriate corrective practices to restore well-being.

107. (D) Health is a positive holistic concept.
The World Health Organization's definition of health emphasizes that it is a positive and proactive state rather than a reactive one. By stating that health is not merely the absence of disease, it encourages a holistic view of human potential. This means that an individual must strive for optimal physical, mental, and social functioning to be truly healthy. This perspective shifts the focus of healthcare toward promotion and prevention rather than just treating clinical symptoms.

108. (B) Jala
The element of water represents the principle of cohesion and liquidity within the human body. It is responsible for all bodily fluids, including blood, lymph, and digestive juices, and it provides the necessary moisture for the cells and tissues to function. This element allows for the smooth flow of nutrients and the removal of waste throughout

feels weak, or suffers from chronic digestive issues, it often indicates a blockage or imbalance in this center. Strengthening this chakra helps in developing self-esteem and ensuring the efficient transformation of food into energy.

93. (C) Anahata Chakra
The heart center serves as the bridge between the lower, more instinctual energy centers and the higher, spiritual ones. It is associated with the element of air and represents the center of unconditional love and empathy. When this center is open and balanced, an individual can experience deep compassion and a sense of connection with others. This emotional health is also closely linked to the physical well-being of the heart and lungs.

94. (A) 3, 2, 4, 1, 5
The human system is structured in a hierarchy of five sheaths, moving from the most tangible to the most subtle. The outermost layer is the physical body, followed by the energetic, mental, and intellectual sheaths. The innermost layer represents the state of pure bliss and peace. Correctly identifying this sequence is fundamental to understanding how different practices like asana, pranayama, and meditation target specific levels of our existence for holistic health and healing.

95. (A) Engaging in stimulating, rajasic activities and practicing dynamic asanas.
Mental dullness and languor are characterized by a lack of energy and mental clarity. To overcome this state, it is necessary to introduce stimulating and active qualities into one's routine. Dynamic physical practices and engaging activities help to break through the inertia of the mind and restore a sense of enthusiasm and focus. This active approach counteracts the heavy influence of the inert quality, facilitating a return to a more balanced and vibrant state.

96. (B) 3, 4, and 5 only
A clear understanding of Yogic health concepts involves correctly defining the different systems of the human being. The five sheaths represent the layers of our existence, while the energy centers along the spine influence our physical and psychological health. Additionally, the fundamental mental afflictions act as obstacles to our stability and progress. Misidentifying vital energies as elements or qualities as types of suffering can lead to an incomplete understanding of holistic well-being.

97. (A) Both A and R are true and R is the correct explanation of A.
Fundamental ignorance is considered the root cause of all other psychological afflictions because it creates the foundation for a distorted perception of reality. From this ignorance, a false sense of self arises, leading to various attachments and aversions. These patterns culminate in the instinctive fear of death. By addressing this core ignorance through self-knowledge and awareness, a practitioner can dissolve the other kleshas and achieve a state of lasting peace and health.

98. (A) Anandamaya kosha
The most subtle layer of human existence is the sheath associated with absolute peace and happiness. This layer represents the spiritual dimension of health, where an individual experiences their true nature beyond the body and mind. It is characterized by a deep sense of bliss and interconnectedness. Cultivating awareness of this sheath through deep meditation and spiritual practices is essential for achieving the highest state of well-being and lasting internal harmony.

99. (C) Raga
Disease manifests in various ways, ranging from physical sickness and involuntary tremors of the limbs to disturbed breathing patterns. These are all observable physiological or physical symptoms of an underlying imbalance. In contrast, attachment is a psychological affliction or mental pattern that exists at a subtler level. While such mental afflictions can eventually lead to physical symptoms, they are not themselves classified as direct physical or physiological manifestations of a diseased state.

100. (D) Vishuddhi
The throat chakra is the center of communication and self-expression. It is associated with the element of space and allows for the clear articulation of thoughts and feelings. When this center is healthy, an individual can speak their truth with confidence and listen to others

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act of swallowing, the production of speech, and the circulation of energy toward the head. It is also responsible for the spiritual ascent of consciousness. When this energy is balanced, communication is clear and physical functions like deglutition operate smoothly, highlighting its importance for both physical and communicative health.

85. (C) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being.

86. (B) Annamaya kosha
The physical body is considered the grossest layer of human existence and is literally built from the material elements of the universe. The five great elements—space, air, fire, water, and earth—combine to form the anatomical structures and physiological systems of this sheath. Nutrition and the intake of physical matter directly sustain this layer. Therefore, understanding the elemental composition of the physical body is fundamental to maintaining its health through proper diet and lifestyle.

87. (C) Statement I is true, but Statement II is false.
According to global health standards, health is understood as a dynamic and ongoing process rather than a fixed or static condition. It requires constant attention and adaptation to changing circumstances. While the social dimension is a vital component of this holistic model, it is not considered the most important; rather, physical, mental, and social dimensions are viewed as equally significant and interdependent parts of a comprehensive state of well-being for all individuals.

88. (A) Pranamaya kosha
The energy sheath serves as a vital link between the solid physical body and the more subtle mental layers. It is composed of the life force that flows through various channels, animating the physical frame. Without this energetic interface, the mind would not be able to interact with the body, and the body would lack the vitality to function. Therefore, balancing the breath and energy is essential for bridging physical and mental health.

89. (A) P-4, Q-1, R-2, S-3
Various Yogic concepts are categorized into distinct systems to provide a structured understanding of human existence. Fundamental afflictions like ignorance belong to the mental roots of suffering, while types of pain are classified based on their source. The layers of the human being range from the physical to the spiritual, and the different types of vital life force govern physiological functions. Correctly identifying these categories is essential for a comprehensive approach to health.

90. (A) Future suffering, which has not yet manifested, can be prevented.
The principle that future suffering should be avoided is a direct call for proactive health management. It suggests that by taking the right actions now, an individual can prevent the onset of physical and mental diseases. This includes maintaining a balanced diet, practicing mindfulness, and managing stress before it causes harm. This preventive approach is the hallmark of Yogic healthcare, focusing on maintaining harmony rather than just reacting to the presence of disease.

91. (D) Kleshas are afflictions causing Vyadhi.
There is a direct cause-and-effect relationship between psychological afflictions and physical illness in the Yogic model. The five fundamental mental patterns, such as ignorance and attachment, create disturbances in the mind and energy body. Over time, these subtle imbalances manifest as tangible diseases in the physical body. Therefore, the kleshas are seen as the root causes that eventually lead to the manifested state of sickness, highlighting the importance of mental health.

92. (B) Manipura Chakra
The third energy center, located in the solar plexus region, is the seat of personal power and willpower. It is associated with the element of fire and governs the digestive fire and metabolic processes. When an individual lacks confidence,

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the system. Maintaining a proper balance of this element is essential for physical health and the body's internal harmony.

109. (C) THE health of the endocrine glands is often linked to the functioning of the nearby chakras.
While energy centers are part of the subtle body, they are closely associated with specific physical regions and organs. In particular, each major center corresponds to a significant endocrine gland and nerve plexus. The energetic state of these centers can influence the physiological health of the related glands, affecting hormones and overall metabolism. Balancing the chakras through Yogic practices is therefore a practical way to support the healthy functioning of the physical body.

110. (D) Styana
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and health. Unlike physical laziness, this is a mental state that prevents clarity and enthusiasm. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can engage with life.

111. (A) 1, 2, and 3 only
Suffering is traditionally categorized into three types based on its source. These include internal pain from the self, external pain from other living beings, and suffering from natural or environmental forces. These categories provide a framework for understanding the diverse ways in which individuals experience distress. Importantly, these types of suffering are deeply connected to the fundamental mental afflictions, as our psychological states influence how we perceive and react to various external and internal challenges.

112. (B) THE five vital energies (Pancha-pranas).
The second layer of human existence is the energy body, which acts as the interface between the physical frame and the mental sheaths. It is composed of vital life force and the breath, governing all physiological processes. This energy sheath is responsible for the vitality and functioning of the physical organs. Balancing this layer through specific techniques is a key aspect of maintaining overall health and preventing the onset of disease. This layer is vital for systemic vitality.

113. (A) Both A and R are true and R is the correct explanation of A.
According to Yogic physiology, the various layers of human existence are deeply interconnected, with the subtler layers exerting a powerful influence on the grosser ones. This means that disturbances in the mental and emotional sheath can create imbalances in the energy body, which eventually manifest as physical ailments in the material sheath. This understanding highlights the importance of addressing psychological well-being as a fundamental component of maintaining physical health and preventing psychosomatic diseases.

114. (A) All living beings, from the wisest sage to the smallest worm.
The instinctive desire to live and the fear of cessation are universal characteristics of sentient life. This affliction is so deeply ingrained that it exists in every living being, regardless of their intellectual capacity or spiritual advancement. It manifests as the basic survival instinct that drives behaviors to avoid danger and death. Understanding this klesha helps in recognizing the root of many anxieties and the fundamental nature of the ego's attachment to physical existence.

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115. (C) Occupational
Health is traditionally categorized into several primary dimensions that contribute to an individual's overall well-being. The most widely recognized dimensions include the physical, mental, social, and spiritual aspects of human life. While professional fulfillment and occupational safety are important for quality of life, they are not typically classified as primary dimensions of health within the major holistic frameworks. Focusing on the core dimensions ensures a comprehensive approach to an individual's total well-being.

116. (D) Annamaya kosha
The term for physical or mental ailment is used to describe a state where the body-mind complex is no longer in harmony. While imbalances

important for applying the correct mental or physical remedies to different types of ailments.

68. (D) THE quality of an individual's interactions with their community.
Social health is a critical dimension that focuses on the quality of an individual's relationships and their integration into society. It involves the ability to form supportive bonds, communicate effectively, and contribute positively to the community. When a person has a strong social support system and healthy interpersonal interactions, their overall well-being is significantly enhanced. This dimension emphasizes that humans are social beings whose health is deeply connected to their social environment.

69. (A) 2, 3, 1, 4
The five fundamental afflictions arise in a logical sequence, starting from the root of all suffering. Fundamental ignorance of our true nature leads to a false sense of ego or 'I-ness'. This ego then develops attachments to pleasure and aversions to pain, which further cloud perception. Finally, these patterns culminate in an instinctive clinging to life and the fear of death. Understanding this sequence is vital for targeting the root cause of suffering.

70. (B) Tamas Guna
When an individual experiences a state of heaviness, dullness, and resistance to activity, they are under the predominant influence of the quality of inertia. This quality provides stability but can lead to delusion and laziness when it becomes excessive. It obscures clarity and prevents the individual from taking the necessary actions for health and growth. Balancing this force with the active and clear qualities is essential for achieving a vibrant and healthy state of mind.

71. (C) Statement I is false, but Statement II is true.
Health in the Yogic tradition is not limited to the condition of the physical body. Instead, it is viewed as the harmonious operation of all five layers of existence, ranging from the material frame to the state of bliss. True well-being is achieved when the body, energy, mind, intellect, and spiritual essence are all in alignment. This comprehensive perspective ensures that health is approached as an integrated state of the entire human being.

72. (B) P-3, Q-4, R-1, S-2
Each of the primary energy centers along the spine is traditionally associated with a fundamental element of nature. The root center is linked to earth, while the sacral center corresponds to water. The solar plexus is associated with fire, and the heart center is linked to the element of air. These associations reflect the physical and psychological functions governed by each center, providing a bridge between the elemental and energetic aspects of human health.

73. (C) Irregularity in inhalation/exhalation.
The quality of the breath is a direct indicator of an individual's physical and mental state. When breathing becomes irregular, labored, or disturbed, it is recognized as a manifestation of an underlying health issue or a distracted mind. This symptom often co-exists with other obstacles like disease or mental agitation. Developing a smooth and steady breath through regular practice is a fundamental way to restore calm and support overall health.

74. (A) THE Kleshas, with Avidya at the root
According to Yogic science, the ultimate cause of future suffering lies in the fundamental psychological afflictions that distort our perception of reality. At the core of these afflictions is a profound ignorance of our true nature. This ignorance leads to a chain reaction of egoism, attachment, and fear, which eventually manifests as physical and mental disease. Therefore, to prevent future pain, one must address these root causes through self-awareness and practice.

75. (A) 1 and 2 only
Health dimensions include physical well-being, which refers to bodily integrity, and mental well-being, which involves cognitive and emotional resilience. While social and spiritual dimensions are also recognized, they are defined by the quality of connections and personal purpose rather than just the number of acquaintances or specific religious beliefs. Furthermore, all these dimensions are deeply interconnected and influence one another, creating the complex and holistic state of health that human beings experience.

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body. Therefore, maintaining the health of this energy sheath is essential for overall well-being.

125. (C) Adhyatmika Tapatraya
Suffering that originates from within an individual's own body or mind is classified under a specific category of tapatraya. This includes physical illnesses like headaches and chronic diseases, as well as mental and emotional distress such as anxiety, anger, or sadness. Because these issues arise from the self, they are considered internal suffering. Addressing this type of pain often involves personal lifestyle changes, mental discipline, and the application of Yogic health practices for balance.

126. (D) Samshaya (doubt)
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being. Overcoming doubt is essential.

127. (A) Both A and R are true and R is the correct explanation of A.
A state of persistent doubt is deeply detrimental to both mental health and spiritual growth because it causes mental fragmentation. It prevents an individual from fully committing to a path or practice, which is necessary for achieving stability and progress. The resulting anxiety and lack of focus drain vital energy and create a sense of confusion. Therefore, cultivating clarity and faith is essential for overcoming this obstacle and maintaining a healthy mind.

128. (B) Vishuddhi
The energy center located at the throat is traditionally associated with the element of space or ether. This connection reflects the center's governance over sound, communication, and the capacity for expansion. As space provides the room for all other elements to exist, this center allows for the expression and manifestation of thoughts and feelings. Balancing this chakra is essential for clear communication and the harmonious integration of one's inner and outer worlds.

129. (B) Involuntary shaking or tremor of the body
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices like steadiness, which supports overall physical and mental health.

130. (C) Statement I is true, but Statement II is false.
The most subtle layer of human existence is associated with a state of pure bliss that is often experienced during deep, dreamless sleep, though usually unconsciously. Accessing this sheath consciously is a goal of spiritual practice, but it is achieved through transcendence rather than purely intellectual pursuits. While the intellect is an important layer, it remains a level of the mind that must eventually be surpassed to reach the state of pure bliss and peace.

131. (B) P-3, Q-2, R-1, S-4
The five fundamental afflictions are the root causes of human suffering. These include a core ignorance of our true nature, which leads to a false sense of identity or ego. These mental patterns then create an attraction toward pleasant experiences and an aversion toward painful ones. Correctly identifying these afflictions is essential for understanding the psychological basis of health and for applying the correct mental disciplines to achieve emotional stability and inner peace.

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132. (D) Regulating breath through pranayama.
Yoga offers a powerful method for managing health through the regulation of the breath. By practicing specific breathing techniques, an individual can transform irregular or disturbed breathing patterns into steady and calm ones. This process not only improves lung capacity but also stabilizes the nervous system and calms the mind. This proactive approach helps to maintain internal balance and prevents the onset

181. (C) THE Kleshas, creating pranic and physical imbalances.
From a Yogic perspective, the root of all disease is found in the fundamental psychological afflictions that distort our perception and create stress. These mental patterns lead to imbalances in the flow of vital life force, which eventually manifest as physiological disturbances in the physical body. Therefore, the origin of disease is not just physical or environmental; it is deeply connected to our mental state. Healing requires addressing these root afflictions through self-awareness and holistic practices.

182. (B) Social
Social health is a critical dimension that focuses on the quality of an individual's relationships and their integration into society. It involves the ability to form supportive bonds, communicate effectively, and contribute positively to the community. When a person has a strong social support system and healthy interpersonal interactions, their overall well-being is significantly enhanced. This dimension emphasizes that humans are social beings whose health is deeply connected to their family and community and their sense of belonging.

183. (D) Lethargy
When the mind is in a state of constant activity and ambition, it is under the predominant influence of the energetic quality of nature. This principle drives movement but can lead to restlessness, anxiety, and agitation when it becomes excessive. In contrast, lethargy and heaviness are traits associated with the quality of inertia rather than activity. Understanding these different qualities is essential for balancing one's energy levels and maintaining a healthy state of mind that is both active and peaceful.

184. (A) Vyana Vayu
The vital life force that is distributed throughout the entire human frame is responsible for coordinating various physiological systems. Its primary function includes governing the circulatory system and the movement of nerve impulses to all parts of the body. By ensuring that energy reaches every cell, it maintains the structural and functional integrity of the physical body. This pervasive energy is essential for overall coordination and the maintenance of systemic health and the integrity of the nervous system.

185. (A) Both A and R are true and R is the correct explanation of A.
The five fundamental afflictions are considered the primary causes of human suffering because they profoundly color our perception of reality. These mental patterns, such as ignorance and attachment, lead to flawed judgments and reactive behaviors that eventually create pain and disease. By understanding how these afflictions operate in the mind, an individual can begin to neutralize their impact through self-awareness and discipline. This psychological work is a core component of achieving lasting well-being and holistic health.

186. (A) Bliss
The most subtle layer of human existence is the sheath associated with absolute peace and happiness. It represents the innermost core of the human being, where one experiences a state of pure existence beyond the fluctuations of the mind and intellect. This sheath is often described as the causal body and is experienced in deep meditation or profound states of joy. Accessing this level of existence is the ultimate goal of many spiritual practices, representing the pinnacle of health.

187. (D) A mental/emotional condition.
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and well-being. Unlike physical laziness, this is a mental and emotional state that prevents clarity, enthusiasm, and focus. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can effectively engage with life.

188. (B) Vishuddhi
The throat chakra is the center of communication and self-expression. It is associated with the element of space and corresponds to the thyroid and parathyroid glands. When this center is healthy, an individual can speak their truth with confidence and maintain healthy metabolic regulation. A blockage in this area may manifest

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The heart center sits in the middle, while the throat and third eye centers are located higher up. Understanding this sequence is vital for practices that aim to raise energy from the most basic levels toward higher states of consciousness, supporting physical, mental, and spiritual health.

141. (C) Laziness and disinclination to exert.
A state characterized by a lack of motivation and a general disinclination toward physical or mental effort is known as Alasya. This condition is often described as laziness or sloth and acts as a barrier to health and productivity. It prevents an individual from engaging in regular exercise or disciplined practice, leading to a decline in physical and mental vitality. Addressing this state requires cultivating energy and discipline to restore a healthy and active lifestyle.

142. (C) Statement I is false, but Statement II is true.
The three fundamental qualities of nature are not static; their proportions can be influenced and changed through conscious effort and Yogic practices. While these qualities are always present, the goal of Yoga is to increase the quality of clarity and harmony while reducing the negative impacts of excessive activity or inertia. By cultivating a more balanced state, an individual can improve their mental health and achieve a state of inner peace and physical stability.

143. (A) Akasha (Ether/Space)
In the hierarchy of the five great elements, space is considered the most subtle because it is the field in which all other elements exist. It has no tangible form or weight, yet it provides the room for movement and manifestation. As we move from space to air, fire, water, and finally earth, the elements become increasingly gross and physical. Understanding this progression is fundamental to grasping the relationship between the subtle energy body and the physical frame.

144. (B) THE attachment to pleasant things and experiences.
The psychological affliction known as Raga involves a strong attachment to experiences that have provided pleasure in the past. This mental pattern creates a constant desire to repeat those experiences, leading to cravings and dependence on external objects for happiness. When these desires are not met, it results in frustration and mental agitation. Recognizing this attachment is the first step toward achieving emotional freedom and a state of lasting inner peace and balanced health.

145. (B) Vyana Vayu
The vital life force that is distributed throughout the entire human frame is responsible for coordinating various physiological systems. Its primary function includes governing the circulatory system and the movement of nerve impulses to all parts of the body. By ensuring that energy reaches every cell, it maintains the structural and functional integrity of the physical body. This pervasive energy is essential for overall coordination and the maintenance of systemic health and nervous system vitality.

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146. (A) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being and a common barrier to success.

147. (A) Both A and R are true and R is the correct explanation of A.
According to Yogic theory, the human being consists of five layers or sheaths that cover the true self. The outermost and most tangible of these is the physical layer, which is literally constructed from the food consumed. This sheath includes the skin, muscles, bones, and internal organs. As the grossest layer of existence, it is the focus of physical health practices and represents the material vehicle for all other functions. This makes it the food sheath.

148. (D) Ajna Chakra
The sixth energy center, located between the eyebrows, is the seat of higher perception and inner wisdom. It is often referred to as the third eye because it allows for insight beyond the physical senses. When this center is open and balanced, an individual experiences clarity of thought, strong intuition, and a deep understanding of the self.

of physical and mental distress associated with irregular breathing patterns.

133. (C) Health is solely an individual's personal responsibility.
According to major global health frameworks, health is considered a fundamental right and a collective responsibility. While individual choices are important, the overall health of a population depends on social, economic, and environmental factors. Therefore, health is not solely the personal burden of an individual but also requires support from the community and government. This perspective highlights the need for equitable access to resources and the importance of peace and security for global well-being.

134. (B) Rajas
When the mind is in a state of constant activity, restlessness, and agitation, it is under the predominant influence of the energetic quality of nature. This principle drives ambition and movement but can lead to stress and mental exhaustion when it is not balanced by clarity and stability. Identifying this state is essential for choosing the right practices, such as calming meditations, to restore mental peace and maintain long-term psychological and physical health.

135. (B) 2 and 4 only
Health is a multidimensional state where the mental aspect includes both cognitive abilities and emotional resilience. Similarly, spiritual health is focused on finding meaning and purpose in life. While physical health is important, other dimensions can also be objectively assessed through various measures. Furthermore, social health is defined by the quality and depth of one's relationships rather than just the number of acquaintances. All these dimensions must be balanced for a person to be truly healthy.

136. (A) Udana
Within the system of vital energies, the force located in the throat region governs functions related to upward movement. This includes the act of swallowing, the production of speech, and reflexive actions such as burping or vomiting. It is also responsible for the spiritual ascent of consciousness. When this energy is balanced, communication is clear and physical functions like deglutition operate smoothly, highlighting its importance for both physical health and the body's internal coordination.

137. (A) To eliminate suffering, one must eliminate its root causes, the Kleshas.
The cause-and-effect relationship between psychological afflictions and suffering is a cornerstone of Yogic health philosophy. It suggests that manifested pain and disease are the results of deep-seated mental patterns like ignorance and attachment. Therefore, the only way to achieve lasting well-being and free oneself from suffering is to address and eliminate these root causes through self-awareness and disciplined practice. This holistic approach ensures that health is maintained at its most fundamental level.

138. (A) Svadhisthana
The second energy center, located in the sacral region, is associated with the element of water. This connection reflects its governance over the fluid aspects of life, including emotions, creative expression, and sexual energy. When this chakra is in balance, an individual experiences a healthy flow of feelings and a vibrant creative drive. Imbalances in this center may manifest as emotional instability, creative blocks, or issues related to reproductive health and interpersonal intimacy. This supports well-being.

139. (D) Manomaya kosha
The mental sheath is a subtle layer of existence that encompasses the cognitive and emotional functions of the individual. It is the seat of thoughts, feelings, and sensory perceptions, acting as the processor of information from the external world. This layer significantly influences health because emotional states and thought patterns can directly affect the energy flow and physical well-being. Maintaining harmony in this sheath is essential for overall psychological balance and the prevention of stress-related illness.

140. (A) 4, 3, 2, 1
The energy centers along the spine are arranged in a specific ascending order starting from the pelvic floor. The root chakra is the lowest, followed by the sacral and solar plexus centers.

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integrity to house the other elements and energies essential for physical life and health.

157. (C) Vyadhi
The five fundamental afflictions are the root causes of human suffering according to Yogic philosophy. These include ignorance, egoism, attachment, aversion, and the fear of death. These mental patterns distort our perception of reality and lead to distress. In contrast, manifested disease is an obstacle to practice and a symptom of an underlying imbalance, but it is not classified as one of the primary psychological afflictions that drive the cycle of suffering and ignorance.

158. (D) Elimination
The vital force that flows downward and outward is essential for the body's cleansing processes. It is primarily centered in the lower abdomen and governs functions such as excretion, urination, and reproduction. This energy ensures that waste products are efficiently removed from the system, preventing the buildup of toxins. When this force is balanced, the body maintains its internal purity and health. Its proper movement is vital for both physical and energetic stability and systemic wellness.

159. (A) 1 and 2 only
Energy centers serve as vital junction points for the channels through which life force flows. The health of the body and mind depends on the unimpeded movement of this energy through these centers. When blockages occur, it leads to imbalances that manifest as physical or mental disease in the corresponding bodily regions. However, it is important to correctly identify the locations and associations of these centers, as they form an integrated system of human energy and function.

160. (B) Spiritual
The spiritual dimension of health is not necessarily tied to specific religious dogmas or rituals. Instead, it involves an individual's personal quest for meaning, value, and purpose in their existence. It includes the development of a coherent belief system and a sense of connection to something larger than oneself. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path, supporting their overall mental and emotional well-being.

161. (A) Both A and R are true and R is the correct explanation of A.
Specific breathing techniques are vital for maintaining health because they directly influence the energetic layer of the human system. By regulating the breath, an individual can purify the energy channels and balance the five vital pranas. This energetic foundation supports the proper functioning of the physical body and provides stability for the mind. Therefore, these practices serve as a key tool in the holistic management of health and the prevention of internal imbalances.

162. (A) Inertia, darkness, and delusion.
When an individual experiences a state of heaviness, dullness, and resistance to activity, they are under the predominant influence of the quality of inertia. This quality provides stability but can lead to delusion and laziness when it becomes excessive. It obscures clarity and prevents the individual from taking the necessary actions for health and growth. Balancing this force with the active and clear qualities is essential for achieving a vibrant and healthy state of mind and body.

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163. (C) THE manifested state of a disease or ailment.
In the context of Yogic philosophy, the term for physical or mental ailment is used to describe a state where the body-mind complex is no longer in harmony. It signifies a manifested disease that acts as an obstacle to steady practice and progress. Understanding this concept is vital because it represents the point where an internal imbalance has become a tangible health issue that requires intervention to restore the natural state of health and well-being.

164. (D) Vijnanamaya kosha
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It facilitates discrimination, judgment, and the ability to distinguish between the permanent and the temporary. This layer allows an individual to move beyond simple emotional responses and apply wisdom to life situations. Maintaining the health of this sheath is crucial for making sound

decisions that support overall well-being and psychological resilience.

165. (C) Respiratory system
The quality of the breath is a direct indicator of an individual's physical and mental state. When breathing becomes irregular, labored, or disturbed, it is recognized as a manifestation of an underlying health issue or a distracted mind. This symptom often co-exists with other obstacles like disease or mental agitation. Developing a smooth and steady breath through regular practice is a fundamental way to restore calm and support the healthy functioning of the respiratory and nervous systems.

166. (B) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being and a common sign of mental distress and imbalance.

167. (D) An injury from an earthquake.
Suffering caused by natural disasters or environmental forces beyond human control is classified under a specific category of tapatraya. Events such as earthquakes, floods, or extreme weather conditions fall into this group. These forces are often perceived as divine or supernatural because they are unpredictable and massive in scale. Understanding this type of pain helps individuals develop resilience and seek ways to live in harmony with the powerful forces of the natural world and their surroundings.

168. (A) Navel region.
One of the vital energies is specifically responsible for the processing of what we consume. Located in the navel region, this force governs the digestion, absorption, and assimilation of nutrients. It acts as a bridge between the intake of food and its transformation into energy for the body. When this energy is balanced, digestion is efficient and the body is well-nourished. Its proper function is essential for maintaining physical health, vitality, and systemic internal harmony.

169. (C) THE Mahabhutas are formed from the Gunas.
In traditional philosophy, there is a hierarchical relationship between the fundamental qualities of nature and the material elements. The three qualities—clarity, activity, and inertia—are the most subtle building blocks of reality. They combine in various ways to manifest as the five great elements: space, air, fire, water, and earth. This understanding shows how psychological states and energetic qualities eventually solidify into the material structures that form the human body and the physical world.

170. (A) Economic well-being
The definition of health provided by the World Health Organization focuses on three core pillars: physical, mental, and social well-being. While economic factors can certainly influence access to healthcare and overall quality of life, they are not formally listed as a primary dimension of health itself in this specific framework. Instead, the model emphasizes a holistic state of being where biological, psychological, and social factors are in a state of positive harmony for the individual.

171. (A) 2, 1, 3, 4
Human existence is understood through various concepts that range from the most tangible to the increasingly subtle. The material elements form the basis of the physical body, which is the grossest layer of existence. Above this is the energetic layer, composed of vital life force, followed by the mental layer, which includes thoughts and emotions. Arranging these concepts correctly is essential for grasping how subtle mental states can eventually influence the solid physical frame of the body.

172. (A) Both Statement I and Statement II are true.
Obstacles to health can manifest at both physical and mental levels. Physical laziness represents a lack of desire for bodily exertion, while mental dullness signifies a state of heavy, unresponsive thought. Both of these conditions are recognized as impediments on the path to well-being and spiritual progress because they prevent the consistent effort needed for health. Identifying and addressing both physical and mental sluggishness is essential for restoring vitality and achieving a balanced state of health.

173. (C) Asmita

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One of the five fundamental afflictions is the tendency to mistake the temporary aspects of our being for our true essence. This specific klesha involves identifying the self with the physical body, the mind, or the roles we play. By focusing on this false sense of 'I-ness', an individual becomes vulnerable to pride, insecurity, and suffering. Overcoming this involves realizing that the true self is separate from these temporary and changing identifications, leading to greater mental peace.

174. (D) THE Annamaya kosha.
According to Yogic theory, the human being consists of five layers or sheaths. The outermost and most tangible of these is the physical layer, which is literally constructed from the food consumed. This sheath includes the skin, muscles, bones, and internal organs. As the grossest layer of existence, it is the focus of physical health practices such as diet and exercise. Maintaining this layer is essential because it serves as the material vehicle for all other functions.

175. (D) All of the above
Each of the primary energy centers along the spine is traditionally associated with a fundamental element and specific physical and psychological functions. The root center represents earth and stability, while the sacral center governs water and creativity. The solar plexus is associated with fire and power, the heart with air and compassion, and the throat with space and communication. Understanding these connections provides a comprehensive model for balancing the elemental and energetic aspects of human health and personality.

176. (B) Preventive action
The principle that future suffering should be avoided is a direct call for proactive health management. It suggests that by taking the right actions now, an individual can prevent the onset of physical and mental diseases. This includes maintaining a balanced diet, practicing mindfulness, and managing stress before it causes harm. This preventive approach is the hallmark of Yogic healthcare, focusing on maintaining harmony rather than just reacting to the presence of disease through curative or palliative care.

177. (B) Angamejayatva
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body, such as shivering due to fear or neurological issues. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices to restore physical steadiness.

178. (B) P-4, Q-1, R-2, S-3
Suffering is traditionally categorized into three types based on its source: internal pain from the self, external pain from other beings, and suffering from natural forces. Additionally, the fundamental mental afflictions serve as the root cause of all these manifestations of pain. Correctly identifying the source of suffering allows for more targeted interventions, whether they involve mental discipline for internal distress or environmental awareness for external threats. This comprehensive model is vital for understanding and achieving holistic health.

179. (C) Clarity, peace, and emotional stability.
The quality of nature that is characterized by clarity, purity, and harmony is essential for mental peace and psychological well-being. It promotes knowledge and a balanced perspective on life, allowing an individual to act with wisdom and compassion. While all three qualities are present in everyone, cultivating this pure state is a primary goal in many Yogic practices. This state of balance is fundamental to maintaining emotional stability and a healthy mind that can handle life's challenges.

180. (D) Pranayama
Specific breathing techniques are primarily designed to work on the energetic layer of the human system. By regulating the breath, a practitioner can influence the flow of vital life force throughout the body. This process purifies the energy channels and balances the five major pranas, which in turn supports the health of the physical body and the stability of the mind. This layer serves as the critical link between the body and mind in the holistic health system.

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This mental and spiritual clarity is essential for making wise decisions and navigating life with purpose and health.

149. (C) It links mind, body, and spirit.
The Yogic perspective on health is fundamentally integrated, viewing the individual as a whole rather than a collection of parts. It recognizes the profound connections between the physical body, the flow of energy, the states of the mind, and the spiritual essence. By addressing imbalances at all these levels, Yoga promotes a state of comprehensive harmony. This approach ensures that health is not just about physical fitness but also involves emotional peace and spiritual clarity.

150. (B) 1, 4, and 5 only
Various terms in Yogic philosophy describe obstacles to health and their symptoms. Manifested disease, physical laziness, and involuntary tremors of the body are correctly identified conditions that impede well-being. However, terms for mental dullness and persistent doubt are distinct and must not be confused with each other. Accurate matching of these concepts is essential for understanding the specific ways in which physical and mental health can be compromised and for applying the correct remedies.

151. (D) Having a personal value system and a sense of purpose.
The spiritual dimension of health is not necessarily tied to specific religious dogmas or rituals. Instead, it involves an individual's personal quest for meaning, value, and purpose in their existence. It includes the development of a coherent belief system and a sense of connection to something larger than oneself. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path, which supports their overall well-being.

152. (A) Balancing diet, activities, and thoughts.
Yoga is often misunderstood as merely a set of exercises, but its true power lies in its application to every aspect of daily existence. This means integrating principles of balance, awareness, and ethical conduct into one's routines, relationships, and work. By living consciously and maintaining a steady mind through various life situations, a person can prevent stress and maintain health. This holistic approach transforms Yoga into a comprehensive lifestyle for lasting well-being and preventive health care.

153. (A) P-3, Q-4, R-2, S-1
The concept of five sheaths describes different aspects of human existence. The physical body is the food sheath, while the energy body is driven by vital life force. The mind represents the emotional and thought sheath, and the intellect is the layer of wisdom and discernment. Correctly associating these layers with their specific functions is fundamental to the Yogic understanding of holistic health, allowing for targeted interventions at various levels of being to restore balance.

154. (A) Rajas Guna
When an individual is constantly driven by intense desires, agitation, and a lack of peace, they are demonstrating an excess of the quality associated with activity. This principle is responsible for movement and ambition but can lead to stress and mental instability when it is not balanced by clarity. Such a state often results in restlessness and a cycle of endless seeking, which can eventually negatively impact physical health and lead to chronic mental agitation.

155. (A) Both Statement I and Statement II are true.
Yogic philosophy identifies two interconnected systems for understanding human distress. The first consists of five fundamental psychological afflictions that serve as the internal roots of suffering. The second system categorizes the manifested pain that results from these afflictions into three broad groups based on their source. Together, these concepts provide a comprehensive framework for identifying the psychological origins of disease and the different ways in which suffering is experienced by individuals.

156. (B) Prithvi
The physical body is considered the grossest layer of human existence and is primarily associated with the element that provides structure and solidity. The element of earth is responsible for the formation of the bones, muscles, and other firm tissues that give the body its shape. Without the stable foundation provided by this element, the human frame would lack the necessary

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as difficulty in expressing oneself or physical issues related to the throat and neck regions. Balancing this chakra is essential for both physical health and psychological clarity.

189. (D) 1, 2, 3, and 4
Yoga offers a comprehensive view of health as a multidimensional state involving the body, breath, mind, and spirit. It identifies fundamental psychological afflictions as the root causes of suffering, which manifests in various categories of pain. Additionally, it promotes a proactive approach to well-being by emphasizing the prevention of future suffering. All these concepts together form a holistic framework for understanding health and for applying Yogic principles to achieve and maintain total well-being.

190. (D) It enables decision-making, discrimination, and forming judgments.
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It facilitates discrimination, judgment, and the ability to distinguish between the permanent and the temporary. This layer allows an individual to move beyond simple emotional responses and apply wisdom to life situations. Maintaining the health of this sheath is crucial for making sound decisions in daily life that support overall well-being and spiritual growth.

191. (A) Antarayas
Various obstacles on the path to well-being and spiritual progress are collectively identified as impediments. These include manifested disease, laziness, doubt, and mental dullness, among others. These conditions act as barriers that prevent a practitioner from maintaining a consistent and effective Yogic lifestyle. Recognizing and addressing these obstacles is a critical part of the process of restoring health. By overcoming these impediments through discipline and practice, an individual can achieve a state of lasting balance and clarity.

192. (B) Feeling focused and compassionate during meditation.
The quality of nature characterized by clarity and harmony manifests as a state of calm focus and compassion. When an individual experiences this state during meditation or in daily life, they are demonstrating the purest of the three qualities. This state of balance is fundamental to maintaining psychological well-being and physical health. It provides the clarity needed to act with wisdom and empathy, contrasting with states of agitation, fear, or dullness that signify imbalances in other qualities.

193. (A) Both Statement I and Statement II are true.
Vital energy in the human system is divided into five major types, each governing specific physiological and energetic functions. These include the intake of breath, digestion, excretion, circulation, and upward-moving energies like speech. The harmonious operation of these five energies is essential for overall health. Conversely, an imbalance or blockage in any one of these pranas can lead to specific physical or mental ailments in their corresponding regions of influence, highlighting the importance of pranic balance.

194. (A) Addressing the root causes like the Kleshas.
The principle that future suffering should be avoided is best applied by identifying and neutralizing the psychological afflictions at the root of all pain. These fundamental mental patterns, such as ignorance and attachment, eventually manifest as physical and mental disease. By using self-awareness and Yogic disciplines to address these causes, an individual can prevent the accumulation of stress and the onset of illness. This proactive and holistic approach ensures long-term health and stability by targeting the source.

195. (C) Identification with the mortal body-mind.
The instinctive clinging to life and the fear of death are deeply rooted in the false identification of the self with the temporary physical body and mind. This affliction arises from a fundamental ignorance of our eternal nature. When an individual believes they are only their mortal form, the prospect of cessation becomes a source of profound anxiety. Overcoming this fear requires shifting one's identification toward the true, unchanging self, which is the key to lasting mental peace and spiritual health.

196. (D) Personal power and self-esteem

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The third energy center, located in the solar plexus region, is the seat of personal power, willpower, and self-esteem. It is associated with the element of fire and governs the transformation of energy within the body. When this center is balanced, an individual feels confident, capable, and assertive in their life pursuits. Imbalances in this chakra may manifest as low self-esteem, a lack of direction, or physical digestive issues, highlighting its importance for both psychological strength and physical vitality.

197. (C) Passion
The quality of nature associated with inertia and stability is characterized by properties such as heaviness, dullness, and confusion. It provides the capacity for rest but can lead to delusion when excessive. In contrast, passion and ambition are traits belonging to the active and energetic quality of nature. Understanding these distinctions is crucial for identifying mental states and applying the correct Yogic techniques to balance the mind, ensuring that both rest and activity are healthy and purposeful.

198. (B) Adhibhautika
Suffering that results from interactions with other living beings, such as conflicts with neighbors or attacks by animals, is categorized as a specific type of pain. Recognizing that this distress originates from an external social or biological source is important for choosing the correct response, which may involve communication or conflict resolution. This category of tapatraya emphasizes that our well-being is not isolated but is constantly influenced by the quality of our relationships and the external environment.

199. (D) Manomaya kosha
The mental sheath is a subtle layer of existence that encompasses the cognitive and emotional functions of the individual, including the five organs of perception. It is the seat of thoughts, feelings, and the processing of sensory data from the world. This layer significantly influences health because emotional states can directly affect the energy body and physical frame. Maintaining harmony in this sheath through mindfulness and emotional regulation is essential for overall psychological balance and the prevention of stress-related disease.

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200. (A) Holistic and multidimensional quality.
The definition of health as a state of complete physical, mental, and social well-being highlights its holistic and multidimensional nature. It moves beyond the narrow focus on disease to include all aspects of human existence. This comprehensive perspective recognizes that a person's health is influenced by biological, psychological, and social factors in an integrated way. Achieving such a state requires a balanced approach to life, making it a dynamic goal that encompasses the entire human experience.

201. (A) P-3, Q-1, R-4, S-2
Various specific terms in Yogic philosophy describe the manifestations of ill-health and mental distraction. These include manifested disease, physical laziness or sloth, involuntary tremors of the body, and disturbed or irregular breathing patterns. Correctly identifying these conditions allows for a more precise understanding of how the body and mind reflect internal imbalances. This knowledge is essential for selecting the appropriate practices to restore physical stability, mental clarity, and overall well-being.

202. (A) Samana vayu governs circulation throughout the body.
The five vital energies have specific and distinct roles within the human system. While energies in the chest and lower abdomen govern respiration and excretion, and those in the throat and navel manage speech and digestion respectively, the energy responsible for circulation is different. The force that pervades the entire body and coordinates the circulatory and nervous systems is Vyana vayu. Correctly identifying these functions is essential for applying the right Yogic techniques to support specific physiological systems and overall health.

203. (B) 3 and 5 only
Modern health frameworks recognize that human well-being is a dynamic state where all dimensions, including social and spiritual aspects, are deeply interconnected. Social health involves meaningful contribution to the community, and an individual's overall health is influenced by the quality of these connections. Furthermore, mental health is more than just the absence of illness; it includes emotional

resilience and clarity. All these factors together form the holistic and integrated state of health that human beings experience.

204. (B) Samana
One of the vital energies is specifically responsible for the processing of what we consume. Located in the navel region, this force governs the digestion, absorption, and assimilation of nutrients. It acts as a bridge between the intake of food and its transformation into energy for the body. When this energy is balanced, digestion is efficient and the body is well-nourished. Its proper function is essential for maintaining physical health, vitality, and the efficient operation of the metabolic processes.

205. (A) Both A and R are true and R is the correct explanation of A.
From a Yogic perspective, all manifested diseases have their ultimate root in a fundamental ignorance of our true nature. This ignorance leads to a chain reaction where a false sense of ego creates attractions and aversions. These mental disturbances then cause imbalances in the vital energy body, which eventually manifest as physical illness. Therefore, true healing requires a holistic approach that addresses every level of being, from the mental roots to the physical symptoms.

206. (D) Using faith and study to gain mental clarity.
A state of persistent doubt and indecision is best addressed by cultivating mental clarity and focus. Engaging in the study of reliable sources and developing a sense of faith or trust in a chosen path provides the necessary intellectual foundation to overcome confusion. By gaining a deeper understanding and committing to a practice, an individual can resolve the fragmentation of the mind. This process restores the mental energy needed for consistent effort and supports overall psychological health.

207. (A) Tamas
When an individual experiences a state of heaviness, lack of motivation, and depression, they are under the predominant influence of the quality of inertia. This quality obscures clarity and prevents the necessary activity for maintaining health and growth. It can lead to a sense of being stuck and a lack of enthusiasm for life. Balancing this force by introducing activity and cultivating clarity is essential for restoring mental vitality and achieving a healthy and vibrant state of well-being.

208. (B) Pancha-kosha theory
The model of human existence as consisting of five layers or sheaths provides a comprehensive framework for understanding health. These layers range from the physical body to the subtler energy, mental, intellectual, and bliss bodies. This theory suggests that we are multidimensional beings and that health must be maintained at every level. By recognizing these different sheaths, a practitioner can apply targeted techniques to harmonize each aspect of their being, leading to a state of total holistic well-being.

209. (B) Living in constant awareness and balance.
The fundamental principle behind applying Yoga to every aspect of life is the cultivation of constant awareness and balance. This means being mindful of one's thoughts, actions, and lifestyle choices throughout the day, not just during formal practice. By maintaining a steady mind and making conscious decisions that support health, an individual can prevent stress and maintain internal harmony. This integrated way of living transforms Yoga into a powerful tool for lasting well-being and preventive healthcare.

210. (A) THE necessity of keeping these five elements in balance within the physical body.
The five great elements—space, air, fire, water, and earth—are the building blocks of the physical body. Their balance is essential for structural integrity and proper physiological functioning. In many traditional healing systems, disease is viewed as an imbalance among these elements. Restoring health involves identifying which elements are excessive or deficient and using various practices, such as diet and lifestyle changes, to bring them back into a harmonious state for physical and mental well-being.

211. (C) Styana
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and health. Unlike physical laziness, this is a mental state that prevents

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Addressing these latent tendencies through self-awareness and practice is a key component of the Yogic approach to preventive healthcare and well-being.

243. (A) Both A and R are true and R is the correct explanation of A.
The five material elements correspond to the lower five energy centers along the spine, creating a bridge between the physical and energetic bodies. Earth is associated with the root center, water with the sacral, fire with the solar plexus, air with the heart, and space with the throat center. This integration demonstrates how physical structures and physiological functions are deeply connected to the energetic vortices of the subtle body, providing a holistic framework for health.

244. (D) Tamas
When an individual experiences a state of heaviness, dullness, and resistance to change, they are under the predominant influence of the quality of inertia. This quality provides stability but can lead to delusion and laziness when it becomes excessive. It obscures clarity and prevents the individual from taking the necessary actions for growth and health. Balancing this force with the active and clear qualities is essential for achieving a vibrant mind and an active, healthy state of being.

245. (C) Vyadhi is a physical manifestation, while Klesha is a psychological root cause.
It is important to distinguish between the mental roots of suffering and their physical manifestations. Kleshas are the deep-seated psychological afflictions, such as ignorance and ego, that exist in the mind. Vyadhi, however, is the actual manifestation of disease or sickness in the physical frame. The relationship is often one of cause and effect, where long-standing mental afflictions eventually lead to physical illness. Holistic healing requires addressing both the physical symptoms and the psychological causes for lasting health.

246. (A) 1, 2, and 3 only
Various Yogic concepts are essential for understanding human health. The energy sheath serves as the vital energy body, and the specific vital force at the navel aids in digestion. Additionally, egoism is recognized as one of the fundamental kleshas. However, it is important to correctly identify the associations of elements and categories of suffering. For instance, the solar plexus center is associated with fire rather than air. Accurate knowledge of these systems is vital for holistic well-being.

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247. (D) Social dimension of health.
Social health is a critical dimension that focuses on the quality of an individual's relationships and their behavior within society. It involves the ability to form supportive bonds, communicate effectively, and adapt to various social situations. When a person has a strong social support system and healthy interpersonal interactions, their overall well-being is significantly enhanced. This dimension emphasizes that humans are social beings whose health is deeply connected to their social environment and their relationships.

248. (A) Manomaya and Vijnanamaya
The practice of meditation is specifically designed to work on the subtler layers of the human being. By calming the mental and emotional sheath and strengthening the intellect sheath, meditation promotes psychological clarity and wisdom. This process helps to resolve emotional disturbances and improve the faculty of discernment. While meditation also has benefits for the physical and energetic bodies, its primary impact is on harmonizing the mental and intellectual aspects of the individual for total well-being.

249. (C) Six vortices of subtle energy (prana).
The major energy centers along the spine are understood as vortices of vital life force within the subtle body. They are not physical organs but focal points where prana is concentrated, influencing both physical health and psychological states. Each center corresponds to major nerve plexuses and endocrine glands, bridging the gap between the energetic and physical bodies. Maintaining the free flow of energy through these six centers is a fundamental goal of many Yogic health practices.

250. (A) It is a holistic system aiming for harmony at all levels.
The Yogic approach to health is a comprehensive system that targets every level of human existence. It moves beyond treating physical symptoms

for the spiritual ascent of consciousness. When this energy is balanced, communication is clear and the individual can effectively direct their energy upward for higher mental and spiritual pursuits. This force is essential for both communicative and spiritual health.

220. (B) Prithvi (Earth, represented by food)
According to Yogic theory, the physical body is the grossest layer of existence and is primarily associated with the element of earth. This sheath is constructed from the nutrients consumed and the material elements of the world. It provides the solid structure and stability needed for life. Nutrition directly sustains this layer, and at the end of life, it returns to the material elements. Understanding this relationship is fundamental to maintaining physical health through proper diet and lifestyle choices.

221. (C) Anahata
The energy center located at the heart serves as a critical bridge within the human system. It connects the lower three centers, which are associated with survival and personal power, to the upper three centers, which are related to communication, intuition, and spiritual awareness. This heart center represents the integration of instinctual drives with higher consciousness through the qualities of love and compassion. Maintaining balance in this center is essential for achieving a harmonious and integrated state of health.

222. (D) Persistent doubt and indecision.
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being and a common barrier to personal and spiritual growth.

223. (A) Both A and R are true and R is the correct explanation of A.
Humans are social beings, and the quality of their interactions and community integration profoundly impacts their well-being. Therefore, social health is an essential dimension of overall wellness. Having strong relationships and a sense of belonging provides emotional support and reduces stress, which in turn supports physical and mental health. This dimension emphasizes that health is not just an individual state but is deeply connected to the social environment and the quality of our interpersonal bonds.

224. (B) THE aversion towards painful or unpleasant experiences.
Aversion is a powerful mental affliction that arises when an individual encounters experiences that have caused pain in the past. This feeling of repulsion or the desire to push away unpleasant things is known as Dvesha. Like its opposite, attachment, it colors our perception and drives reactive behaviors that can lead to stress and suffering. True mental balance requires moving beyond these dualities of like and dislike to achieve a state of equanimity and inner peace and lasting health.

225. (B) Action, energy, and change.
The energetic quality of nature is the principle of action, movement, and change. It drives ambition, passion, and the desire for achievement in the world. While this energy is necessary for getting things done, an excess can lead to restlessness, anxiety, and mental agitation. Recognizing and managing this quality is essential for maintaining psychological health. Balancing it with clarity and stability ensures that activity is purposeful and does not lead to chronic stress or mental exhaustion.

226. (A) It is the causal body, the sheath of bliss experienced in high states of meditation.
The most subtle layer of human existence is the sheath associated with absolute peace and happiness. It represents the innermost core of the human being, where one experiences a state of pure existence beyond the fluctuations of the mind and intellect. This sheath is often described as the causal body and is experienced in deep meditation or profound states of joy. Accessing this level of existence is the ultimate goal of spiritual practice, providing the highest state of health.

227. (C) Statement I is true, but Statement II is false.
Physical symptoms of ill-health include involuntary tremors or unsteadiness of the limbs.

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clarity, enthusiasm, and focus. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can effectively engage with life's challenges and opportunities.

212. (A) Both Statement I and Statement II are true.
The energy center located at the heart is associated with the element of air and governs the capacity for love and compassion. Because of its location, it is also closely linked to the physical health of the heart and respiratory system. A blockage in this center can manifest as emotional coldness or difficulty in relationships, as well as physical issues like circulatory problems. Maintaining the balance of this chakra is therefore essential for both emotional and physical well-being.

213. (C) A layered system where subtle influences gross.
The Yogic view of the body-mind complex describes human existence as a series of interconnected layers, ranging from the material body to the subtle spiritual essence. A key principle of this model is that the subtler layers, such as thoughts and vital energy, exert a powerful influence over the grosser physical frame. Therefore, health is achieved by harmonizing the subtle aspects of our being, which in turn supports the health and stability of the physical body.

214. (B) Asmita
One of the five fundamental afflictions is the tendency to mistake the temporary aspects of our being for our true essence. This specific klesha involves identifying the self with the physical body, the mind, or the roles we play, creating a strong sense of 'I-ness' and 'my-ness'. By focusing on this false identity, an individual becomes vulnerable to pride and insecurity. Overcoming this involves realizing that the true self is separate from these temporary and changing identifications.

215. (D) Pancha-mahabhutas
The entire manifest universe is understood to be composed of five great elements: space, air, fire, water, and earth. These elements combine in various ways to form the physical world and the human body. Each element has specific qualities that influence our physiological and psychological health. Understanding their role is fundamental to many traditional health systems, which focus on maintaining a harmonious balance among these building blocks to ensure physical stability, metabolic efficiency, and overall well-being.

216. (A) Mental
The mental dimension of health focuses on an individual's cognitive and emotional resilience. It involves the ability to think clearly, process information, and handle the stresses of life with stability. A healthy mind is capable of adapting to change and recovering from setbacks. This psychological well-being is essential for overall health, as it influences how a person perceives their world and makes decisions. Strengthening mental resilience is a core goal of various psychological and Yogic health practices.

217. (C) Irregular, labored, or disturbed breathing patterns
The quality of the breath is a primary indicator of both physical and mental health. When breathing becomes irregular, labored, or disturbed, it signifies an underlying state of agitation or disease. This manifestation of ill-health often accompanies mental distractions and can further exacerbate stress and physical tension. Developing a smooth and steady breath through regular practice is a fundamental method for restoring calm and supporting the healthy functioning of the respiratory and nervous systems.

218. (C) 1, 2, and 3 only
Human suffering is understood through several interconnected concepts. The three categories of pain are based on their source, such as internal distress arising from one's own body and mind. Additionally, the fundamental psychological afflictions are recognized as the root causes of this suffering. While disease is a tangible manifestation of ill-health, it is separate from the psychological kleshas themselves. Understanding these distinctions is essential for a comprehensive approach to health that addresses both symptoms and their causes.

219. (D) Udana
Within the system of vital energies, the force located in the throat region governs functions related to upward movement. This includes the production of speech and the circulation of energy toward the head. It is also specifically responsible

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235. (D) In every moment and action of daily life.
Yoga is often misunderstood as merely a set of exercises, but its true power lies in its application to every aspect of daily existence. This means integrating principles of balance, awareness, and ethical conduct into one's routines, relationships, and work. By living consciously and maintaining a steady mind through various life situations, a person can prevent stress and maintain health. This holistic approach transforms Yoga into a comprehensive lifestyle for lasting well-being and integrated living.

236. (B) Angamejayatva
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body, such as shivering when nervous. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices to restore steadiness and health.

237. (C) Vijnanamaya kosha
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It encompasses the faculty of discrimination and the sense of ego or individual identity. This layer allows an individual to move beyond simple emotional responses and apply wisdom and logic to life. Maintaining the health of this sheath is crucial for making sound decisions and achieving a clear understanding of oneself, which supports psychological well-being.

238. (A) Both Statement I and Statement II are true.
The definition of health provided by the World Health Organization is aspirational because it sets a high standard for total well-being in all dimensions. However, some have criticized this definition for being so comprehensive that it may be difficult for many people to fully achieve. Despite this criticism, the definition remains a vital framework because it encourages individuals and societies to strive for more than just the absence of disease, focusing on the positive aspects of well-being.

239. (A) Dosha
The three fundamental qualities of nature are Sattva, Rajas, and Tamas, representing harmony, activity, and inertia respectively. These qualities constitute the mind and the material world. In contrast, the term 'dosha' refers to the three biological humors in Ayurvedic medicine—Vata, Pitta, and Kapha—which govern physiological processes. While both systems are used to understand health, the qualities of nature specifically describe the fundamental characteristics that influence temperament, behavior, and overall mental and physical balance.

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240. (B) From gross to subtle (Annamaya to Anandamaya).
The process of purification and healing in Yoga typically moves from the most tangible aspects of our being to the most subtle. It starts with the physical body and energy, then progresses to the mind and intellect, finally reaching the essence of pure bliss. By harmonizing each layer in this sequence, an individual can achieve a comprehensive state of health. This gradual refinement allows for a deep and lasting transformation of the entire human system, supporting total well-being.

241. (B) Vishuddhi Chakra
The throat chakra is the center of communication and self-expression. It is associated with the element of space and allows for the clear articulation of thoughts and feelings. When this center is healthy, an individual can speak their truth with confidence. A blockage or imbalance in this area may manifest as a fear of speaking, difficulty in expressing oneself, or physical neck and throat tension. Balancing this chakra is essential for both effective communication and personal integrity.

242. (A) They exist as latent tendencies that can be triggered, leading to imbalances and disease.
The five fundamental afflictions are considered potential causes of ill-health because they often exist as dormant patterns in the mind. When triggered by external circumstances, these kleshas, such as ignorance or attachment, become active and cloud our perception. This lead to stress and unhealthy behaviors, which eventually manifest as physical or mental disease.

This condition, known as Angamejayatva, serves as an observable sign of internal instability. In contrast, disturbed breathing patterns are distinct from the state of laziness or sloth. Both tremors and irregular breathing arerecognized manifestations of underlying imbalances, while laziness represents a lack of motivation. Accurate identification of these various symptoms is essential for understanding the specific ways in which well-being is compromised.

228. (D) THE gross to the subtle (e.g., from Annamaya to Anandamaya kosha).
The process of purification and healing in Yoga typically moves from the most tangible aspects of our being to the most subtle. It starts with the physical body and energy, then progresses to the mind and intellect, finally reaching the essence of pure bliss. By harmonizing each layer in this sequence, an individual can achieve a comprehensive state of health. This gradual refinement allows for a deep and lasting transformation of the entire human system from gross to subtle.

229. (B) P-4, Q-1, R-2, S-3
While energy centers are part of the subtle body, they are closely associated with specific physical regions and endocrine glands. The third eye center is linked to the pituitary and pineal glands, while the throat center corresponds to the thyroid. The solar plexus center is associated with the adrenals and pancreas, and the sacral center is linked to the reproductive glands. These connections demonstrate how the energetic state of these centers can influence physiological health and hormone balance.

230. (B) Spiritual
The spiritual dimension of health is not necessarily tied to specific religious dogmas. Instead, it involves an individual's personal quest for meaning, value, and a sense of purpose in their existence. It includes the development of a coherent belief system and the ability to distinguish between right and wrong according to personal values. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path, which supports overall well-being.

231. (D) Avidya
Fundamental ignorance is considered the root cause of all other psychological afflictions because it creates the foundation for a distorted perception of reality. From this ignorance, a false sense of self arises, leading to various attachments and aversions. These patterns culminated in the instinctive fear of death. By addressing this core ignorance through self-knowledge and awareness, a practitioner can dissolve the other kleshas and achieve a state of lasting peace, which is essential for holistic health.

232. (A) 1, 2, 3, and 5 only
Various physical and mental conditions are identified as recognized manifestations of ill-health and obstacles to personal growth. These include manifested disease, mental dullness or languor, persistent doubt, and physical laziness. Each of these states affects the human system in different ways, ranging from physiological sickness to psychological fragmentation. While other factors like carelessness can also be impediments, the primary traditional manifestations focus on these core physical and mental conditions that compromise overall well-being.

233. (C) Physical health and structural integrity.
The five great elements—space, air, fire, water, and earth—are the building blocks of the physical body. Their balanced presence is essential for maintaining anatomical integrity and the proper operation of physiological systems. For example, earth provides structure, while water ensures fluidity and fire drives metabolism. When these elements are in harmony, the body remains strong, healthy, and resilient. Therefore, balancing these material elements is a fundamental goal for achieving and preserving physical health.

234. (A) Prana Vayu
The specific vital energy centered in the chest and head is responsible for the intake of life. It governs the process of inhalation and the reception of sensory data from the environment. This force provides the essential energy needed for the body to function and the mind to perceive. When this energy is strong and balanced, the individual feels vitalized and mentally alert. Its proper flow is fundamental to the entire system of human life and energy.

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to address energetic imbalances, mental fluctuations, and spiritual disconnection. By fostering harmony between the body, breath, and mind, Yoga creates a foundation for lasting well-being and resilience. This holistic methodology is designed to prevent disease, promote health, and facilitate the realization of one's true nature as a state of complete peace and internal balance.

251. (B) A state of holistic well-being across multiple dimensions
The modern perspective, heavily influenced by the World Health Organization, moves beyond the simple absence of illness or physical infirmity. It describes health as a comprehensive state of complete physical, mental, and social well-being. This multifaceted definition emphasizes that true wellness is a dynamic balance involving various aspects of human existence rather than just physical fitness.

252. (A) The spiritual dimension.
Within the expanded framework of yogic philosophy, spiritual health is identified as a critical fourth dimension of human wellness. It focuses on an individual's connection to a deeper sense of purpose and inner meaning. This aspect is fundamentally linked to self-awareness and core values, providing a foundation for inner peace and a sense of belonging in life.

253. (C) They are interconnected, and a disturbance in one can impact the others.
The four dimensions of health—physical, mental, social, and spiritual—do not exist in isolation but are intricately linked. A state of true well-being requires a dynamic balance across all these facets. Consequently, a deficiency or disturbance in any single area will inevitably influence the others, demonstrating that health is an integrated and holistic condition of existence.

254. (D) Meaningful interpersonal relationships.
The holistic model of wellness emphasizes that physical fitness is only one component of health. Social health is another vital pillar, involving the ability to form meaningful relationships and contribute to the community. Therefore, even an individual who is physically optimal may be considered unhealthy if they lack the essential social connections and interpersonal bonds required for well-being.

255. (C) The older view was negative (absence of disease), while the modern view is positive (presence of well-being).
A significant shift in perspective characterizes the evolution of health definitions. The traditional view was primarily negative, defining health simply by the absence of disease or physical infirmity. In contrast, the modern holistic approach is positive and proactive, identifying health as the actual presence of well-being across physical, mental, and social dimensions of a person's life.

256. (B) Sattva.
In the philosophical systems of Yoga and Samkhya, Sattva represents the quality of balance, harmony, and lucidity. It is characterized by peace and intelligence, manifesting as mental clarity and overall well-being. Cultivating this specific quality is essential for achieving a stable mind and a healthy body, as it provides the necessary equilibrium for holistic growth and progress.

257. (D) Rajas.
Rajas is the energetic force associated with activity, dynamism, and passion. When this quality becomes predominant, it often leads to restlessness, ambition, and emotional fluctuations. In the context of health, an excess of this force can manifest as chronic stress, anxiety, and burnout, as the mind remains constantly agitated and unable to find a state of calm.

258. (A) Their relative balance or imbalance directly influences mental and physical well-being.
The three qualities of nature, known as the Trigunas, are fundamental to understanding human health. Every individual's mind and body are composed of varying proportions of these forces. Health is directly correlated with the predominance of harmony, whereas an imbalance among these energies leads to various physical or psychological issues, making their regulation central to any healing process.

259. (C) Tamas.
Tamas is the quality characterized by inertia, darkness, and heaviness. When this force dominates the body-mind complex, it results in lethargy, ignorance, and inaction. This state often manifests physically and mentally as depression, chronic fatigue, or a weakened immune

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system, indicating a significant departure from the balanced and clear state necessary for maintaining optimal health and vitality.

260. (A) cultivate a predominantly sattvic state by transforming the other two gunas.
The primary objective of various yogic practices is to manage the three fundamental qualities of nature. By sublimating the restless energy of Rajas and overcoming the inertia of Tamas, a practitioner seeks to cultivate a predominantly sattvic state. This state of balance and clarity is considered the essential foundation for both physical health and continued spiritual advancement.

261. (D) Agni (Fire).
Among the five great elements, Agni represents the principle of transformation. Within the human body, it is directly responsible for metabolic processes, including the digestion of food and the regulation of body temperature. It also correlates with mental intelligence and the capacity to process information, making it a vital force for both physical maintenance and cognitive functioning.

262. (B) An imbalance among the five constituent elements.
According to the yogic and Ayurvedic traditions, health is defined as a state of dynamic equilibrium among the five foundational elements. Consequently, disease or ill-health is understood as a direct manifestation of an imbalance. This occurs when any of the five elements—earth, water, fire, air, or space—exists in a state of excess or significant deficiency.

263. (C) all processes involving movement and circulation.
The element of Vayu embodies the principles of movement and dynamism within the human system. It is the force that governs essential physiological functions such as respiration, the circulation of blood, and the transmission of nervous impulses. Without the proper functioning of this element, the body would lack the necessary motion and coordination required to sustain life and maintain health.

264. (D) restore the harmonious equilibrium of the five elements.
In a system where health depends on the balance of fundamental elements, healing focuses on restoration. Therapeutic approaches involving diet, lifestyle changes, and specific yogic techniques are employed to bring the Pancha-mahabhutas back into a state of harmonious equilibrium. By correcting excesses or deficiencies in these elements, the body is supported in its natural return to health.

265. (A) Prithvi (Earth).
Prithvi, representing the element of Earth, is characterized by solidity, stability, and structure. In the human body, it forms the physical foundation by governing the bones, tissues, and overall musculoskeletal frame. This element provides the necessary density and support required for the body to maintain its shape and offer a stable vessel for all other physiological functions to occur.

266. (B) Apana-vayu.
Apana-vayu is one of the five vital currents of life force located in the lower abdomen and pelvic region. Its primary function is the downward and outward movement of energy. This current is specifically responsible for governing all forms of elimination from the body, including the processes of urination, defecation, and menstruation, which are crucial for internal purification.

267. (B) Digestion and assimilation of nutrients.
Seated in the navel region at the center of the torso, Samana-vayu plays a central role in metabolic balance. It is primarily responsible for the digestion and assimilation of nutrients from the food we consume. A disruption in this specific vital air would logically lead to digestive issues and the body's inability to effectively process energy and maintain essential nourishment.

268. (A) To pervade the whole body and coordinate all functions.
Vyana-vayu is the all-pervading current of prana that circulates throughout the entire body from the center outwards. Its principal role is to coordinate and integrate the activities of the other four pranas. By governing the circulatory and nervous systems, it ensures that energy and information are distributed evenly, maintaining

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the overall integrity and functional harmony of the organism.

269. (C) Udana-vayu.
Udana-vayu is the upward-moving current of vital energy that travels from the throat into the head. This specific vayu is responsible for governing functions such as speech, exhalation, and self-expression. Furthermore, it is associated with higher cognitive functions and the senses located in the head, making it essential for communication and the exercise of mental faculties.

270. (D) The manifestation of ill-health and disease.
The harmonious flow of the five vital airs, or Pancha-pranas, is considered essential for maintaining human health and vitality. When these currents of life force energy are blocked or imbalanced, it leads to direct negative consequences. Specifically, such obstructions result in the manifestation of ill-health and disease, as the body's subtle energetic framework can no longer support optimal function.

271. (C) Annamaya kosha.
The Annamaya kosha, often referred to as the food sheath, is the outermost and grossest layer of human existence. It represents the physical body, which is constructed and sustained by the nourishment derived from food. This sheath provides the tangible structure through which an individual interacts with the material world and serves as the foundation for the subtler layers.

272. (B) Manomaya kosha.
Emotional disturbances, such as persistent sadness or anxiety, are categorized as originating within the Manomaya kosha. This is the mental sheath that encompasses the sensory mind, thoughts, and emotional responses. Imbalances in this layer can significantly impact an individual's well-being and, according to yogic theory, may eventually manifest as physical ailments in the more gross physical sheath.

273. (D) It can originate in a subtler sheath and manifest in a grosser one.
The Pancha-kosha model views human beings as layered entities. Disease is not always restricted to the physical level; it often originates in subtler layers, such as the mental or energetic sheaths. For instance, psychological stress in the Manomaya kosha can eventually descend and manifest as a physical illness in the Annamaya kosha, highlighting the interconnected nature of these layers.

274. (A) The faculty of discernment and higher reason.
The Vijnanamaya kosha is the sheath of wisdom or intellect, representing a deeper level of consciousness than the ordinary sensory mind. Its primary function is the exercise of discernment, logic, and higher reason. This layer allows individuals to perceive truth beyond mere thoughts and emotions, guiding them through moral choices and the pursuit of deeper understanding and knowledge.

275. (C) address imbalances across multiple layers of human existence.
Given that human existence consists of five interconnected sheaths, effective healing cannot be limited to a single level. A holistic approach to therapy must address imbalances across all layers, from the gross physical body to the subtle mental and spiritual cores. By integrating physical practices with mental and spiritual disciplines, health can be restored to the entire system.

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276. (A) Anahata.
The Anahata chakra is the energy center located at the heart region. It is associated with the qualities of love, compassion, and emotional balance. When this center is open and balanced, it facilitates healthy emotional expression and a sense of connection with others. Its health is crucial for maintaining psychological well-being and the capacity for empathy and meaningful relationships.

277. (D) Communication and self-expression.
Located in the throat region, the Vishuddha chakra is the energy center that governs communication and self-expression. It acts as a bridge for conveying thoughts and feelings to the outside world. A blockage or imbalance in this specific center would likely manifest as difficulties in speaking one's truth, creative blocks, or other issues related to how an individual communicates.

278. (B) To regulate the flow of pranic energy and influence physical and psychological well-being.

The six major energy centers, or Shat-chakras, serve as vital vortices of prana located along the central energy channel. Their primary function is to regulate the flow of this life force throughout the subtle and physical bodies. By influencing both nerve plexuses and endocrine glands, these centers directly impact an individual's physical vitality, emotional stability, and overall mental clarity.

279. (C) Along the central energy channel in the subtle body.
In yogic anatomy, the Shat-chakras are situated along the Sushumna Nadi, which is the central energy channel. This channel runs parallel to the spinal cord within the subtle body, rather than being part of the physical tissues themselves. Each chakra is positioned at a specific point along this axis, corresponding to major physiological structures like nerve plexuses and glands.

280. (D) subtle energy centers and the physical body's nerve plexuses and glands.
The concept of the Shat-chakras establishes a direct connection between the subtle energy body and the tangible physical body. Each of these six centers corresponds to a major nerve plexus and a specific endocrine gland. This correlation allows the chakras to act as a functional bridge, where subtle energetic states can influence physiological processes and overall health.

281. (A) Future suffering can and should be prevented.
The principle 'Heyam dukham anagatam' from the Yoga Sutras encapsulates the preventive philosophy of yoga. It teaches that the suffering which has not yet manifested is the focus of yogic practice. This suggests that through proactive measures and awareness, an individual can avoid future pain and illness, shifting the emphasis from reacting to problems to actively preventing them.

282. (B) By encouraging a holistic lifestyle that builds resilience and reduces root causes of illness.
Yoga functions as preventive healthcare by promoting a comprehensive lifestyle rather than just treating symptoms. Through the integration of ethical conduct, physical postures, breath control, and meditation, it systematically purifies the body and mind. This process builds internal resilience and addresses the root causes of disease, such as stress and toxins, before they manifest as tangible illnesses.

283. (B) proactive and preventive.
The principle of avoiding future suffering establishes that the primary orientation of yoga is proactive and preventive. Instead of waiting for disease to appear and then seeking a cure, the practitioner works to maintain a state of health. This forward-looking approach aims to create a condition of dynamic balance that naturally averts the development of potential physical and mental disturbances.

284. (A) Cultivating a state of internal balance through a yogic lifestyle.
To effectively avert future suffering, yoga emphasizes the importance of maintaining internal balance. This is achieved through a dedicated yogic lifestyle that includes physical, mental, and ethical practices. By consistently working to keep the body-mind complex in a state of equilibrium, an individual reduces the likelihood of imbalances occurring, thereby preventing the onset of future physical and mental pain.

285. (C) an integration of ethical, physical, and meditative practices.
Adopting yoga for preventive health involves more than just physical exercise. It requires an integrated approach that combines several elements: ethical guidelines for social and personal conduct, physical postures for bodily health, breath regulation for energy balance, and meditation for mental clarity. This holistic combination works together to purify the individual and build a strong foundation for long-term well-being.

286. (D) Adhyatmika.
Adhyatmika refers to one of the three-fold sufferings identified in yogic philosophy. It specifically categorizes pain that originates from within the individual's own being. This includes physical ailments like headaches or infections, as well as mental and emotional distress such as anxiety or grief. Understanding this category helps in identifying the internal sources of ill-health that require self-regulation.

287. (C) Avidya (ignorance).

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Avidya, or spiritual ignorance, is considered the fundamental root cause from which all other mental afflictions, or Kleshas, arise. It involves a lack of awareness of one's true nature and a misunderstanding of reality. Because it forms the basis for egoism, attachment, and aversion, the eradication of ignorance is the ultimate goal for achieving true health and freedom from suffering.

288. (B) attachment and aversion.
Raga and Dvesha are two of the five Kleshas that color the human mind and lead to suffering. Raga represents the craving or attachment to pleasant experiences and objects, while Dvesha represents the hatred or aversion towards painful ones. These two forces keep the mind in a state of constant fluctuation and reaction, preventing the stability and peace necessary for well-being.

289. (D) The Kleshas are the root cause, and the Tapatrayas are their manifestation as suffering.
In the yogic perspective on ill-health, the Kleshas and Tapatrayas are closely linked. The Kleshas are the underlying mental afflictions that serve as the root cause of all human problems. The Tapatrayas, on the other hand, represent the actual manifestations of suffering that we experience in the world. Addressing the Kleshas is therefore seen as the way to resolve suffering.

290. (A) Adhidaivika.
Suffering that results from large-scale environmental, cosmic, or supernatural forces is classified as Adhidaivika. Events such as floods, earthquakes, and tsunamis fall into this category because they originate from external factors beyond immediate human control. Recognizing this form of suffering highlights the relationship between the individual and the broader natural or cosmic environment in which they exist and live.

291. (C) An unsteadiness or tremor of the body.
Angamejayatva is identified in yogic texts as an obstacle to practice and a sign of ill-health. It signifies an unsteadiness, shaking, or tremor in the limbs or the body as a whole. This physical manifestation indicates a lack of neuromuscular coordination and a disturbed nervous system, which makes it difficult for a practitioner to achieve stability and comfort in postures.

292. (A) Alasya.
Alasya refers to a state of sloth, idleness, or laziness that affects both the physical body and the mind. It is characterized by a pervasive heaviness and a lack of will to undertake necessary effort or practice. This condition is often seen as a symptom of low vital energy or a predominance of inertia, representing a departure from health.

293. (D) Ssvasa-prashvasa.
Ssvasa-prashvasa refers to the manifestation of disturbed, irregular, or labored breathing patterns. In the yogic view, the breath is a direct reflection of a person's internal state. Therefore, irregularities in the respiratory rhythm are considered significant physiological indicators of stress, pranic imbalance, or underlying disease, serving as an obstacle to both physical health and the practice of yoga.

294. (B) an underlying state of dis-ease and imbalance.
Physical manifestations such as Vyadhi (disease) and Alasya (sloth) are not merely isolated issues but are indicative of a deeper problem. According to yogic philosophy, these symptoms point toward an underlying state of dis-ease and a tangible imbalance within the individual's system. They serve as clear signals that the body-mind complex has moved away from its natural state of health.

295. (C) the tangible manifestation of disease or physical disorder.
Within the context of the obstacles to yoga, Vyadhi is defined as disease itself. It represents the most direct and tangible manifestation of a physical disorder or a functional imbalance in the body. As an obstacle, it prevents the practitioner from engaging in physical postures and other practices, necessitating therapeutic intervention to restore the body's natural state of equilibrium and healthy function.

296. (D) Styana.
Styana is a specific term from the Yoga Sutras that describes a condition of mental languor, apathy, and dullness. Unlike physical laziness, it is a mental state where the individual feels an incapacity for focused work or spiritual practice. This condition makes the mind heavy and inefficient, representing a significant internal obstacle that stems from a lack of drive and enthusiasm.

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64. A 55-year-old bank manager with newly diagnosed hypertension seeks yoga therapy. Which case-based approach is most effective?
(A) Prescribe only physical asanas and ignore diet.
(B) Advise extreme fasting and vigorous Vinyasa yoga.
(C) Suggest inverted postures to push blood to the heart.
(D) Implement a holistic program of salt restriction, gentle asanas, and meditation.

65. The concept of parasympathetic activation in Yoga therapy for cardiovascular disorders is achieved primarily through:
(A) Extended, slow exhalations
(B) Short, rapid exhalations
(C) Retaining breath after inhalation to maximum capacity
(D) Jumping dynamically between postures

66. What is the cause-effect relationship between chronic stress and Hypertension?
(A) Stress decreases cortisol, causing blood vessels to dilate.
(B) Stress continuously activates the sympathetic nervous system, leading to vasoconstriction and elevated BP.
(C) Stress improves heart muscle elasticity, lowering BP.
(D) Stress has no physiological effect on blood vessels.

67. Consider the following practices:
1. Sirsasana
2. Sarvangasana
3. Fast Kapalabhati
4. Shavasana
5. Bhramari

Which combination of practices is generally UNSUITABLE for a patient with severe hypertension?
(A) 1, 2, and 3
(B) 3, 4, and 5
(C) 1, 4, and 5
(D) 2, 3, and 5

68. What is the medically accepted threshold for diagnosing Hypertension in an adult?
(A) 110/70 mmHg
(B) 120/80 mmHg
(C) 90/60 mmHg
(D) 140/90 mmHg or higher

69. How is Ischemia defined in the context of Angina Pectoris?
(A) Inadequate blood supply to an organ or part of the body, especially the heart muscles
(B) Over-oxygenation of the heart muscle
(C) Rupture of an artery in the brain
(D) Inflammation of the heart valves

70. Which statement is correct regarding the Yogic diet for Hypertension?
(A) High sodium intake is encouraged to balance body fluids.
(B) A diet rich in fresh fruits, vegetables, and low in salt and stimulants is recommended.
(C) Canned and processed foods are considered Sattvic.
(D) Heavy consumption of red meat is advised for heart strength.

71. Which statement is incorrect regarding the practice of inversions in patients with cardiovascular disorders?
(A) They increase venous return to the heart.
(B) They can cause a sudden spike in blood pressure.
(C) They are highly recommended for acute Angina Pectoris.
(D) They are generally avoided or modified for severe hypertensive patients.

72. In what chronological sequence do the consequences of untreated chronic hypertension typically manifest?
1. End-stage heart failure or stroke
2. Asymptomatic elevated blood pressure
3. Arterial wall damage and thickening
4. Organ strain (e.g., ventricular hypertrophy)

Which of the following is the correct sequence?
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 4, 1
(D) 3, 4, 2, 1

73. Identify the correct pair of a Yoga practice and its physiological effect on the cardiovascular system.
(A) Yoga Nidra - Induces systemic relaxation and lowers blood pressure

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CHAPTER 08
Therapeutic Yoga

1. Which of the following is considered the foundation of yogic practice for preventing psychosomatic diseases according to traditional scriptures?
(A) Advanced Asanas
(B) Yama and Niyama
(C) Shatkarma
(D) Kundalini Awakening

2. Consider the following statements regarding Yama:
1. It involves social discipline.
2. Ahimsa is a part of Yama.
3. It focuses purely on physical cleansing.
4. Aparigraha is the practice of non-possessiveness.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 3, and 4

3. What does the term 'Mitahara' strictly define in the context of yogic diet?
(A) Abstaining from all solid food and liquids for prolonged periods
(B) Consuming exclusively uncooked raw fruits and various vegetables
(C) Eating sweet, unctuous food while leaving part of the stomach empty
(D) Eating heavy, calorie-dense meals to sustain hours of meditation

4. Which of the following statements correctly describes the therapeutic effect of Shatkarma?
(A) Eliminating the primary need for any form of physical exercise
(B) Creating intentional, temporary imbalances in bodily doshas
(C) Practicing exclusively for the purpose of achieving powers
(D) Purifying internal organs and balancing the three bodily doshas

5. Which of the following statements is incorrect regarding the practice of Asanas in Yoga therapy?
(A) Bringing a sense of stability and calmness to both the body and mind
(B) Helping in the holistic management of various chronic physical ailments
(C) Functioning primarily as dynamic, high-intensity aerobic exercises
(D) Preparing the physical body and mind for Pranayama and Meditation

6. Identify the correct pair of a Yogic practice and its primary therapeutic function.
(A) Trataka - Cleansing the digestive tract
(B) Kapalabhati - Cleansing the frontal sinuses
(C) Nauli - Improving vision
(D) Basti - Cleansing the nasal passage

7. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Pranayama is an essential practice in the Integrated Approach of Yoga Therapy.
Reason (R): Pranayama regulates the flow of Prana and helps balance the autonomic nervous system.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

8. Identify the incorrect pair of a Niyama and its meaning.
(A) Tapas - Non-stealing
(B) Shaucha - Purity
(C) Santosha - Contentment
(D) Ishvarapranidhana - Surrender to the Supreme

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297. (A) a condition of mental uncertainty and vacillation.
Samshaya is the obstacle of persistent doubt or indecision. It creates a state of mental vacillation where a person is unable to commit to their path or believe in their own abilities. This uncertainty scatters mental energy and creates internal conflict, which effectively paralyzes the individual's progress and prevents the one-pointed focus required for achieving deeper levels of personal well-being.

298. (B) They erode the will and prevent committed practice.
Both Styana (mental languor) and Samshaya (doubt) share a common detrimental effect on the yoga practitioner. They work to erode the individual's will and motivation from within. By creating a state of inertia or uncertainty, they prevent the consistent and wholehearted commitment needed for successful practice, thereby sabotaging the practitioner's efforts to overcome suffering and achieve holistic health.

299. (B) Tamas.
The mental state of Styana, which is characterized by dullness, inertia, and a lack of capacity for action, is directly associated with the predominance of Tamas. This specific quality of nature manifests as heaviness and darkness within the mind. When Tamas is dominant, it suppresses the clarity of Sattva and the dynamism of Rajas, leading to the apathy seen in Styana.

300. (A) Because it prevents the one-pointed focus needed for progress.
Samshaya is considered a major form of mental ill-health because of its power to obstruct spiritual and personal growth. It creates a divided mind that is unable to maintain the one-pointed focus essential for success in yoga. This internal conflict prevents the practitioner from moving forward with confidence, making it a serious psychological barrier that must be resolved to achieve health.

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3. Right recreation (Vihara)
4. Right conduct (Achar)
5. Overindulgence in sensory pleasures

Which of the above are fundamental principles in managing diseases through Yoga?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 1, 2, 3, and 4
(D) 2, 3, 4, and 5

18. Which yogic concept refers strictly to the practice of non-stealing?
(A) Asteya
(B) Aparigraha
(C) Brahmacharya
(D) Shaucha

19. How is 'Dhyana' explicitly defined in the context of therapeutic yoga?
(A) Maintaining intermittent focus on multiple external objects
(B) Complete physical withdrawal from all daily social duties
(C) Uninterrupted flow of consciousness towards a single point
(D) The repetitive practice of intense breath retention

20. Which statement accurately describes the yogic view on the root cause of physical diseases (Vyadhi)?
(A) Originating solely from external environmental pathogens
(B) Purely genetic conditions that cannot be managed at all
(C) Resulting strictly from a fundamental lack of muscle strength
(D) Manifestations of deep-rooted mental and emotional distress

21. Which statement is incorrect regarding Tamasic food?
(A) Including the regular consumption of stale or decomposed food
(B) Bringing a state of mental dullness and lethargy to the mind
(C) Recommending its intake for increasing spiritual awareness
(D) Hindering the therapeutic process and management of disease

22. Arrange the following steps of the classical Ashtanga Yoga path in the correct chronological order:
1. Pranayama
2. Yama
3. Pratyahara
4. Asana
5. Niyama

Which of the following is the correct sequence?
(A) 2, 5, 4, 1, 3
(B) 2, 4, 5, 1, 3
(C) 5, 2, 4, 3, 1
(D) 2, 5, 1, 4, 3

23. Identify the correct pair of a Yoga practice and its corresponding Kosha (layer) it primarily targets.
(A) Asana - Vijnanamaya Kosha
(B) Meditation - Annamaya Kosha
(C) Shatkarma - Anandamaya Kosha
(D) Pranayama - Pranamaya Kosha

24. Identify the incorrect pair regarding the three Gunas.
(A) Tamas - Wisdom and Clarity
(B) Sattva - Purity and Light
(C) Rajas - Activity and Passion
(D) Rajas - Restlessness

25. Which of the following is NOT an exception to the general safety guidelines of yoga therapy?
(A) Practicing inversions during menstruation is avoided.
(B) Practicing Kapalabhati in severe hypertension is avoided.
(C) Practicing Shavasana in extreme fatigue is avoided.
(D) Practicing deep forward bends in severe IVDP is avoided.

26. Which of the following best describes Allergic Rhinitis?
(A) Inflammation of the nasal mucosa caused by specific allergens
(B) Chronic inflammation and irritation of bronchial tube linings
(C) Excessive fluid accumulation within the tissues of the lungs
(D) Progressive degeneration and destruction of pulmonary alveoli

27. Consider the following symptoms:

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9. Which of the following is NOT classified under the five components of Yama?
(A) Ahimsa
(B) Satya
(C) Svādhyāya
(D) Asteya

10. Which is the most appropriate yogic lifestyle change recommended for a patient suffering from chronic stress?
(A) Incorporating daily relaxation and Dhyana
(B) Increasing intake of Rajasic food
(C) Practicing vigorous Vinyasa right before bed
(D) Avoiding social interactions completely

11. A yoga therapist is prescribing a diet for a patient with severe acidity. Which competency-based dietary advice aligns with yogic principles?
(A) Emphasizing the intake of Tamasic foods to induce sleep
(B) Increasing spicy Rajasic foods to stimulate the digestion
(C) Suggesting a regimen of strict fasting for thirty days
(D) Adopting a Sattvic diet with cooling, non-irritating food

12. Match List I with List II and select the correct answer using the codes given below:
List I: (Yogic Practice)
P. Ahimsa
Q. Santosha
R. Dhauti
S. Bhramari
List II: (Category)
1. Shatkarma
2. Pranayama
3. Yama
4. Niyama
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

13. Given below are two statements:
Statement I: Meditation (Dhyana) lowers baseline cortisol levels and reduces physiological stress.
Statement II: Regular meditation increases the hyper-reactivity of the sympathetic nervous system.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

14. A 40-year-old executive presents with severe burnout, fatigue, and a sedentary lifestyle. Which integrated yogic approach is most suitable?
(A) Immediate and strict implementation of only advanced Shatkarmas
(B) Undergoing a period of complete social isolation and fasting
(C) Engaging in purely philosophical counseling with no physical effort
(D) Practicing gentle Asanas and relaxation for restorative balance

15. The concept of 'Tapas' in yoga therapy is best applied to a patient's life by:
(A) Cultivating disciplined willpower to adhere to restrictions
(B) Encouraging patients to endure sharp physical pain in asana
(C) Forcing the human body into extreme temperature environments
(D) Actively suppressing all forms of emotional expressions

16. What is the physiological cause-effect relationship of practicing slow-paced Ujjayi Pranayama?
(A) Increasing the resting heart rate and causing acute anxiety
(B) Stimulating the vagus nerve to promote parasympathetic dominance
(C) Hyperventilating the lung tissue and causing bouts of dizziness
(D) Contracting the bronchioles and causing bronchial asthma attacks

17. Consider the following components of a Yogic Lifestyle:
1. Sattvic Diet
2. Regulated sleep (Nidra)

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breathing awareness

37. Match List I with List II and select the correct answer using the codes given below:
List I: (Respiratory Disorder)
P. Allergic Rhinitis
Q. Sinusitis
R. Bronchial Asthma
S. Chronic Bronchitis
List II: (Key Feature)
1. Reversible airway obstruction
2. Inflammation of nasal passages
3. Productive cough for months
4. Facial pain and congested cavities
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

38. Given below are two statements:
Statement I: Kapalabhati practice involves active inhalation and passive exhalation.
Statement II: Proper practice of Kapalabhati can help clear the respiratory passages in sinusitis.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

39. A patient presents with frequent sneezes, watery eyes, and nasal congestion triggered by dust. Which yogic approach is best suited for their case?
(A) Practice of Trataka to stop sneezing.
(B) Fasting for 10 days to detoxify the liver.
(C) Intense Bhastrika to dry the nasal passages forcefully.
(D) Regular practice of Sutra Neti and Jal Neti to reduce mucosal sensitivity.

40. The concept of expanding lung capacity in chronic bronchitis is best applied through which practice?
(A) Sectional breathing (Vibhagiya Pranayama)
(B) Prolonged Kumbhaka
(C) Mayurasana
(D) Sirsasana

41. What is the cause-effect relationship between stress and bronchial asthma?
(A) Stress triggers sudden bronchodilation which causes asthma
(B) Stress significantly reduces mucus and helps cure asthma
(C) Stress triggers sympathetic arousal and hyperventilation
(D) Stress completely eliminates the clinical need for inhalers

42. Consider the following yogic practices:
1. Matsyasana
2. Bhujangasana
3. Nadishodhana
4. Deep relaxation (Yoga Nidra)
5. Vaman Dhauti
Which combination of the above statement(s) is/are highly beneficial for the long-term management of Bronchial Asthma?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, and 5
(D) 1, 2, 3, 4, and 5

43. In the context of Allergic Rhinitis, what does the term 'allergen' refer to?
(A) A yogic breathing technique
(B) A type of Ayurvedic herb
(C) A psychological defense mechanism
(D) A harmless substance that triggers an exaggerated immune response

44. How is Bronchospasm defined in respiratory disorders?
(A) Sudden dilation of the airways
(B) Constriction of the muscles in the walls of the bronchioles
(C) Excessive fluid in the pleural cavity
(D) Inflammation of the vocal cords

45. Which statement correctly identifies a benefit of chest-opening asanas for respiratory disorders?
(A) They compress the diaphragm and restrict breathing.
(B) They lower the oxygen saturation in the blood.

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(C) They stretch the intercostal muscles and improve thoracic expansion.
(D) They cure the genetic mutations causing respiratory diseases.

46. Which statement is incorrect regarding the yogic diet for an asthma patient?
(A) Heavy, mucus-forming foods like cold dairy should be avoided.
(B) Warm, easily digestible foods are recommended.
(C) Processed and artificial foods can act as dietary triggers.
(D) Overeating at night is encouraged to provide energy for breathing.

47. Arrange the steps of Jal Neti in the correct chronological order:
1. Breathe gently through the mouth.
2. Tilt the head to one side.
3. Insert the spout of the neti pot into the upper nostril.
4. Allow water to flow out through the lower nostril.
5. Prepare warm saline water.

Which of the following is the correct sequence?
(A) 5, 2, 3, 1, 4
(B) 5, 3, 2, 1, 4
(C) 2, 5, 3, 4, 1
(D) 5, 2, 1, 3, 4

48. Identify the correct pair of a Mudra and its specific application for respiratory health.
(A) Jnana Mudra - Increases physical heat
(B) Brahma Mudra - Promotes full yogic breathing
(C) Apana Mudra - Focuses solely on digestion
(D) Shunya Mudra - Used exclusively for earaches, not respiratory

49. Identify the incorrect pair regarding respiratory conditions and therapeutic practices.
(A) Bronchial Asthma - Gomukhasana
(B) Allergic Rhinitis - Cold water showers in winter
(C) Sinusitis - Kapalabhati
(D) Chronic Bronchitis - Bhramari

50. Which practice is a negative indicator (contraindicated) during an acute, severe asthma attack?
(A) Deep, forceful Kapalabhati
(B) Sitting in a relaxed upright position
(C) Sip of warm water
(D) Mental reassurance

51. How is Hypertension generally defined in medical terms?
(A) Abnormally low heart rate
(B) Inadequate blood supply to the brain
(C) Persistently elevated blood pressure in the arteries
(D) Thickening of the venous walls

52. Consider the following risk factors:
1. High stress levels
2. Sedentary lifestyle
3. High sodium intake
4. Regular practice of Dhyana

Which of the above are established risk factors for Hypertension?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 1, 2, and 3
(D) 2, 3, and 4

53. What defines Cardiac Asthma?
(A) Asthma caused by pollen allergies
(B) Wheezing and shortness of breath due to left ventricular heart failure
(C) Inflammation of the bronchioles causing chest pain
(D) A psychological fear of heart attacks

54. Which statement is correct regarding blood pressure parameters?
(A) A normal blood pressure reading is typically around 120/80 mmHg.
(B) Systolic pressure refers to the heart at rest.
(C) Diastolic pressure is always higher than systolic pressure.
(D) Hypertension is diagnosed when blood pressure drops below 90/60 mmHg.

55. Which statement is incorrect regarding the yogic management of Angina Pectoris?
(A) Shavasana helps in reducing cardiac workload.
(B) Meditation aids in stress reduction and lowers blood pressure.
(C) A low-fat, Sattvic diet supports cardiovascular health.

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(D) Strenuous asanas like rapid Surya Namaskar are highly recommended.

56. Identify the correct pair of a cardiovascular disorder and its hallmark symptom.
(A) Hypertension - Severe joint pain
(B) Angina Pectoris - Chest pain due to reduced blood flow to the heart
(C) Cardiac Asthma - Nasal congestion
(D) Hypotension - Excessive energy and hyperactivity

57. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Shavasana is a highly recommended practice for patients with Hypertension.
Reason (R): It decreases sympathetic tone, thereby lowering heart rate and blood pressure.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

58. Identify the incorrect pair regarding yoga and cardiovascular health.
(A) Meditation - Lowers resting heart rate
(B) Bhramari - Induces calming effect on the nervous system
(C) Yoga Nidra - Reduces psychological stress
(D) Sirsasana (Headstand) - Safe and recommended for severe Hypertension

59. Which of the following is considered an exception and should NOT be recommended for a patient with uncontrolled Hypertension?
(A) Nadishodhana without Kumbhaka
(B) Ujjayi Pranayama
(C) Prolonged breath retention (Antar Kumbhaka)
(D) Shavasana

60. What is the most appropriate relaxation technique for a patient suffering from frequent Angina episodes due to stress?
(A) Intense Trataka on a candle flame for an hour
(B) Yoga Nidra
(C) Fast-paced Agnisar Kriya
(D) Continuous Nauli practice

61. A yoga instructor shows competency in managing a student with mild hypertension by doing which of the following?
(A) Building pose endurance through extremely long and forced holds
(B) Modifying poses to avoid keeping the head below the heart for long
(C) Recommending the immediate cessation of all allopathic medicines
(D) Teaching hyperventilation and rapid, forceful breathing techniques

62. Match List I with List II and select the correct answer using the codes given below:
List I: (Cardiovascular Condition)
P. Hypertension
Q. Angina Pectoris
R. Cardiac Asthma
S. Stress-induced palpitations
List II: (Yogic Intervention)
1. Gentle seated relaxation (e.g., Chair Shavasana)
2. Avoidance of intense isometric holds
3. Deep relaxation and emotional counseling
4. Left nostril breathing (Chandra Bhedana)
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-3, Q-1, R-4, S-2

63. Given below are two statements:
Statement I: Angina pectoris is characterized by chest pain radiating to the left arm or jaw.
Statement II: Cardiac asthma is fundamentally a respiratory disease originating from the lungs, not the heart.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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1. Wheezing
2. Shortness of breath
3. Chest tightness
4. Joint pain

Which of the above are primary symptoms of Bronchial Asthma?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

28. How is Sinusitis strictly defined in medical pathology relevant to yoga therapy?
(A) Sudden spasms occurring within the bronchial tube structures
(B) Inflammation or swelling of tissue lining the sinus cavities
(C) Acute infection occurring within the lower respiratory tract
(D) Chronic destruction of the pulmonary capillary networks

29. Which statement is correct regarding Chronic Bronchitis?
(A) A solely genetic disorder with no influence from environmental triggers
(B) A condition that causes acute and painful inflammation of the joints
(C) Cough with sputum for three months over two consecutive years
(D) A condition that is easily cured by a single session of Jal Neti

30. Which statement is incorrect regarding the management of Bronchial Asthma through Yoga?
(A) Deep relaxation techniques reduce airway resistance.
(B) Emotional stress can act as a trigger, which meditation helps mitigate.
(C) Nadishodhana helps in balancing the autonomic nervous system.
(D) Vigorous and exhausting asanas should be done during an acute asthma attack.

31. Identify the correct pair of a respiratory disorder and an effective yogic cleansing practice.
(A) Allergic Rhinitis - Jal Neti
(B) Asthma - Trataka
(C) Chronic Bronchitis - Basti
(D) Sinusitis - Nauli

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32. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Jal Neti is highly recommended in the management of Allergic Rhinitis.
Reason (R): It washes away allergens from the nasal mucosa and desensitizes the nasal lining.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

33. Identify the incorrect pair regarding Pranayama and its effect on respiratory disorders.
(A) Ujjayi - Helps clear the throat and reduces airway resistance
(B) Surya Bhedana - Induces severe bronchospasm in healthy individuals
(C) Bhramari - Induces relaxation and relieves stress-induced asthma
(D) Nadishodhana - Balances the breathing patterns

34. Which of the following practices is generally an exception and should NOT be vigorously performed by an asthmatic patient?
(A) Intense cold-water bathing without preparation
(B) Shavasana
(C) Gentle chest-opening asanas
(D) Sectional breathing

35. What is the most appropriate yogic intervention for a patient experiencing mild bronchial spasms due to anxiety?
(A) Fast-paced Surya Namaskar
(B) Prolonged breath retention (Kumbhaka)
(C) Slow, deep diaphragmatic breathing and relaxation
(D) Intense Kapalabhati

36. A yoga therapist must demonstrate competency when a client has a chronic cough. What is the safest preliminary practice to recommend?
(A) Advanced headstand
(B) Vigorous abdominal pumping (Agnisar)
(C) Drinking ice water before practice
(D) Steam inhalation followed by gentle

(B) Rapid Bhastrika - Decreases heart rate
(C) Kumbhaka (prolonged) - Lowers intrathoracic pressure
(D) Surya Bhedana - Induces cooling effect on the body

74. Identify the incorrect pair regarding physiological changes during yoga.
(A) Slow breathing - Increased vagal tone
(B) Deep relaxation - Decreased sympathetic activity
(C) Meditation - Decreased cortisol levels
(D) Dynamic asanas - Decreased heart rate during practice

75. Which of the following is NOT a common trigger for an Angina attack?
(A) Emotional stress
(B) Physical exertion
(C) Heavy meals
(D) Deep relaxation in Shavasana

76. Which type of Diabetes Mellitus is primarily characterized by insulin resistance?
(A) Type 1 Diabetes
(B) Type 2 Diabetes
(C) Gestational Diabetes
(D) Juvenile Diabetes

77. Consider the following conditions:
1. Central obesity
2. High blood pressure
3. High fasting blood sugar
4. Low Vitamin D levels

Which of the above are core diagnostic components of Metabolic Syndrome?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 2, and 3
(D) 1, 3, and 4

78. How is Hypothyroidism strictly defined?
(A) Underactive thyroid gland resulting in low production of thyroid hormones
(B) Overproduction of thyroid hormones
(C) Autoimmune destruction of the pancreas
(D) Enlargement of the adrenal glands

79. Which statement correctly identifies a symptom of Hyperthyroidism?
(A) Unexplained weight gain
(B) Extreme cold intolerance
(C) Rapid heart rate and unintentional weight loss
(D) Severe lethargy and sluggishness

80. Which statement is incorrect regarding Obesity?
(A) It is defined as abnormal or excessive fat accumulation.
(B) It is a major risk factor for Metabolic Syndrome.
(C) It can be influenced by both diet and emotional eating.
(D) Yogic lifestyle has no impact on weight management.

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81. Identify the correct pair of an endocrine gland and its corresponding metabolic hormone.
(A) Pancreas - Thyroxine
(B) Thyroid - Insulin
(C) Adrenal - Cortisol
(D) Pituitary - Glucagon

82. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Mandukasana is highly recommended for patients with Diabetes Mellitus.
Reason (R): It provides deep massage to the abdominal organs, stimulating the pancreas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

83. Identify the incorrect pair of a thyroid condition and its associated symptom.
(A) Hypothyroidism - Heat intolerance
(B) Hyperthyroidism - Tachycardia
(C) Hypothyroidism - Constipation
(D) Hyperthyroidism - Nervousness

84. Which of the following is a negative indicator (contraindicated) for a patient with Hyperthyroidism?
(A) Cooling pranayamas like Sheetali
(B) Relaxation techniques
(C) Gentle stretching

123. Identify the correct pair of a pregnancy trimester and a safe yoga practice.
(A) First Trimester - Mayurasana
(B) Second Trimester - Cat/Cow stretch (Marjaryasana-Bitilasana)
(C) Third Trimester - Deep closed twists
(D) First Trimester - Nauli

124. Identify the incorrect pair of gynecological terminology.
(A) Post-natal - During childbirth
(B) Dysmenorrhea - Painful periods
(C) Ante-natal - Before birth
(D) Menopause - Cessation of periods

125. Which of the following is considered an unsafe practice (exception) during the first trimester of pregnancy?
(A) Gentle walking
(B) Shavasana
(C) Intense Kapalabhati and Agnisar Kriya
(D) Deep, slow breathing

126. How is Gastritis defined in medical terminology?
(A) Inflammation of the lining of the stomach
(B) Ulcers in the large intestine
(C) Inflammation of the liver
(D) Blockage of the bile duct

127. Consider the following symptoms:
1. Abdominal pain or cramping
2. Bloating and gas
3. Alternating diarrhea and constipation
4. Vomiting blood

Which of the above are typical symptoms of Irritable Bowel Syndrome (IBS)?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

128. What strictly defines a Peptic Ulcer?
(A) A fungal infection of the intestines
(B) An open sore that develops on the inside lining of the stomach or upper portion of the small intestine
(C) Swelling of the hemorrhoidal veins
(D) Chronic inflammation of the colon

129. Which statement correctly identifies a primary cause of Constipation?
(A) High fiber diet
(B) Excessive water intake
(C) Sedentary lifestyle and lack of physical activity
(D) Over-secretion of digestive enzymes

130. Which statement is incorrect regarding the yogic management of Diarrhoea?
(A) Rest and hydration are primary requirements.
(B) Light, easily digestible food should be taken.
(C) Deep relaxation aids in calming the hyperactive gut.
(D) Vigorous Agnisar Kriya and Nauli should be practiced immediately to stimulate the gut.

131. Identify the correct pair of a gastrointestinal disorder and its affected area.
(A) Peptic Ulcer - Stomach/Duodenum lining
(B) Gastritis - Colon
(C) Colitis - Esophagus
(D) Piles - Small intestine

132. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Agnisar Kriya is beneficial for patients with sluggish digestion and mild constipation.
Reason (R): It massages the abdominal organs, stimulates digestive fire, and increases peristalsis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

133. Identify the incorrect pair regarding GI disorders.
(A) IBS - Functional disorder without visible structural damage
(B) Gastritis - Bacterial infection of the lungs
(C) Colitis - Inflammation of the inner lining of the colon
(D) Piles - Swollen veins in the lower rectum and anus

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93. What is the normal range for fasting blood glucose in a healthy individual?
(A) 70-100 mg/dL
(B) 126-150 mg/dL
(C) 40-60 mg/dL
(D) 200-250 mg/dL

94. How is Metabolic Syndrome defined in standard medical terminology?
(A) A psychological disorder causing metabolic fluctuations.
(B) A cluster of conditions that occur together, increasing the risk of heart disease, stroke, and type 2 diabetes.
(C) A severe form of hyperthyroidism.
(D) An isolated deficiency of insulin.

95. Which statement correctly identifies the benefit of Ujjayi Pranayama for the endocrine system?
(A) It decreases blood flow to the neck.
(B) It causes mild pressure on the carotid sinuses and stimulates the thyroid gland.
(C) It heavily stimulates the adrenal glands to produce adrenaline.
(D) It stops the production of digestive enzymes.

96. Which statement is incorrect regarding the complications of uncontrolled Diabetes Mellitus?
(A) It can lead to neuropathy (nerve damage).
(B) It can cause retinopathy (eye damage).
(C) It can lead to severe nephropathy (kidney damage)
(D) It results strictly from a lack of physical strength.

97. Arrange the conceptual chronological sequence of managing obesity through Yoga Therapy:
1. Addressing deep-rooted psychological eating triggers through meditation
2. Initial physical activation via dynamic asanas
3. Regulation of diet according to Sattvic principles
4. Maintenance of ideal body weight and lifestyle

Which of the following is the correct sequence?
(A) 3, 2, 1, 4
(B) 2, 3, 1, 4
(C) 1, 2, 3, 4
(D) 2, 1, 3, 4

98. Identify the correct pair of BMI category and classification.
(A) BMI $\geq$ 30.0 : Obesity
(B) BMI $<$ 18.5 : Overweight
(C) BMI 25.0 - 29.9 : Normal weight
(D) BMI 18.5 - 24.9 : Underweight

99. Identify the incorrect pair of an endocrine hormone and its primary function.
(A) Insulin - Lowers blood sugar
(B) Melatonin - Regulates digestion
(C) Thyroxine - Regulates metabolism
(D) Glucagon - Raises blood sugar

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100. Which of the following is NOT a typical symptom of Hyperthyroidism?
(A) Rapid weight loss
(B) Extreme fatigue and weight gain
(C) Tremors
(D) Excessive sweating

101. How is Dysmenorrhea defined in gynecology?
(A) Absence of menstruation
(B) Painful menstruation or menstrual cramps
(C) Heavy menstrual bleeding
(D) Irregular menstrual cycles

102. Consider the following symptoms:
1. Hot flashes
2. Mood swings
3. Sleep disturbances
4. Increased fertility

Which of the above are classic symptoms of the Peri-menopausal syndrome?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 2, and 3
(D) 1, 3, and 4

103. The clinical definition of Menopause?
(A) The onset of the first menstrual cycle
(B) A temporary pause in the menstrual cycle during pregnancy
(C) The permanent cessation of menstruation for 12 consecutive months
(D) The period directly following childbirth

104. Which statement is correct regarding Ante-natal yoga practice?
(A) It requires intense core strengthening exercises like Navasana.

(D) Fast, heat-generating practices like intense Surya Bhedana

85. What is the most appropriate Asana to stimulate the thyroid gland in a patient with Hypothyroidism?
(A) Shavasana
(B) Sarvangasana
(C) Makarasana
(D) Tadasana

86. A yoga therapist is designing a program for Metabolic Syndrome. Which competency-based intervention is most holistic?
(A) Only prescribing Kapalabhati.
(B) Combining dietary changes, dynamic asanas to reduce adiposity, and stress management.
(C) Recommending absolute bed rest.
(D) Focusing strictly on chanting mantras without physical activity.

87. Match List I with List II and select the correct answer using the codes given below:
List I: (Disorder)
P. Diabetes Mellitus
Q. Hypothyroidism
R. Obesity
S. Hyperthyroidism
List II: (Targeted Yogic Practice)
1. Dynamic Surya Namaskar
2. Ardha Matsyendrasana
3. Sheetali Pranayama
4. Ujjayi Pranayama and Halasana
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

88. Given below are two statements:
Statement I: Body Mass Index (BMI) is a common metric used to classify overweight and obesity.
Statement II: A BMI of 18.5 to 24.9 is considered obese in standard medical guidelines.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

89. A patient presents with unexplained weight gain, fatigue, dry skin, and depression. Based on integrated yoga therapy principles, which condition is most likely, and what is the primary focus of practice?
(A) Hyperthyroidism; focus on cooling practices
(B) Diabetes Mellitus; focus on abdominal twists
(C) Angina; focus on chest opening
(D) Hypothyroidism; focus on stimulating the throat region

90. The concept of managing insulin resistance through yoga is primarily based on:
(A) Enhancing glucose uptake by muscles through Asana practice and reducing cortisol via relaxation
(B) Increasing mental stress to burn calories
(C) Avoiding all forms of physical movement to save energy
(D) Deepening breath retention to starve cells of oxygen

91. What is the cause-effect relationship between chronic stress and Metabolic Syndrome?
(A) Stress reduces cortisol, which directly burns abdominal fat.
(B) Stress elevates cortisol, leading to increased central adiposity and insulin resistance.
(C) Stress improves glucose tolerance over time.
(D) Stress has no effect on blood sugar levels.

92. Consider the following practices:
1. Ardha Matsyendrasana
2. Paschimottanasana
3. Mayurasana
4. Kapalabhati
5. Shavasana
Which combination of the above statement(s) is/are highly effective for an Integrated Approach to managing Diabetes Mellitus?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, 4, and 5

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Statement II: Yoga therapy helps manage the psychological and physiological symptoms of peri-menopause.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

114. A pregnant woman seeks yoga for stress relief but experiences dizziness when lying on her back. What is the appropriate case-based solution?
(A) Tell her to ignore it and continue.
(B) Put her in a headstand.
(C) Tell her to hold her breath until dizziness passes.
(D) Place her in a left lateral supine position (side-lying) for relaxation.

115. The concept of strengthening the pelvic floor in Yoga therapy is closely associated with which Bandha?
(A) Mula Bandha
(B) Jalandhara Bandha
(C) Uddiyana Bandha
(D) Maha Bandha

116. What is the cause-effect relationship between yoga practice and menopausal hot flashes?
(A) Yoga increases internal body heat, worsening hot flashes.
(B) Slow breathing and relaxation decrease sympathetic arousal, reducing the frequency and intensity of hot flashes.
(C) Asanas directly produce estrogen.
(D) Pranayama blocks the sweat glands.

117. Consider the following benefits:
1. Restoration of abdominal muscle tone
2. Prevention of post-partum depression
3. Immediate weight loss of 10 kg
4. Relief from upper back and neck pain due to nursing

Which of the above statement(s) is/are realistic benefits of a proper Post-natal yoga program?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

118. What is the normal gestation period for human pregnancy?
(A) ~40 weeks
(B) ~24 weeks
(C) ~52 weeks
(D) ~30 weeks

119. How is Ante-natal care defined?
(A) Care given to the newborn baby
(B) Therapy for menopausal women
(C) Medical and lifestyle care provided to a woman during pregnancy
(D) Treatment for menstrual disorders

120. Which statement is correct regarding the diet recommended during pregnancy according to integrated yogic principles?
(A) High consumption of raw, unpasteurized dairy and tamasic foods.
(B) Fasting is highly recommended.
(C) Heavy, spicy Rajasic foods to keep energy high.
(D) A balanced Sattvic diet rich in iron, calcium, and fresh produce.

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121. Which statement is incorrect regarding the practice of yoga during menstruation?
(A) Intense inversions like Sirsasana should be avoided.
(B) Gentle restorative poses are beneficial.
(C) Kapalabhati is highly recommended to stop the flow.
(D) Relaxation helps in relieving cramps.

122. Arrange the stages of reproductive transition in a woman's life in chronological order:
1. Peri-menopause
2. Menarche
3. Menopause
4. Post-menopause

Which of the following is the correct sequence?
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 3, 1, 2, 4

Statement II: Maintaining these natural curves during daily activities helps prevent back pain and IVDP.

In light of the above statements, choose the most appropriate answer from the options given below:

(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

164. An IT professional presents with chronic neck stiffness and occasional tingling in the fingers due to prolonged computer use. Which approach is best?

(A) Prescribe heavy neck rotations with weights.
(B) Prescribe complete bed rest.
(C) Advise them to stop working immediately and meditate for 10 hours daily.
(D) Implement ergonomic adjustments, gentle cervical stretches, shoulder opening, and stress relief.

165. The concept of core strengthening in yoga therapy for back pain primarily involves which muscle groups?

(A) Transverse abdominis, multifidus, and pelvic floor
(B) Biceps and Triceps
(C) Hamstrings and calves
(D) Pectorals and deltoids

166. What is the cause-effect relationship between prolonged slouching (poor posture) and Lumbar Spondylosis?

(A) Slouching straightens the spine, preventing degeneration.
(B) Slouching creates uneven pressure on the anterior vertebral discs, accelerating degeneration and wear over time.
(C) Slouching increases disc hydration.
(D) Slouching directly cures arthritis.

167. Consider the following practices:

1. Isometric neck stretches
2. Bhujangasana
3. Sirsasana
4. Halasana
5. Shavasana

Which of the above statement(s) is/are generally SUITABLE for a patient with Cervical Spondylosis?

(A) 1, 2, and 5
(B) 3, 4, and 5
(C) 1, 3, and 4
(D) 2, 4, and 5

168. How many vertebrae make up the cervical spine in humans?

(A) 5
(B) 12
(C) 4
(D) 7

169. How is Osteoarthritis defined in relation to the joints?

(A) The wearing down of the protective tissue (cartilage) at the ends of bones
(B) An autoimmune response attacking the joint lining
(C) Excess uric acid forming crystals in the joint
(D) A bacterial infection of the joint fluid

170. Which statement correctly describes the benefits of Makarasana for back pain?

(A) It drastically flexes the spine, causing strain.
(B) It relaxes the lower back muscles and encourages diaphragmatic breathing, relieving compression.
(C) It increases the pressure on the cervical spine.
(D) It requires immense core strength to hold.

171. Which statement is incorrect regarding the nature of Rheumatoid Arthritis (RA)?

(A) It is an autoimmune condition.
(B) It often affects joints symmetrically.
(C) It is caused exclusively by lifting heavy weights.
(D) It can cause joint deformity over time if unmanaged.

172. What is the best yogic sitting posture for a person with severe knee osteoarthritis during Pranayama practice?

(A) Padmasana (Lotus Pose)
(B) Sitting on a chair with feet flat on the ground
(C) Vajrasana (Diamond Pose)

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134. Which of the following practices is an exception and generally contraindicated for severe bleeding Piles?
(A) Vigorous squatting asanas and excessive straining
(B) Ashwini Mudra
(C) Gentle Shavasana
(D) Meditation

135. What is the most appropriate yoga practice for a patient suffering from chronic Constipation?
(A) Shallow chest breathing
(B) Sleeping immediately after a heavy meal
(C) Malasana (Garland pose) and drinking warm water
(D) Prolonged fasting without water

136. A patient is suffering from acute diarrhea and dehydration. What is the competent therapeutic approach?
(A) Perform Kunjal Kriya immediately.
(B) Prescribe intense abdominal twists.
(C) Force the patient to practice headstand to reverse the flow.
(D) Prescribe only rest, oral rehydration, and Yoga Nidra until symptoms subside.

137. Match List I with List II and select the correct answer using the codes given below:
List I: (GI Disorder)
P. Constipation
Q. Indigestion
R. Bleeding Peptic Ulcer
S. Irritable Bowel Syndrome (Stress-induced)
List II: (Recommended/Safe Practice)
1. Deep relaxation and meditation
2. Complete rest and medical management (avoiding abdominal pressure)
3. Vajrasana after meals
4. Shankhaprakshalana (Laghu)
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

138. Given below are two statements:
Statement I: Psychological stress is a major contributing factor to Indigestion and IBS.
Statement II: The Enteric Nervous System (gut-brain axis) reacts to stress by altering gut motility.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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139. A case of a middle-aged man with chronic constipation and bloating is presented. He sits at a desk for 10 hours a day. Which practice is best?
(A) Only meditation
(B) Intense backbends only
(C) Prolonged breath retention
(D) Surya Namaskar, Tadasana, Tiryak Tadasana, and Kati Chakrasana

140. The concept of the 'gut-brain axis' is most practically applied in Yoga therapy for IBS by:
(A) Utilizing a combination of dietary adjustments and stress-reducing relaxation techniques
(B) Treating only the physical gut with medication
(C) Performing only extreme fasting
(D) Ignoring the psychological state entirely

141. What is the cause-effect relationship between spicy, highly tamasic/rajasic foods and Gastritis?
(A) They coat the stomach lining and protect it.
(B) They neutralize stomach acid.
(C) They irritate the gastric mucosa, leading to inflammation and increased acid production.
(D) They slow down digestion safely.

142. Consider the following Shatkarmas:
1. Agnisar Kriya
2. Nauli
3. Trataka
4. Vaman Dhauti (Kunjal)
5. Kapalabhati
Which of the above statement(s) is/are directly related to the cleansing and stimulation of the gastrointestinal tract?
(A) 1, 2, and 4
(B) 3, 4, and 5

(B) Inversions are highly recommended in the third trimester.
(C) Deep twists are safe and encouraged throughout pregnancy.
(D) It helps improve pelvic floor tone and reduces back pain during pregnancy.

105. Which statement is incorrect regarding Post-natal yoga care?
(A) Practice should be resumed immediately after delivery with high-intensity asanas.
(B) It helps in managing postpartum depression and mood
(C) It effectively helps in strengthening pelvic floor muscles
(D) Gentle restorative poses aid in physical recovery

106. Identify the correct pair regarding pregnancy trimesters and yoga.
(A) First Trimester - Ideal time to introduce advanced breathing retention
(B) Second Trimester - Focus on gentle stabilization and avoiding flat-back positions for long
(C) Third Trimester - Intense abdominal twists are beneficial
(D) Post-natal - Vigorous jumping to lose weight quickly

107. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Baddha Konasana (Cobbler's Pose) is beneficial for women suffering from Dysmenorrhea.
Reason (R): It opens the pelvic region and relieves tension in the pelvic floor and lower abdomen.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

108. Identify the incorrect pair regarding menstrual disorders.
(A) Dysmenorrhea - Painless menstruation
(B) Amenorrhea - Absence of menstruation
(C) Menorrhagia - Abnormally heavy bleeding
(D) Oligomenorrhea - Infrequent menstrual periods

109. Which of the following is an exception and must be AVOIDED during pregnancy yoga?
(A) Marjaryasana (Cat pose)
(B) Bhramari Pranayama
(C) Kapalabhati
(D) Shavasana (modified side-lying)

110. What is the best yogic practice for alleviating acute cramps during Dysmenorrhea?
(A) Shashankasana with deep abdominal breathing
(B) Vigorous Surya Namaskar
(C) Sirsasana
(D) Nauli Kriya

111. A yoga instructor is modifying a class for a woman in her third trimester. Which competency-based modification is most crucial?
(A) Encouraging deep backbends
(B) Forcing deep closed twists
(C) Instructing prolonged breath retention
(D) Using props to prevent lying flat on the back (avoiding supine hypotensive syndrome)

112. Match List I with List II and select the correct answer using the codes given below:
List I: (Gynecological Phase/Disorder)
P. Dysmenorrhea
Q. Menopause
R. Ante-natal (1st Trimester)
S. Post-natal (early weeks)
List II: (Appropriate Yoga Focus)
1. Pelvic floor recovery (Kegel/Mula Bandha)
2. Gentle stretches and avoiding overheating
3. Cooling pranayama and meditation for mood swings
4. Restorative forward folds (e.g., Supta Baddha Konasana)
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

113. Given below are two statements:
Statement I: Peri-menopausal syndrome is characterized by a gradual decline in estrogen levels.

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inflammatory disorder.
(B) Osteoarthritis is an autoimmune disease, while Rheumatoid Arthritis is purely wear and tear.
(C) They are exactly the same condition.
(D) Yoga is contraindicated in both.

155. Which statement is incorrect regarding the management of non-specific lower back pain?
(A) Core strengthening asanas help stabilize the spine.
(B) Forward bends should be performed with caution or modified.
(C) Relaxation helps reduce muscle spasms.
(D) Prolonged bed rest for several months is the best yogic therapy.

156. Identify the correct pair of the spinal region and its typical number of vertebrae in a human spine.
(A) Cervical - 5
(B) Thoracic - 12
(C) Lumbar - 7
(D) Sacral - 1 (unfused)

157. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Deep, unsupported forward bending asanas (like Paschimottanasana) should be avoided by patients with severe Lumbar IVDP.
Reason (R): Forward flexion increases the pressure on the anterior part of the disc, pushing the herniation further backward into the spinal nerve.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

158. Identify the incorrect pair regarding joint disorders.
(A) Arthritis - Joint inflammation
(B) Cervical Spondylosis - Neck pain and stiffness
(C) Lumbar Spondylosis - Degeneration in the lower back
(D) IVDP - Inflammation of the brain meninges

159. Which movement is generally an exception and should be AVOIDED in patients with severe Cervical Spondylosis?
(A) Gentle neck rotations
(B) Isometric neck exercises
(C) Unsupported Sirsasana (Headstand)
(D) Deep breathing

160. What is the most appropriate asana for relieving pain in mild Lumbar Spondylosis?
(A) Halasana
(B) Makarasana (Crocodile pose)
(C) Chakrasana (Full wheel pose)
(D) Bakasana (Crow pose)

161. A patient with Rheumatoid Arthritis is experiencing an acute, painful flare-up in their wrist joints. What is the competent yogic approach?
(A) Force them to do weight-bearing arm balances to strengthen the joints.
(B) Rest the affected joints, practice gentle Sukshma Vyayama in non-affected areas, and focus on Pranayama and Meditation.
(C) Apply intense heat and do vigorous stretching.
(D) Recommend 108 Surya Namaskars.

162. Match List I with List II and select the correct answer using the codes given below:
List I: (MSK Disorder)
P. Cervical Spondylosis
Q. Lumbar Spondylosis
R. Arthritis
S. IVDP
List II: (Affected Area)
1. Lower back vertebrae
2. Neck region
3. Intervertebral discs
4. Joints (e.g., knees, hands)
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

163. Given below are two statements:
Statement I: The spine has natural curves: cervical lordosis, thoracic kyphosis, and lumbar lordosis.

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(C) 1, 3, and 5
(D) 2, 3, and 4

143. How are Piles (Hemorrhoids) defined?
(A) Ulcers in the stomach
(B) Inflammation of the appendix
(C) Hardened stool in the colon
(D) Swollen and inflamed veins in the rectum and anus that cause discomfort and bleeding

144. What defines Colitis?
(A) Inflammation of the small intestine
(B) Inflammation of the inner lining of the colon
(C) A form of stomach cancer
(D) Excessive acid reflux in the esophagus

145. Which statement correctly describes Kunjal Kriya?
(A) Swallowing a long cloth to clean the esophagus
(B) Cleansing the nasal passage with a thread
(C) Drinking salted warm water and voluntarily vomiting it to cleanse the stomach
(D) Drawing water through the anus

146. Which statement is incorrect regarding the diet for Peptic Ulcer patients?
(A) Spicy and acidic foods should be avoided.
(B) Frequent, small, and bland meals are beneficial.
(C) A Sattvic diet aids in the healing process.
(D) Heavy consumption of alcohol and caffeine is recommended to soothe the ulcer.

147. A yoga practitioner with severe internal piles wishes to practice yoga. Which competency-based modification is necessary?
(A) Avoid intense squats (like Malasana) and straining during breath retention.
(B) Prescribe heavy weightlifting poses.
(C) Encourage forceful Ashwini Mudra until pain occurs.
(D) Recommend deep Kapalabhati for 30 minutes.

148. Identify the correct pair of a Shatkarma and its primary gastrointestinal benefit.
(A) Trataka - Stimulating gastric juices
(B) Basti - Cleansing the lower colon
(C) Kapalabhati - Cleansing the rectum
(D) Neti - Improving bowel movements

149. Identify the incorrect pair of digestive organs/ enzymes and their function.
(A) Stomach - Acidic breakdown of food
(B) Liver - Production of insulin
(C) Small Intestine - Nutrient absorption
(D) Large Intestine - Water absorption

150. Which practice is a negative indicator (contraindicated) for a patient with an active, bleeding Peptic Ulcer?
(A) Vaman Dhauti (Kunjal Kriya)
(B) Gentle deep breathing
(C) Shavasana
(D) Meditation

151. What is the definition of Intervertebral Disc Prolapse (IVDP)?
(A) Fusing of the spinal vertebrae
(B) Curvature of the spine
(C) The soft inner core of the spinal disc bulging out through a tear in the outer layer
(D) Inflammation of the spinal cord

152. Consider the following causes:
1. Poor posture
2. Degeneration due to aging
3. Heavy lifting with incorrect mechanics
4. High vitamin C intake

Which of the above are primary causes of Lumbar Spondylosis?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 2, and 3
(D) 1, 3, and 4

153. How is Cervical Spondylosis defined?
(A) Herniation of discs in the lower back
(B) Age-related wear and tear affecting the spinal disks in the neck
(C) Inflammation of the knee joints
(D) Fractures in the cervical vertebrae due to trauma

154. Which statement correctly differentiates between Osteoarthritis and Rheumatoid Arthritis?
(A) Osteoarthritis involves cartilage degeneration due to wear and tear, while Rheumatoid Arthritis is an autoimmune

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(D) Virasana (Hero Pose)

173. Identify the correct pair of a musculo-skeletal ailment and a highly recommended asana for its management.
(A) Lumbar IVDP - Bhujangasana
(B) Cervical Spondylosis - Sarvangasana
(C) Knee Osteoarthritis - Padmasana
(D) Acute Back Pain - Intense Paschimottanasana

174. Identify the incorrect pair regarding spinal movements.
(A) Flexion - Bending forward
(B) Extension - Bending backward
(C) Lateral Flexion - Bending sideways
(D) Rotation - Stretching the spine straight up

175. Which of the following is NOT a common cause of IVDP?
(A) Degenerative changes due to aging
(B) Proper biomechanical lifting techniques
(C) Sudden trauma or injury
(D) Obesity and poor posture

176. What is the clinical definition of a Migraine?
(A) A mild headache caused by dehydration
(B) A neurological condition characterized by intense, debilitating, throbbing headaches, often with nausea and visual changes
(C) A constant, dull ache around the head due to muscle tension
(D) A headache caused solely by a sinus infection

177. Consider the following characteristics:
1. Bilateral mild to moderate pain
2. Sensation of a tight band around the head
3. Debilitating throbbing pain with nausea
4. Caused primarily by stress and neck muscle tension

Which of the above statement(s) is/are characteristics of a Tension-headache?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

178. How is Epilepsy defined?
(A) A chronic disorder characterized by recurrent, unprovoked seizures
(B) A severe form of migraine
(C) A psychological fear of darkness
(D) A continuous state of muscle spasm

179. Which statement correctly describes an 'aura' in the context of Migraines?
(A) A glowing light seen only by a yoga therapist around the patient
(B) A type of yogic diet
(C) Sensory disturbances like flashes of light or tingling that occur before or during a migraine attack
(D) The period of deep sleep after a headache

180. Which statement is incorrect regarding the yogic management of Epilepsy?
(A) Stress reduction through Yoga Nidra can help reduce seizure frequency.
(B) Hyperventilation practices like vigorous Bhastrika can trigger seizures and should be avoided.
(C) Sleep regulation and avoiding exhaustion are essential.
(D) Fasting and extreme yogic diets are highly recommended to prevent seizures.

181. Identify the correct pair of a headache type and its typical manifestation.
(A) Migraine - Tight band-like pressure around the head
(B) Tension-headache - Unilateral throbbing pain with photophobia
(C) Migraine - Unilateral throbbing pain, often accompanied by aura
(D) Sinus headache - Pain at the back of the neck only

182. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Tension-headaches can be effectively managed through the regular practice of Yoga Nidra and gentle neck stretches.
Reason (R): These practices relieve muscular tension in the neck and shoulders and lower psychological stress, which are the root causes of tension-headaches.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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220. Which statement correctly outlines the benefit of Trataka in psychiatric conditions?
(A) It increases hallucinations in schizophrenics.
(B) It physically changes the shape of the eyeball.
(C) It induces sleep immediately.
(D) It improves concentration and helps calm the wandering, anxious mind.

221. Which statement is incorrect regarding meditation in psychiatric disorders?
(A) Mindfulness helps reduce rumination in depression.
(B) Meditation can sometimes trigger repressed trauma, so it must be guided carefully in PTSD.
(C) Meditation is universally safe and recommended as a standalone cure for acute, severe psychosis and schizophrenia.
(D) It aids in cultivating witness consciousness (Sakshi Bhava).

222. What is the best Pranayama practice for a person currently experiencing high levels of agitation and anger?
(A) Surya Bhedana (Right nostril breathing)
(B) Chandra Bhedana (Left nostril breathing) or Sheetali
(C) Bhastrika (Bellows breath)
(D) Kapalabhati

223. Identify the correct pair correlating a mental state to a yogic Guna.
(A) Anxiety - Tamas
(B) Depression - Rajas
(C) Lethargy - Sattva
(D) Calmness and clarity - Sattva

224. Identify the incorrect pair regarding coping mechanisms in yoga therapy.
(A) Vairagya - Intense attachment to material objects
(B) Pratipaksha Bhavana - Cultivating opposite positive thoughts
(C) Svadhyaya - Self-study and introspection
(D) Ishvarapranidhana - Surrender to a higher reality

225. Which of the following is considered an unhelpful (negative) approach for treating Phobias?
(A) Graded exposure
(B) Deep relaxation techniques
(C) Complete avoidance of the phobic trigger forever without addressing the fear
(D) Cultivating inner strength through Yamas and Niyamas

226. What does IAYT stand for in the context of Yoga Therapy?
(A) Integrated Approach of Yoga Therapy
(B) Indian Association of Yoga Teachers
(C) International Alliance of Yoga Therapists
(D) Internal Assessment of Yoga Training

227. Consider the following Koshas:
1. Annamaya Kosha
2. Pranamaya Kosha
3. Manomaya Kosha
4. Vijnanamaya Kosha
5. Anandamaya Kosha

Which of the above constitute the Panchakosha model used in IAYT?
(A) 1, 2, 3, and 4
(B) 1, 3, 4, and 5
(C) 1, 2, 3, 4, and 5
(D) 2, 3, 4, and 5

228. How is Pranamaya Kosha defined in Yoga Therapy?
(A) The physical body made of food
(B) The energy or vital life force sheath
(C) The mental and emotional sheath
(D) The bliss sheath

229. Which statement correctly describes afflictions at the Manomaya Kosha?
(A) They manifest only as physical fractures.
(B) They originate as mental conflicts, stress, and emotional imbalances (Adhi).
(C) They are purely genetic mutations.
(D) They cannot influence the physical body.

230. Which statement is incorrect regarding Vijnanamaya Kosha in therapy?
(A) Relating exclusively to intellect and discriminative wisdom
(B) Counseling and self-study (Svadhyaya) primarily target this layer
(C) Understanding that distorted knowledge (Prajnaparadha) occurs here
(D) Serving as the grossest and most physical of

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threshold, making a seizure more likely.
(C) Sleep deprivation increases the thickness of the skull.
(D) Sleep deprivation has no effect on brain electrical activity.

192. Consider the following yoga practices:
1. Nadishodhana (without Kumbhaka)
2. Yoga Nidra
3. Intense Bhastrika
4. Jal Neti
5. Sirsasana

Which of the above statement(s) is/are generally considered safe and beneficial for managing Migraines?
(A) 1, 2, and 4
(B) 3, 4, and 5
(C) 1, 3, and 5
(D) 2, 4, and 5

193. In the context of Migraine, what does Photophobia strictly refer to?
(A) Extreme physical sensitivity or intolerance to light during an attack
(B) A psychological fear of cameras
(C) The aura seen before a migraine
(D) A method of yogic concentration

194. How is a Tension-headache primarily defined medically?
(A) A headache resulting from intracranial bleeding
(B) A mild to moderate pain described as feeling like a tight band around the head, caused by muscle contractions
(C) A headache caused by a brain tumor
(D) A throbbing unilateral pain

195. Which statement correctly identifies the benefit of Nadishodhana for neurological disorders?
(A) It increases sympathetic dominance.
(B) It forcefully clears the nasal passages using water.
(C) It balances the left and right hemispheres of the brain, inducing a calming effect.
(D) It causes hyperventilation, curing headaches.

196. Which statement is incorrect regarding the triggers for Epilepsy?
(A) Experiencing high levels of sudden emotional or mental stress
(B) Missing or skipping doses of prescribed anti-epileptic medication
(C) Experiencing a chronic lack of restorative and regular sleep
(D) Practicing deep and slow diaphragmatic breathing techniques

197. The application of deep relaxation in neurological disorders targets the autonomic nervous system. What is the primary physiological marker of this regulation?
(A) Increased heart rate variability (HRV) and reduced cortisol
(B) Increased blood pressure
(C) Decreased oxygen saturation
(D) Increased muscle tension

198. Identify the correct pair of a neurological symptom and its description.
(A) Aura - Post-seizure fatigue
(B) Postictal state - The altered state of consciousness after an epileptic seizure
(C) Vasodilation - Narrowing of blood vessels
(D) Vertigo - A fear of heights

199. Identify the incorrect pair regarding the brain and its general functions relevant to yoga.
(A) Prefrontal Cortex - Decision making and awareness
(B) Cerebellum - Digestion of food
(C) Amygdala - Emotion and fear processing
(D) Hypothalamus - Autonomic nervous system regulation

200. Which of the following is NOT a typical symptom of a Migraine attack?
(A) Unilateral throbbing pain
(B) Nausea and vomiting
(C) Extreme sensitivity to light and sound
(D) A productive cough and sneezing

201. How is Neurosis generally defined in psychiatry and yoga psychology?
(A) A severe mental illness where contact with reality is lost
(B) A mild mental disorder characterized by anxiety, depression, or hypochondria, but without a loss of contact with reality
(C) A complete deterioration of brain tissue
(D) An infectious disease of the nervous system

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(C) A is true but R is false.
(D) A is false but R is true.

183. Identify the incorrect pair regarding neurological terminology.
(A) Phonophobia - Fear of speaking
(B) Seizure - Sudden, uncontrolled electrical disturbance in the brain
(C) Photophobia - Extreme sensitivity to light
(D) Epilepsy - Neurological disorder with recurrent seizures

184. Which of the following practices is a negative indicator (contraindicated) for a patient with uncontrolled Epilepsy?
(A) Slow Nadishodhana
(B) Shavasana
(C) Gentle walking
(D) Trataka (uninterrupted gazing at a candle flame)

185. What is the best immediate yogic relaxation technique for someone experiencing the onset of a Tension-headache?
(A) Vigorous Kapalabhati
(B) Bhramari Pranayama and massaging the temples
(C) Sirsasana (Headstand)
(D) Halasana

186. A yoga student with a history of epilepsy experiences a seizure during class. What is the competent first aid response?
(A) Restrain their limbs forcefully.
(B) Clear the area of hard objects, cushion their head, and roll them onto their side after the seizure stops.
(C) Put a wooden block in their mouth to prevent biting the tongue.
(D) Perform CPR immediately while they are seizing.

187. Match List I with List II and select the correct answer using the codes given below:
List I: (Neurological Condition)
P. Migraine
Q. Tension-headache
R. Epilepsy
S. Vertigo
List II: (Common Trigger/Caution)
1. Flashing lights or hyperventilation
2. Sudden positional changes (e.g., rising quickly from forward fold)
3. Prolonged screen time and poor neck posture
4. Strong smells, bright lights, or certain foods (e.g., aged cheese)
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

188. Given below are two statements:
Statement I: Migraines involve vasodilation of cranial blood vessels.
Statement II: Tension-headaches are primarily vascular in nature.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

189. A college student experiences frequent headaches during exam weeks, described as a 'tight band' around the forehead, without nausea. Which approach is most suitable?
(A) Advise them to practice Trataka.
(B) Recommend strict fasting.
(C) Advise them to sleep less to study more.
(D) Incorporate Sukshma Vyayama for the neck and shoulders, followed by Yoga Nidra.

190. The concept of managing migraine through yoga involves regulating the autonomic nervous system to prevent:
(A) Sudden vasodilation and constriction of cranial blood vessels triggered by stress
(B) Excessive cooling of the body
(C) The production of stomach acid
(D) Muscle growth in the neck

191. What is the cause-effect relationship between severe sleep deprivation and Epilepsy?
(A) Sleep deprivation cures epilepsy.
(B) Sleep deprivation lowers the seizure

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212. Match List I with List II and select the correct answer using the codes given below:
List I: (Psychiatric Disorder)
P. Depression (Tamasic state)
Q. Anxiety (Rajasic state)
R. Phobia
S. Neurotic stress
List II: (Typical Yogic Intervention Goal)
1. Grounding practices to reduce hyperactivity
2. Gradual systematic desensitization through visualization and breathing
3. Dynamic practices to overcome lethargy
4. Lifestyle regulation (Yama/Niyama) for emotional stability
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

213. Given below are two statements:
Statement I: Anxiety disorders are characterized by chronic sympathetic nervous system overactivity.
Statement II: Shavasana helps in shifting the autonomic balance towards parasympathetic dominance.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

214. A patient with acrophobia (fear of heights) wishes to use yoga to help. Which case-based approach utilizes yoga psychology?
(A) Force them to do headstands on a balcony immediately.
(B) Advise them to completely avoid any situation involving heights.
(C) Suggest strict dietary changes only.
(D) Use deep relaxation (Yoga Nidra) paired with guided visualization of heights in a safe state (desensitization).

215. The concept of alleviating depressive states through dynamic yoga practice is linked to the release of which biochemicals?
(A) Endorphins, Serotonin, and Dopamine
(B) Cortisol and Adrenaline
(C) Gastric acid and Bile
(D) Melatonin only

216. What is the cause-effect relationship between chronic unresolved stress and Depression?
(A) Chronic stress prevents depression completely.
(B) Chronic stress leads to prolonged cortisol elevation, which over time depletes neurotransmitters like serotonin, contributing to depression.
(C) Chronic stress causes immediate psychosis.
(D) Chronic stress only affects the muscles, not the brain.

217. Consider the following practices:
1. Ujjayi Pranayama
2. Yoga Nidra
3. Bhramari
4. Agnisar Kriya
5. Fasting for 7 days
Which combination of the above statement(s) is/are constitutes a safe Integrated Approach of Yoga Therapy (IAYT) for severe Anxiety?
(A) 1, 2, and 3
(B) 3, 4, and 5
(C) 1, 4, and 5
(D) 2, 3, and 5

218. Which of the following is a common somatic (physical) symptom of Anxiety?
(A) Muscle tension and trembling
(B) Unusually slow heart rate
(C) Extreme lethargy and sleepiness
(D) Increased pain tolerance

219. How is Clinical Depression typically differentiated from temporary sadness?
(A) It lasts for exactly one day.
(B) It only occurs in the elderly.
(C) It involves persistent symptoms lasting at least two weeks that significantly impair daily functioning.
(D) It can be cured instantly by eating sugar.

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as respiratory disorders. Clinical protocols frequently focus on cases involving inflammatory and restrictive airway conditions. Specifically, therapeutic interventions are structured to address conditions such as Allergic Rhinitis and Sinusitis, which often present with significant upper respiratory complications. As the therapeutic focus extends to the lower respiratory tract, the integrated approach addresses more chronic structural and functional pathologies. This includes the systematic management of Chronic Bronchitis and Bronchial asthma. In a standard therapeutic scenario, a patient suffering from Bronchial asthma or Chronic Bronchitis undergoes an integrated protocol that incorporates specific suitable yogic practices to enhance pulmonary function and reduce airway resistance. Similarly, individuals diagnosed with Allergic Rhinitis or Sinusitis are introduced to targeted interventions designed to alleviate mucosal congestion and improve sinus drainage. By applying this integrated approach of Yoga therapy tailored for these specific respiratory disorders, practitioners aim to restore optimal respiratory mechanics and overall physiological equilibrium without relying extensively on exogenous interventions, thereby highlighting the efficacy of prescribed yogic regimens for common ailments.

Based on the above source, attempt the following five questions.

256. Which conditions are specifically targeted to alleviate mucosal congestion and improve sinus drainage?
(A) Chronic Bronchitis and Bronchial asthma
(B) Allergic Rhinitis and Sinusitis
(C) Bronchial asthma and Sinusitis
(D) Allergic Rhinitis and Bronchitis

257. What is the primary objective of applying yogic practices to lower respiratory tract pathologies?
(A) To improve sinus drainage
(B) To alleviate mucosal congestion
(C) To initiate exogenous interventions
(D) To enhance pulmonary function

258. Which of the following conditions is classified as a chronic structural and functional lower respiratory pathology in the text?
(A) Bronchial asthma
(B) Allergic Rhinitis
(C) Sinusitis
(D) Upper congestion

259. What does the integrated approach aim to achieve without relying extensively on exogenous interventions?
(A) Immediate sinus drainage
(B) Enhanced airway resistance
(C) Optimal respiratory mechanics
(D) Increased mucosal congestion

260. Which therapeutic focus is associated with upper respiratory complications?
(A) Allergic Rhinitis
(B) Inflammatory airways
(C) Restrictive airways
(D) Chronic Bronchitis

Direction : Please read the following source carefully.

Within the integrated approach of Yoga therapy for common ailments, cardiovascular disorders represent a critical domain requiring precise therapeutic management. The application of suitable yogic practices aims to stabilize the cardiovascular system and mitigate symptoms associated with acute and chronic cardiac conditions. Among the primary conditions targeted by this therapeutic framework is Hypertension, where the focus lies in modulating vascular resistance and sympathetic nervous system activity. Furthermore, the integrated approach provides targeted therapeutic strategies for Angina pectoris, a condition characterized by compromised myocardial perfusion. In clinical cases involving Angina pectoris, yogic interventions are carefully selected to reduce cardiac workload while maintaining physiological stability. Another complex condition managed within this scope is Cardiac asthma, which, while presenting with respiratory symptoms, originates from cardiovascular dysfunction. The integrated approach of Yoga therapy addresses the underlying cardiac insufficiency inherent in Cardiac asthma. By systematically applying therapeutic protocols across cases of Hypertension, Angina pectoris, and Cardiac asthma, the integrated approach seeks to optimize cardiovascular hemodynamics. The management of these cardiovascular disorders underscores the necessity of a calibrated,

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all the five Koshas

231. Identify the correct pair of a Kosha and the specific yoga practice used to balance it in IAYT.
(A) Pranamaya Kosha - Satsang (Discourses)
(B) Manomaya Kosha - Cleansing practices (Shatkarma)
(C) Annamaya Kosha - Asanas and Diet
(D) Anandamaya Kosha - Weightlifting

232. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:
Assertion (A): A Sattvic yogic diet is a primary intervention for balancing the Annamaya Kosha.
Reason (R): The physical body is nourished and sustained by the essence of the food consumed, reflecting the quality (Guna) of that food.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

233. Identify the incorrect pair regarding the Yogic concept of disease.
(A) Adhi - Primary mental/emotional distress
(B) Anadhija Vyadhi - Diseases caused strictly by excessive meditation
(C) Vyadhi - Physical manifestation of disease
(D) Adhija Vyadhi - Psychosomatic ailments

234. Which of the following is an exception and NOT one of the five Koshas?
(A) Chittamaya Kosha
(B) Annamaya Kosha
(C) Pranamaya Kosha
(D) Vijnanamaya Kosha

235. What is the most comprehensive "Best Answer" for the goal of the Integrated Approach of Yoga Therapy?
(A) Attempting to cure all physical diseases without medical help
(B) Achieving physical flexibility solely for aesthetic purposes
(C) Mastering breath retention for achieving record-breaking times
(D) Achieving harmony across all five layers of human existence

236. A patient presents with both Hypertension and Type 2 Diabetes induced by workplace stress. Which competency-based holistic plan is most appropriate according to IAYT?
(A) Focus only on dietary restrictions.
(B) Address Manomaya Kosha with meditation, Pranamaya with slow breathing, and Annamaya with gentle asanas and diet.
(C) Prescribe heavy cardiovascular exercises.
(D) Treat the ailments separately without addressing the underlying stress.

237. Match List I with List II and select the correct answer using the codes given below:
List I: (Yoga Therapy Tool)
P. Kriya & Asana
Q. Pranayama
R. Bhajan & Meditation
S. Self-analysis & Counseling
List II: (Targeted Kosha)
1. Manomaya Kosha
2. Vijnanamaya Kosha
3. Pranamaya Kosha
4. Annamaya Kosha
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

238. Given below are two statements:
Statement I: According to Yoga Vasistha, Adhija Vyadhis are psychosomatic diseases originating in the mind.
Statement II: Modern lifestyle diseases like metabolic syndrome and hypertension are classical examples of Adhija Vyadhis.
In light of the above statements, choose the most appropriate answer from the options given below:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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202. Consider the following symptoms:
1. Persistent worry and overthinking
2. Restlessness and feeling on edge
3. Visual and auditory hallucinations
4. Increased heart rate and shallow breathing

Which of the above are classic symptoms of an Anxiety Disorder?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 2, and 3
(D) 1, 3, and 4

203. What is the clinical definition of a Phobia?
(A) A general feeling of unease
(B) A period of intense sadness
(C) An intense, irrational fear of a specific object, situation, or activity
(D) A loss of memory

204. Which statement correctly describes a core characteristic of Clinical Depression?
(A) Excessive bursts of energy and euphoria
(B) Sudden, brief panic attacks followed by normalcy
(C) Irrational fear of social situations only
(D) Persistent feeling of sadness, loss of interest in daily activities, and low energy levels

205. Which statement is incorrect regarding the difference between Neurosis and Psychosis?
(A) In neurosis, the individual retains insight into their condition.
(B) In psychosis, the individual often loses touch with reality.
(C) Yoga therapy is equally effective as a primary standalone cure for severe, acute psychosis as it is for mild neurosis.
(D) Hallucinations are common in psychosis but not in neurosis.

206. Identify the correct pair of a specific phobia and its meaning.
(A) Claustrophobia - Fear of heights
(B) Agoraphobia - Fear of open or crowded spaces from which escape might be difficult
(C) Acrophobia - Fear of spiders
(D) Arachnophobia - Fear of enclosed spaces

207. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R). Select the correct answer from the options given below:

Assertion (A): Bhramari Pranayama is highly effective in managing Anxiety Disorders.
Reason (R): The humming sound produces vibrations that soothe the cerebral cortex, rapidly reducing sympathetic nervous system overactivity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

208. Identify the incorrect pair of psychiatric terminology.
(A) Anxiety - A state of complete mental tranquility
(B) Depression - Melancholia and loss of interest
(C) Panic Attack - Sudden, intense episode of fear and physical symptoms
(D) OCD - Obsessive Compulsive Disorder

209. Which of the following is an exception and NOT a recognized sign of major depression?
(A) Changes in appetite or weight
(B) Sleep disturbances (insomnia or hypersomnia)
(C) Grandiose delusions and hyperactivity
(D) Feelings of worthlessness or excessive guilt

210. What is the most beneficial yogic approach for a patient suffering from mild Depression?
(A) Dynamic Asanas (like Surya Namaskar) to increase physical energy, followed by Pranayama and gentle meditation
(B) Keeping them isolated in a dark room
(C) Intense fasting to weaken the physical body
(D) Recommending they sleep for 16 hours a day

211. A client begins to have a panic attack during a yoga class. What is the most competent action for the yoga therapist?
(A) Ignore them to avoid drawing attention.
(B) Tell them to vigorously practice Kapalabhati.
(C) Restrain them forcefully.
(D) Guide them to a grounded position, encourage slow exhalations, and provide a calm, safe environment.

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(B) Yoga Sutras of Patanjali - Detailed surgical procedures
(C) Bhagavad Gita - Detailed anatomy of the physical body
(D) Gheranda Samhita - Modern psychotherapy techniques

249. Identify the incorrect pair regarding Ayurvedic/ Yogic doshas and related diseases.
(A) Vata imbalance - Neurological and joint disorders (e.g., Arthritis)
(B) Pitta imbalance - Inflammatory and digestive disorders (e.g., Peptic Ulcers)
(C) Vata imbalance - Excessive heat and acidity
(D) Kapha imbalance - Respiratory and metabolic disorders (e.g., Obesity, Asthma)

250. Which of the following is generally considered an exception and EXCLUDED from strictly traditional Yogic therapy frameworks?
(A) Surgical interventions and allopathic pharmacology
(B) Dietary modifications
(C) Lifestyle counseling
(D) Cleansing practices (Shatkarma)

Direction : Please read the following source carefully.

An integrated approach to Therapeutic Yoga necessitates the holistic management of diseases through a series of suitable yogic practices. This structured therapeutic intervention primarily encompasses the systematic implementation of a yogic diet, adherence to ethical precepts outlined as Yama and Niyama, and the application of cleansing techniques known as Shatkarma. Furthermore, the physical postures or Asanas, alongside breath regulation or Pranayama, form a foundational therapeutic layer. The culmination of this regimen often involves Meditation, ensuring a comprehensive integration of physical and psychological well-being. A critical aspect of managing diseases effectively within this framework requires substantive changes in lifestyle precisely calibrated according to yogic scriptures. Clinical cases frequently demonstrate that when patients adopt this integrated modality rather than isolated practices, the therapeutic efficacy increases significantly. The deliberate transition towards incorporating Yama and Niyama ensures behavioral modification, while Shatkarma prepares the physiological systems. Subsequent progression through Asanas and Pranayama directly influences structural and functional domains, ultimately leading to Meditation, which stabilizes the mind. The overarching objective remains the seamless implementation of lifestyle changes according to yogic scriptures to ensure the holistic management of diseases through these specific, suitable yogic practices.

Based on the above source, attempt the following five questions.

251. What is considered a foundational therapeutic layer in the holistic management of diseases?
(A) Yama and Niyama
(B) Asanas and Pranayama
(C) Yogic diet and Shatkarma
(D) Meditation and lifestyle

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252. Which practice prepares the physiological systems before progressing to physical postures?
(A) Shatkarma
(B) Pranayama
(C) Meditation
(D) Niyama

253. According to the source, what stabilizes the mind within the integrated therapeutic regimen?
(A) Shatkarma
(B) Asanas
(C) Meditation
(D) Yogic diet

254. How should lifestyle changes be calibrated for effective disease management?
(A) Based on clinical trials
(B) Through isolated practices
(C) By modifying dietary intake
(D) According to yogic scriptures

255. What ensures behavioral modification in the described structured therapeutic intervention?
(A) Breath regulation
(B) Cleansing techniques
(C) Yama and Niyama
(D) Physical postures

Direction : Please read the following source carefully.

The integrated approach of Yoga therapy provides a robust framework for managing various common ailments, particularly those classified

239. A multi-morbid patient (Obesity + Mild Asthma + Depression) seeks therapy. Based on case analysis, what is the sequence of IAYT application?
(A) Assess capability, start with gentle mobilization, correct diet, introduce slow breathing, and provide mental counseling.
(B) Start with intense Kapalabhati.
(C) Recommend immediate fasting.
(D) Treat only the asthma and ignore the obesity and depression.

240. The concept that chronic stress is the root of most metabolic and cardiovascular disorders aligns perfectly with which Yogic theory?
(A) The concept of Adhi leading to Vyadhi
(B) Theory of Karma alone
(C) The concept of Kundalini
(D) The concept of Hatha Yoga Pradipika's physical mastery

241. What is the cause-effect relationship of adopting Yamas and Niyamas in a therapeutic setting?
(A) They cause rigidity and increase mental stress.
(B) They effect a change in lifestyle and attitude, thereby removing the psychological causes (Adhi) of disease.
(C) They have no effect on physical health.
(D) They replace the need for physical asanas entirely.

242. Consider the following aspects of a Yogic Lifestyle:
1. Ahara (Diet)
2. Vihara (Recreation)
3. Achara (Conduct)
4. Vichara (Thinking)
5. Vyavahara (Behavior)

Which of the above are vital components for disease management according to yogic scriptures?
(A) 1, 2, and 3
(B) 1, 3, 4, and 5
(C) 1, 2, 3, 4, and 5
(D) 2, 4, and 5

243. The conceptual origin of treating diseases based on the Panchakosha model is primarily derived from which Upanishad?
(A) Mandukya Upanishad
(B) Kena Upanishad
(C) Taittiriya Upanishad
(D) Isha Upanishad

244. How is the concept of 'Swasthya' (Health) defined in Yoga and Ayurveda?
(A) The mere absence of physical disease
(B) Having a muscular body
(C) The ability to perform advanced asanas
(D) A state of equilibrium of doshas, agni, dhatus, malas, along with a blissful soul, senses, and mind

245. Which statement correctly identifies the therapeutic role of Santosha (Contentment)?
(A) Leading to personal complacency and a complete lack of medical care
(B) Successfully curing infectious diseases through purely mental means
(C) Reducing mental agitation and preventing psychosomatic flare-ups
(D) Engaging in a physical practice involving intense breath retention

246. Which statement is an incorrect misconception about Yogic Diet in therapy?
(A) It advocates eating fresh, seasonal, and Sattvic food.
(B) Requiring complete starvation to cure various chronic illnesses
(C) Suggesting eating only to fill half the stomach with solid food
(D) Advising the avoidance of highly processed and stale food items

247. What is the best practice for the long-term maintenance of health after recovering from a lifestyle disease?
(A) Reverting to old dietary habits
(B) Integrating a daily routine (Dinacharya) of balanced diet, moderate Asana, Pranayama, and Meditation
(C) Taking herbal supplements without any physical practice
(D) Practicing Yoga only when symptoms reappear

248. Identify the correct pair of a yogic text and its prominent contribution to therapy.
(A) Hatha Yoga Pradipika - Detailed descriptions of Shatkarmas for disease purification

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integrated therapeutic regimen to achieve sustained clinical improvement.

Based on the above source, attempt the following five questions.

261. Which condition is primarily managed by modulating vascular resistance and sympathetic nervous system activity?
(A) Cardiac asthma
(B) Angina pectoris
(C) Myocardial perfusion
(D) Hypertension

262. How are clinical cases involving Angina pectoris therapeutically managed in the integrated approach?
(A) By increasing sympathetic activity
(B) By reducing cardiac workload
(C) By elevating vascular resistance
(D) By stimulating respiratory symptoms

263. What underlying issue is addressed by the integrated approach when managing Cardiac asthma?
(A) Systemic vascular resistance
(B) Local myocardial perfusion
(C) Heart insufficiency
(D) Baseline sympathetic activity

264. Despite presenting with respiratory symptoms, Cardiac asthma originates from which of the following?
(A) Pulmonary hyperreactivity
(B) Bronchial inflammation
(C) Systemic hypertension
(D) Cardiovascular dysfunction

265. What is the overarching goal of systematically applying therapeutic protocols across cardiovascular disorders?
(A) Optimizing hemodynamics
(B) Increasing sympathetic activity levels
(C) Elevating systemic vascular resistance
(D) Inducing various respiratory symptoms

Direction : Please read the following source carefully.

The integrated approach of Yoga therapy offers a systematic methodology for the management of endocrinal and metabolic disorders. This therapeutic framework targets foundational disruptions in metabolic homeostasis and hormonal regulation. A prevalent condition addressed within this spectrum is Diabetes Mellitus, where suitable yogic practices are deployed to influence glucose metabolism and physiological regulation. Additionally, the integrated approach meticulously manages thyroid dysfunctions, specifically encompassing both Hypo-Thyroidism and Hyper-Thyroidism. In clinical applications, interventions for Hypo-Thyroidism and Hyper-Thyroidism are calibrated to normalize glandular secretion patterns through specific physical and regulatory practices. Furthermore, this therapeutic paradigm extends to systemic conditions such as Obesity, focusing on metabolic optimization and energy balance. The culmination of these interconnected physiological dysfunctions often presents as Metabolic Syndrome, a complex array of ailments that the integrated approach of Yoga therapy is uniquely positioned to manage simultaneously. By addressing Diabetes Mellitus, Hypo-Thyroidism, Hyper-Thyroidism, Obesity, and Metabolic Syndrome as a continuum of endocrinal and metabolic disorders, the integrated therapeutic framework ensures a holistic restoration of physiological balance, utilizing targeted yogic practices to manage these specific common ailments effectively.

Based on the above source, attempt the following five questions.

266. Which condition requires the deployment of suitable yogic practices to influence glucose metabolism?
(A) Hypo-Thyroidism
(B) Diabetes Mellitus
(C) Hyper-Thyroidism
(D) Metabolic Syndrome

267. The management of systemic conditions like Obesity primarily focuses on which of the following?
(A) Glucose metabolism
(B) Energy balance
(C) Glandular secretion
(D) Hormonal dysregulation

268. How are thyroid dysfunctions managed during clinical applications of Yoga therapy?
(A) Normalizing secretion patterns
(B) Systematically modifying glucose

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9. (C) Svādhyāya
Self-study and reflection on sacred texts are classified as personal observances rather than social restraints. The social ethical code includes non-violence, truthfulness, and non-stealing among its primary components. Distinguishing between social conduct and personal discipline is necessary to follow the classical path, which progressively moves from external interactions to internal purification and the goal of spiritual growth.

10. (A) Incorporating daily relaxation and Dhyana
Consistent practice of meditative techniques and conscious relaxation helps in mitigating the physiological impact of long-term stress. These methods lower the production of stress hormones and encourage mental clarity. Avoiding stimulating foods and vigorous activities at night further supports the recovery of the nervous system. Establishing a peaceful routine is the most effective way to restore emotional balance.

11. (D) Adopting a Sattvic diet with cooling, non-irritating food
Managing digestive inflammation requires the consumption of pure, cooling, and easily digestible items. Highly processed, spicy, or stale foods should be avoided as they aggravate the stomach lining and increase acid production. A balanced diet focused on fresh produce and mild flavors supports the healing of the gastric mucosa and promotes overall systemic harmony and physical comfort.

12. (A) P-3, Q-4, R-1, S-2
Ethical restraints like non-violence are categorized as Yama, while personal observances like contentment fall under Niyama. Internal cleansing techniques such as cloth-based stomach washing belong to the Shatkarma group. Sound-vibration breathing techniques are classified as Pranayama. This systematic classification ensures that practitioners progress through physical, energetic, and ethical levels of development in a logical and structured manner.

13. (C) Statement I is correct but Statement II is incorrect.
Meditative practices are scientifically proven to reduce physiological markers of stress, such as cortisol levels. Contrary to increasing reactivity, regular practice actually desensitizes the sympathetic nervous system and enhances parasympathetic tone. This leads to improved emotional regulation and a calmer response to external challenges. Understanding this calming influence is vital for using meditation as a reliable therapeutic tool.

14. (D) Practicing gentle Asanas and relaxation for restorative balance
Recovery from severe exhaustion requires a gentle approach that prioritizes restorative rest over physical exertion. Intense cleansing or social isolation may further drain the individual's energy. Incorporating mild stretching and deep relaxation techniques allows the body to heal and the mind to recover from chronic stress. This steady restoration of balance is crucial for regaining vitality and wellness.

15. (A) Cultivating disciplined willpower to adhere to restrictions
Austerity in a therapeutic context refers to the inner strength required to maintain a healthy lifestyle and follow medical advice. It is not about enduring harmful pain or extreme environments. Instead, it involves the focused discipline to resist unhealthy habits and stay committed to the healing process. This mental fortitude is essential for overcoming chronic illnesses and achieving health.

16. (B) Stimulating the vagus nerve to promote parasympathetic dominance
Constricting the throat slightly during breathing creates a gentle pressure that influences the vagal tone. This stimulation activates the body's relaxation response, leading to a slower heart rate and reduced blood pressure. Unlike hyperventilation, this slow-paced technique calms the mind and stabilizes the autonomic nervous system. It is a powerful tool for managing anxiety and promoting systemic physiological recovery.

17. (C) 1, 2, 3, and 4
Holistic health management involves regulating diet, sleep, recreation, and ethical conduct. These four pillars create a stable foundation for the body and mind to function optimally. Overindulgence in sensory pleasures is considered a hindrance to the healing process as it disturbs the natural

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extensively utilized in the systematic management of common gastrointestinal disorders. The therapeutic focus is directed toward correcting functional and structural anomalies within the digestive tract using suitable yogic practices. In many clinical presentations, individuals suffer from mucosal irritation, which is formally managed as Gastritis within the yogic therapeutic framework. This is often accompanied by more generalized digestive inefficiencies, collectively addressed as Indigestion. Through targeted interventions, the integrated approach seeks to restore optimal enzymatic action and gastric motility to resolve Indigestion and Gastritis. Furthermore, when mucosal erosion progresses, the integrated approach of Yoga therapy manages the resulting Peptic Ulcers by promoting internal healing and reducing physiological stressors that exacerbate ulceration. In addition to upper gastrointestinal issues, the therapeutic protocol addresses lower tract motility problems, particularly Constipation. By applying specific, suitable yogic practices, the integrated approach enhances bowel peristalsis and overall gastrointestinal transit times. The methodical management of Gastritis, Indigestion, Peptic Ulcers, and Constipation illustrates the efficacy of the integrated approach in alleviating these specific gastrointestinal disorders and restoring digestive homeostasis.

Based on the above source, attempt the following five questions.

276. Which condition is formally characterized and managed as mucosal irritation within the therapeutic framework?
(A) Gastritis
(B) Constipation
(C) Indigestion
(D) Peptic Ulcers

277. How does the integrated approach manage Peptic Ulcers?
(A) Enhancing bowel peristalsis and overall transit times
(B) Restoring optimal enzymatic action and gastric motility
(C) Increasing mucosal irritation and localized congestion
(D) Promoting healing and reducing stressors

278. To resolve Indigestion, targeted interventions are utilized to restore which of the following?
(A) Bowel peristalsis
(B) Enzymatic action
(C) Internal healing
(D) Mucosal erosion

279. What is the primary objective of applying suitable yogic practices to manage Constipation?
(A) To reduce physiological stressors
(B) To correct structural erosion
(C) To enhance bowel peristalsis
(D) To resolve mucosal irritation

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280. The collective presentation of generalized digestive inefficiencies is addressed as which ailment?
(A) Gastritis
(B) Peptic Ulcers
(C) Constipation
(D) Indigestion

Direction : Please read the following source carefully.

Continuing within the domain of gastrointestinal disorders, the integrated approach of Yoga therapy systematically targets conditions characterized by hypermotility, inflammation, and vascular anomalies in the lower digestive tract. A primary focus is the management of Diarrhoea, where suitable yogic practices are employed to stabilize bowel hypermotility and restore fluid balance. In more complex functional presentations, patients presenting with Irritable Bowel Syndrome undergo targeted therapeutic interventions designed to modulate the autonomic nervous system's influence on the enteric system, thereby reducing the erratic bowel habits defining Irritable Bowel Syndrome. Additionally, the integrated approach addresses chronic inflammatory conditions of the intestinal mucosa, specifically managing cases of colitis through specific restorative and stabilizing protocols. Finally, structural and vascular complications in the distal rectum, notably Piles, are managed utilizing an integrated therapeutic framework that alleviates pelvic congestion and promotes vascular integrity. By sequentially and comprehensively managing Diarrhoea, Irritable Bowel Syndrome, colitis, and Piles, the integrated approach of Yoga therapy demonstrates a versatile and highly effective methodology for addressing

metabolism
(C) Optimizing total systemic energy balance
(D) Increasing overall metabolic syndrome risk

269. What represents the complex array of interconnected physiological dysfunctions managed simultaneously?
(A) Primary Diabetes Mellitus
(B) Clinical Hyper-Thyroidism
(C) Metabolic Syndrome
(D) Clinical Hypo-Thyroidism

270. What foundational disruption is targeted by the systematic methodology for endocrinal disorders?
(A) Glandular hyposecretion
(B) Glucose deficiency
(C) Systemic energy loss
(D) Metabolic homeostasis

Direction : Please read the following source carefully.

Addressing obstetrics and gynecological disorders requires a highly specialized integrated approach of Yoga therapy. This therapeutic domain focuses on managing Menstrual Disorders, with particular emphasis on alleviating Dysmenorrhea through suitable yogic practices designed to reduce uterine distress and restore physiological comfort. Furthermore, the framework extends to older female demographics, offering systematic management strategies for Menopause and peri-menopausal syndrome. The integrated approach effectively mitigates the complex physiological and psychological transitions associated with Menopause and peri-menopausal syndrome. Beyond pathological conditions, this therapeutic framework provides comprehensive support for maternal health through specialized Yoga for Pregnancy and Childbirth. In maternal care scenarios, the integrated approach is meticulously structured to ensure optimal physiological adaptation during gestation. This includes the implementation of rigorous Ante-natal care protocols to support the mother and developing fetus, followed sequentially by Post-natal care strategies to facilitate maternal recovery and structural realignment. By systematically addressing Menstrual Disorders like Dysmenorrhea, transitional phases like Menopause and peri-menopausal syndrome, and providing comprehensive Yoga for Pregnancy and Childbirth along with Ante-natal and Post-natal care, the integrated approach manages these specific obstetrics and gynecological disorders holistically.

Based on the above source, attempt the following five questions.

271. Which condition is specifically managed by reducing uterine distress to restore physiological comfort?
(A) Menopause
(B) Ante-natal care
(C) Dysmenorrhea
(D) Peri-menopausal syndrome

272. Which of the following is implemented to facilitate maternal recovery and structural realignment?
(A) Ante-natal care protocols
(B) Post-natal care strategies
(C) Peri-menopausal interventions
(D) Dysmenorrhea management

273. The integrated approach offers systematic management strategies for older female demographics experiencing which transition?
(A) Dysmenorrhea
(B) Childbirth
(C) Post-natal care
(D) Menopause

274. What is the primary purpose of meticulously structuring the integrated approach in maternal care scenarios?
(A) Optimizing physiological adaptation
(B) Systematically reducing uterine distress
(C) Facilitating maternal structural realignment
(D) Managing systemic peri-menopausal syndrome

275. Which specific protocol is designed to directly support both the mother and the developing fetus?
(A) Post-natal care
(B) Dysmenorrhea therapy
(C) Ante-natal care
(D) Peri-menopausal care

Direction : Please read the following source carefully.

The integrated approach of Yoga therapy is

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288. Which condition involves distinct therapeutic interventions to relieve stiffness and associated radiating symptoms?
(A) Lumbar Spondylosis
(B) Cervical Spondylosis
(C) Intervertebral disc prolapse
(D) Systemic Arthritis

289. How does the integrated approach systematically manage Lumbar Spondylosis?
(A) Decompressing structural neurological impingements
(B) Restoring muscular balance in the upper spine area
(C) Reducing widespread systemic joint inflammation
(D) Stabilizing lower spine mobility

290. Systemic joint inflammation is broadly categorized and managed under which of the following disorders?
(A) Arthritis
(B) IVDP
(C) Lumbar Spondylosis
(D) Cervical Spondylosis

Direction : Please read the following source carefully.

The integrated approach of Yoga therapy provides specialized protocols for the management of neurological disorders, focusing on restoring stability and functional harmony to the nervous system. A significant portion of this therapeutic intervention is dedicated to managing severe vascular and neurogenic head pain, specifically Migraine. Through the application of suitable yogic practices, the integrated approach aims to modulate sensory processing and vascular reactivity associated with Migraine attacks. Similarly, the framework addresses myogenic and stress-induced cranial discomfort, systematically managing Tension-headache through protocols designed to reduce muscular contraction and nervous system hyperarousal. In addition to addressing pain syndromes, the integrated approach of Yoga therapy is applied to more complex neuronal excitability disorders, such as Epilepsy. The therapeutic management of Epilepsy within this framework involves rigorous, stabilizing yogic practices that aim to raise the seizure threshold and promote neuro-electrical stability. By systematically managing episodic conditions like Migraine and Tension-headache alongside chronic electrical disruptions like Epilepsy, the integrated approach demonstrates a profound capacity to mitigate the physiological and neurological burdens associated with these specific, common neurological disorders.

Based on the above source, attempt the following five questions.

291. Which specific condition is managed by protocols aimed at reducing muscular contraction and nervous system hyperarousal?
(A) Migraine
(B) Epilepsy
(C) Tension-headache
(D) Neuro-electrical instability

292. What is the primary therapeutic objective when managing Epilepsy through this integrated approach?
(A) Raising the seizure threshold
(B) Modulating sensory processing
(C) Reducing myogenic discomfort
(D) Alleviating vascular reactivity

293. How does the integrated framework aim to address severe vascular and neurogenic head pain?
(A) By lowering the seizure threshold
(B) By increasing muscular contraction
(C) By reducing nervous system stability
(D) By modulating vascular reactivity

294. Tension-headache is characterized in the source by which of the following physiological descriptions?
(A) Chronic neuro-electrical instability
(B) Stress-induced myogenic discomfort
(C) Acute vascular and neurogenic pain
(D) Severe neuronal excitability disruptions

295. Epilepsy is classified within the integrated approach as which type of disorder?
(A) Systemic vascular reactivity disorder
(B) Generalized muscular contraction disorder
(C) Neuronal excitability disorder
(D) Integrative sensory processing disorder

Direction : Please read the following source carefully.

Within the spectrum of common ailments,

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cleansing techniques to remove irritants and desensitize the sensitive nasal lining.

27. (A) 1, 2, and 3
Typical clinical signs of this respiratory condition include whistling sounds during breathing, difficulty catching one's breath, and a feeling of constriction in the chest. These symptoms result from the narrowing of the airways. While joint pain may occur in other inflammatory conditions, it is not a hallmark of asthma. Understanding these primary signs is crucial for proper assessment.

28. (B) Inflammation or swelling of tissue lining the sinus cavities
This pathology specifically involves the air-filled spaces around the nasal passages. When these areas become inflamed due to infection or allergies, they can cause facial pain and congestion. It differs from conditions involving the lower lungs or bronchial spasms. In therapy, cleansing the upper respiratory tract is prioritized to relieve pressure and inflammation within these facial cavities.

29. (C) Cough with sputum for three months over two consecutive years
This condition is clinically diagnosed based on a persistent, productive cough that lasts for a specific duration over two years. It involves long-term inflammation of the airways and is often linked to environmental factors like smoking or pollution. Unlike acute infections, it requires ongoing management. While yogic practices can assist, they do not offer an instant, one-session cure.

30. (D) Vigorous and exhausting asanas should be done during an acute asthma attack.
During a sudden flare-up, the body requires rest and calming techniques rather than intense physical exertion, which can worsen the spasm. Relaxation and slow breathing help reduce airway resistance and manage stress triggers. Techniques that balance the nervous system are beneficial for long-term control. Avoiding strenuous activity during acute episodes is a fundamental safety rule in therapy.

31. (A) Allergic Rhinitis - Jal Neti
Using warm saline water to rinse the nasal passages is a highly effective way to remove allergens and reduce mucosal sensitivity. This specific cleansing method directly addresses the upper respiratory irritation found in hay fever. Other cleansing techniques target the eyes, digestive system, or colon and are less relevant for immediate relief from nasal allergies and chronic congestion.

32. (A) Both A and R are true and R is the correct explanation of A.
Rinsing the nose with salt water is strongly advised because it physically flushes out environmental triggers. This process also helps in desensitizing the nasal lining to future irritants. By maintaining a clean and healthy mucosal surface, the frequency and severity of allergic reactions are significantly reduced. This makes it a cornerstone practice for managing upper respiratory sensitivity and inflammation.

33. (B) Surya Bhedana - Induces severe bronchospasm in healthy individuals
Right-nostril breathing is a heating technique that generally stimulates the system and does not cause respiratory spasms in healthy people. Other techniques like Ujjayi or Bhramari are used therapeutically to clear the throat or induce relaxation. Balancing breathing patterns through alternate nostril work is a standard approach. Misidentifying the risks of basic techniques can lead to misunderstanding health outcomes.

NODIA

34. (A) Intense cold-water bathing without preparation
Sudden exposure to cold can trigger a reflexive narrowing of the airways, potentially leading to a respiratory spasm. For individuals with sensitive lungs, gradual adaptation is necessary. In contrast, gentle postures and breath awareness are safe and helpful. Relaxation and sectional breathing are specifically used to improve lung efficiency without the risk of inducing an acute and dangerous reaction.

35. (C) Slow, deep diaphragmatic breathing and relaxation
Calming the nervous system through controlled, steady breaths is the most effective way to relieve stress-induced airway constriction. Rapid or forceful techniques may aggravate the situation

ANSWERS

1. (B) Yama and Niyama
Traditional scriptures emphasize ethical disciplines as the bedrock of health and the prevention of illness. These social and personal observances regulate conduct and thought patterns, preventing the mental agitation that leads to psychosomatic disease. By harmonizing interactions with the external environment and the internal self, these practices ensure the emotional stability crucial for holistic systemic well-being.

2. (B) 1, 2, and 4
Social discipline forms the core of the ethical restraints known as Yama. Non-violence, or Ahimsa, is the primary constituent, while non-possessiveness, or Aparigraha, addresses the mental habit of hoarding. These principles aim at social harmony and mental purification rather than physical cleansing. Integrating these values into daily life stabilizes the mind and fosters ethical conduct in society.

3. (C) Eating sweet, unctuous food while leaving part of the stomach empty
Moderate diet involves consuming pleasant and lubricating food in measured quantities. Yogic tradition suggests filling half the stomach with solids and one quarter with liquids, leaving the final quarter empty for the movement of air. This balanced approach supports digestive health and ensures the body remains light and energized for intense spiritual and physical practices throughout the day.

4. (D) Purifying internal organs and balancing the three bodily doshas
Internal purification techniques aim to cleanse the body's vital organs and systems. These practices facilitate the removal of toxins and accumulated waste, thereby restoring equilibrium among the three physiological humors. Balancing these fundamental elements is essential for maintaining robust health, preventing various chronic ailments, and preparing the practitioner for deeper levels of breathing exercises and the meditative state.

5. (C) Functioning primarily as dynamic, high-intensity aerobic exercises
Postural practices in a therapeutic context focus on stability and mental calmness rather than high-intensity cardiovascular strain. Unlike dynamic aerobic activities, these postures are maintained with steady breathing to promote physiological recovery and holistic healing. They serve as a vital preparatory stage for advanced meditation by aligning the physical structure and soothing the nervous system in an effective manner.

6. (B) Kapalabhati - Cleansing the frontal sinuses
Rapid abdominal breathing serves as a specialized technique to clear the respiratory passages and stimulate the brain's frontal region. This practice effectively removes mucus from the sinuses and improves oxygenation. Other cleansing methods target different areas, such as the digestive tract or vision, but this specific technique is renowned for its invigorating effect on the upper respiratory system.

7. (A) Both A and R are true and R is the correct explanation of A.
Regulating the breath is a central component of integrated therapy because it directly influences the vital life force. By controlling the respiratory rhythm, a practitioner can balance the autonomic nervous system, shifting from stress-induced sympathetic dominance to a restorative parasympathetic state. This physiological shift is fundamental for managing chronic conditions and promoting deep systemic healing and relaxation.

8. (A) Tapas - Non-stealing
Discipline and austerity are represented by the term Tapas, which involves cultivating willpower and inner fire. Non-stealing is actually a component of the social restraints known as Yama. Purity, contentment, and surrender to a higher power are all accurately categorized as personal observances. Correctly identifying these distinctions is essential for understanding the ethical framework of traditional yogic science.

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psychiatric disorders require a highly nuanced integrated approach of Yoga therapy aimed at restoring psychological and emotional equilibrium. This therapeutic methodology provides targeted management for Neurosis, utilizing suitable yogic practices to alleviate chronic psychological distress and behavioral maladaptations. Furthermore, the integrated approach systematically addresses hyperarousal states, primarily categorized as Anxiety disorders, by employing specific practices that modulate autonomic nervous system reactivity and reduce systemic apprehension. When irrational fears become highly focalized, the therapeutic framework specifically targets Phobias, utilizing controlled exposure and internal stabilization techniques inherent in yogic therapy to desensitize the practitioner. Additionally, the integrated approach of Yoga therapy is extensively utilized in the management of mood disorders, with a primary focus on mitigating Depression. The protocols for Depression are designed to elevate energetic disposition and restore cognitive clarity through rigorous physical and mental practices. By comprehensively addressing Neurosis, Anxiety disorders, Phobias, and Depression, the integrated approach provides a robust framework for managing psychiatric disorders and restoring long-term mental health through carefully calibrated yogic practices.

Based on the above source, attempt the following five questions.

296. Which psychiatric condition is managed by techniques designed to elevate energetic disposition and restore cognitive clarity?
(A) Neurosis
(B) Anxiety disorders
(C) Phobias
(D) Depression

297. The reduction of systemic apprehension and modulation of autonomic nervous system reactivity is used to manage which state?
(A) Anxiety disorders
(B) Generalized Neurosis
(C) Focalized Phobias
(D) Clinical Depression

298. How does the therapeutic framework specifically address Phobias?
(A) By elevating energetic disposition
(B) By desensitizing through controlled exposure
(C) By modulating autonomic reactivity
(D) By alleviating chronic psychological distress

299. Which condition is defined in the text as presenting with chronic psychological distress and behavioral maladaptations?
(A) Depression
(B) Neurosis
(C) Phobias
(D) Anxiety disorders

300. What is the long-term goal of comprehensively addressing these specific psychiatric disorders through carefully calibrated yogic practices?
(A) Restoring mental health
(B) Restoring physical mobility
(C) Enhancing sensory processing
(D) Increasing autonomic hyperarousal

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balance. Adhering to these structured lifestyle principles is necessary for successful disease management and prevention.

18. (A) Asteya
The practice of not taking what belongs to others is an essential social restraint. It extends beyond physical theft to include not coveting the achievements or possessions of others. Cultivating this value promotes honesty and integrity in social interactions. While other principles focus on non-possessiveness or purity, this specific restraint ensures ethical behavior and mental peace through contentment.

19. (C) Uninterrupted flow of consciousness towards a single point
Meditation is defined as a sustained and continuous focus on a chosen object or internal state. It is not about intermittent attention or total withdrawal from daily duties. This steady mental flow reduces the scattering of thoughts and induces deep relaxation. In a therapeutic setting, it helps in calming the mind and reducing the psychological triggers of various disorders.

20. (D) Manifestations of deep-rooted mental and emotional distress
Traditional yogic philosophy suggests that many physical ailments originate as disturbances in the mind. Stress, negative emotions, and psychological conflicts gradually manifest as physiological imbalances and eventually as clinical disease. Recognizing this mental origin is fundamental to the integrated approach to therapy. By addressing the psychological root causes through meditation and lifestyle changes, one can effectively manage symptoms.

21. (C) Recommending its intake for increasing spiritual awareness
Foods that are stale, heavy, or overly processed induce lethargy and mental dullness. Such nutrition is never recommended for spiritual growth, as it hinders clarity and awareness. In a therapeutic context, these substances can impede the healing process by lowering the body's vital energy. For health and spiritual progress, one should instead focus on pure dietary choices.

22. (A) 2, 5, 4, 1, 3
The classical path begins with social ethical codes, followed by personal observances. Once ethical discipline is established, physical postures are practiced to stabilize the body. This preparation leads to breath regulation and eventually to the withdrawal of the senses from external objects. This logical progression ensures that the practitioner is physically, mentally, and ethically prepared for deeper meditation.

23. (D) Pranayama - Pranamaya Kosha
Breathing techniques directly target the energetic layer of the human system, regulating the flow of vital force. Other practices like physical postures primarily address the material body, while meditation focuses on the mental and intellectual layers. Understanding these associations allows for a targeted approach in therapy. By working through the breath, one can influence both physical and mental states.

24. (A) Tamas - Wisdom and Clarity
The quality associated with darkness and lethargy is characterized by dullness and ignorance, not wisdom. Clarity, purity, and light are attributes of the Sattvic state. Passion and restless activity belong to the Rajasic category. Recognizing these qualities within the mind and body is crucial for applying yogic principles to balance mental states and promote holistic health and spiritual growth.

25. (C) Practicing Shavasana in extreme fatigue is avoided.
Relaxation is the primary practice recommended during periods of exhaustion to facilitate recovery. Conversely, inverted poses are generally avoided during certain physiological states like menstruation. Intense breathing and deep forward bends are restricted in cases of high blood pressure or spinal issues to prevent injury. Ensuring these safety protocols is a critical part of competent and effective therapy instruction.

26. (A) Inflammation of the nasal mucosa caused by specific allergens
This condition involves an overactive immune response to external triggers like dust or pollen, leading to irritation in the nasal passages. Common symptoms include sneezing, congestion, and watery eyes. It is distinct from lower respiratory issues that affect the bronchial tubes or lung tissue. Management often involves

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this distinct subset of common gastrointestinal disorders through precisely tailored yogic practices.

Based on the above source, attempt the following five questions.

281. Which condition is specifically managed by modulating the autonomic nervous system's influence on the enteric system?
(A) Irritable Bowel Syndrome
(B) Persistent watery Diarrhoea
(C) Inflammatory bowel Colitis
(D) Advanced rectal Piles

282. What is the targeted outcome when employing suitable yogic practices for the management of Diarrhoea?
(A) Reducing erratic bowel habit patterns
(B) Stabilizing hypermotility
(C) Alleviating chronic pelvic congestion
(D) Modulating the primary enteric system

283. How are structural and vascular complications in the distal rectum, such as Piles, primarily managed?
(A) Stabilizing bowel hypermotility
(B) Alleviating pelvic congestion
(C) Reducing erratic bowel habits
(D) By correcting chronic inflammation

284. Which condition requires specific restorative and stabilizing protocols to manage chronic inflammatory states of the intestinal mucosa?
(A) Colitis
(B) Diarrhoea
(C) Piles
(D) Irritable Bowel Syndrome

285. The erratic bowel habits defining Irritable Bowel Syndrome are reduced by targeting which physiological component?
(A) Primary vascular integrity levels
(B) Localized pelvic congestion issues
(C) Autonomic nervous system
(D) Overall systemic fluid balance

Direction : Please read the following source carefully.

Muscular-skeletal disorders present significant structural and functional challenges that are effectively managed through an integrated approach of Yoga therapy. This therapeutic methodology initially focuses on widespread issues such as generalized Back Pain, applying suitable yogic practices to restore muscular balance and alleviate tension along the spinal column. When structural degeneration becomes more severe, the integrated approach specifically targets conditions like Intervertebral disc prolapse (IVDP). The management of IVDP involves specialized protocols aimed at decompression and the reduction of neurological impingement. Furthermore, the integrated approach systematically addresses degenerative osteoarthritis of the spine. This includes targeted management strategies for Lumbar Spondylosis, designed to stabilize the lower spine and improve mobility, as well as distinct therapeutic interventions for Cervical Spondylosis to relieve cervical stiffness and associated radiating symptoms. Beyond the axial skeleton, the integrated approach of Yoga therapy provides comprehensive management for systemic joint inflammation, broadly categorized under Arthritis. By meticulously addressing Back Pain, IVDP, Lumbar Spondylosis, Cervical Spondylosis, and Arthritis, the integrated therapeutic framework seeks to restore optimal biomechanics and reduce degenerative progression in muscular-skeletal disorders.

Based on the above source, attempt the following five questions.

286. Which therapeutic strategy is explicitly designed to decompress and reduce neurological impingement?
(A) Back Pain management
(B) Arthritis interventions
(C) Cervical Spondylosis care
(D) IVDP protocols

287. What is the primary goal of applying suitable yogic practices to generalized Back Pain?
(A) Reducing structural neurological impingement
(B) Alleviating systemic joint inflammation states
(C) Restoring spinal muscular balance
(D) Stabilizing chronic degenerative osteoarthritis

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by increasing physical tension. Diaphragmatic awareness promotes parasympathetic dominance, which helps dilate the bronchioles naturally. This restorative approach addresses both the physical spasm and the underlying psychological stress that triggered the episode.

36. (D) Steam inhalation followed by gentle breathing awareness
Moisture helps soothe irritated airways and loosen mucus, making it a safe starting point for respiratory distress. Forceful abdominal work or inverted poses could exacerbate the cough or cause discomfort. Avoiding cold triggers is also essential. By beginning with soothing methods and quiet observation of the breath, the practitioner can gradually stabilize the respiratory system before attempting active exercises.

37. (A) P-2, Q-4, R-1, S-3
Upper respiratory allergies involve nasal inflammation, while sinus issues are marked by facial pain and congestion. Reversible obstruction of the airways is a hallmark of asthma. A persistent cough with phlegm over several months defines chronic bronchial inflammation. Identifying these key clinical features allows for the selection of appropriate therapeutic tools, such as specific cleansing or targeted breathing techniques.

38. (D) Statement I is incorrect but Statement II is correct.
The technique of frontal brain cleansing involves forceful, active exhalations and passive inhalations, which is the opposite of normal quiet breathing. This rhythmic abdominal pumping helps in clearing mucus from the sinuses and respiratory passages, making it beneficial for chronic congestion. Understanding the correct mechanics is essential for achieving its therapeutic benefits and ensuring the safety of the practice.

39. (D) Regular practice of Sutra Neti and Jal Neti to reduce mucosal sensitivity
Nasal cleansing using either water or a thread is the most direct way to desensitize the respiratory lining and remove allergens. These practices strengthen the mucosal resistance to dust and other triggers. While other methods like fasting or intense breathing may have general benefits, they do not specifically target the local sensitivity of the nose as effectively as these techniques.

40. (A) Sectional breathing (Vibhagiya Pranayama)
Focusing on different areas of the lungs—abdominal, thoracic, and clavicular—helps in utilizing the full respiratory volume. This gradual training is especially useful for those with chronic airway inflammation to improve oxygen exchange. Advanced inversions or prolonged breath holds might be too strenuous for such patients. Systematic sectional training ensures a safe and effective way to enhance breathing efficiency.

41. (C) Stress triggers sympathetic arousal and hyperventilation
Emotional tension activates the body's fight-or-flight response, which can lead to rapid, shallow breathing. This pattern often irritates the airways and can precipitate a spasm in sensitive individuals. Far from curing the condition, stress is a well-known trigger for episodes. Managing the psychological state is therefore a key component of preventing and controlling respiratory flare-ups in clinical practice.

42. (D) 1, 2, 3, 4, and 5
Long-term management involves a combination of chest-opening postures, alternate nostril breathing, deep relaxation, and occasional stomach cleansing. These practices work together to improve lung capacity, balance the nervous system, and remove mucus. Together, they provide a holistic framework that addresses the physical, energetic, and psychological aspects of the condition, leading to better control and reduced frequency.

43. (D) A harmless substance that triggers an exaggerated immune response
Many common environmental factors like pollen or dust are normally benign but cause intense reactions in sensitive individuals. This hypersensitivity leads to the symptoms seen in hay fever and certain types of asthma. It is not a psychological defense or a medical treatment. Identifying and avoiding these triggers, while desensitizing the body through yoga, is a primary management strategy.

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gland, which causes lethargy and weight gain. Recognizing these signs of increased metabolic activity is crucial for selecting appropriate cooling and calming yogic interventions.

80. (D) Yogic lifestyle has no impact on weight management.
Adopting a holistic approach that includes physical activity, mindful eating, and stress reduction is highly effective for controlling body fat. Obesity is a major risk factor for many metabolic conditions and is influenced by both physical and emotional factors. Yoga addresses these roots by promoting physical movement and emotional balance, contrary to the idea that it has no impact.

81. (C) Adrenal - Cortisol
The glands located above the kidneys produce the primary stress hormone, which plays a major role in metabolism and the body's response to tension. Insulin is actually secreted by the pancreas, while the thyroid gland produces thyroxine. Understanding these hormonal associations is essential for managing endocrine disorders through targeted yoga practices that influence these specific glands and their physiological functions.

82. (A) Both A and R are true and R is the correct explanation of A.
The frog posture involves pressing the fists into the lower abdomen, which provides a physical massage to the internal organs. This mechanical pressure is thought to stimulate the pancreas and potentially improve the secretion of insulin. This makes it a popular and effective practice in the yogic management of blood sugar levels, supporting better metabolic function through regular application.

83. (A) Hypothyroidism - Heat intolerance
Individuals with an underactive thyroid gland typically experience increased sensitivity to cold, not heat. Heat intolerance is a characteristic symptom of an overactive thyroid, which speeds up metabolism and increases body temperature. Other pairs, such as the association of high heart rates with hyperthyroidism or constipation with hypothyroidism, are clinically accurate. Proper identification helps in choosing warming or cooling practices.

84. (D) Fast, heat-generating practices like intense Surya Bhedana
Since an overactive thyroid already speeds up the body's metabolism and increases internal heat, techniques that further stimulate the system should be avoided. Instead, cooling and calming practices are recommended to help slow down the metabolic rate and quiet the nervous system. Gentle stretching and relaxation are much safer and more beneficial for individuals experiencing the restlessness of hyperthyroidism.

85. (B) Sarvangasana
The shoulder stand creates a natural chin lock that exerts gentle pressure on the throat region. This physical compression and subsequent release are believed to improve blood circulation to the thyroid gland and stimulate its function. While relaxation and basic standing poses have other benefits, this specific inversion is traditionally used to support metabolic health by targeting the gland.

86. (B) Combining dietary changes, dynamic asanas to reduce adiposity, and stress management.
Effectively addressing this cluster of metabolic issues requires a multi-faceted approach. High-energy postures help in burning fat and improving insulin sensitivity, while healthy eating and stress reduction tackle the underlying causes of weight gain and high blood sugar. A single-practice focus or complete rest is insufficient for such complex conditions. A holistic strategy ensures all aspects of health improve.

87. (A) P-2, Q-4, R-1, S-3
Twisting postures help manage blood sugar, while specific throat-focused poses and breathing support thyroid function. High-energy movements are best for weight management, and cooling breaths help calm an overactive metabolic state. This systematic application of yogic tools ensures that each endocrine or metabolic condition is addressed with the most physiologically appropriate technique for maximum therapeutic benefit and systemic health.

88. (C) Statement I is correct but Statement II is incorrect.
This common calculation based on height and weight is a standard tool for assessing body

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This condition mimics respiratory asthma but originates from the heart's inability to pump blood effectively, leading to fluid backup in the lungs. It is not caused by allergens or lung inflammation directly. Understanding this distinction is vital for therapy, as the underlying cause is cardiovascular. Proper medical diagnosis and cautious, heart-centered yogic support are necessary for management.

54. (A) A normal blood pressure reading is typically around 120/80 mmHg.
The top number represents systolic pressure during a heartbeat, while the bottom indicates diastolic pressure when the heart rests. In healthy adults, these values should stay within a specific range. Diastolic pressure is naturally lower than systolic. Readings significantly higher than this benchmark may indicate a need for lifestyle changes or medical intervention to protect long-term health.

55. (D) Strenuous asanas like rapid Surya Namaskar are highly recommended.
High-intensity physical activity can place excessive demand on a heart with restricted blood flow, potentially triggering chest pain. Instead, restorative poses, meditation, and a healthy diet are prioritized to reduce the heart's workload. These calming interventions help manage stress and improve vascular health without causing dangerous strain. Ensuring the intensity of practice remains low is essential for safety.

56. (B) Angina Pectoris - Chest pain due to reduced blood flow to the heart
Chest discomfort often occurs when the heart muscle does not receive enough oxygen-rich blood. Hypertension is frequently asymptomatic, while low blood pressure might cause dizziness rather than hyperactivity. Cardiac asthma involves breathing difficulty due to heart issues, not nasal congestion. Correctly identifying these hallmarks is fundamental for tailoring yogic practices to the specific needs and limitations of the individual.

57. (A) Both A and R are true and R is the correct explanation of A.
Lying in a relaxed, conscious state is highly effective for lowering blood pressure because it dampens the fight-or-flight response. By reducing the activity of the sympathetic nervous system, the heart rate slows down and blood vessels dilate. This systemic relaxation provides a natural way to manage hypertension and supports overall cardiovascular health through regular, daily practice of deep rest.

58. (D) Sirsasana (Headstand) - Safe and recommended for severe Hypertension
Inverted postures where the head is below the heart can cause a sudden and dangerous increase in blood pressure. Such practices are generally avoided for those with severe heart issues. Conversely, meditation, gentle breathing, and deep relaxation are all beneficial tools for calming the nervous system and supporting heart health safely. Ensuring that the chosen practices do not cause strain.

59. (C) Prolonged breath retention (Antar Kumbhaka)
Holding the breath after a deep inhalation increases internal pressure, which can lead to a spike in blood pressure. This can be hazardous for individuals who do not have their hypertension under control. Relaxing poses and slow, steady breathing without retention are much safer alternatives. These gentle techniques help lower the heart rate and promote systemic calm without the risks.

60. (B) Yoga Nidra
Deep psychic sleep is an ideal technique for reducing the mental and physical tension that can trigger heart-related chest pain. It allows for profound rest without any physical effort or strain. Other techniques involving intense focus or vigorous abdominal work are unsuitable as they may increase the heart's demand for oxygen. This systematic relaxation promotes cardiovascular stability and emotional peace.

61. (B) Modifying poses to avoid keeping the head below the heart for long
A skilled instructor ensures that a student with high blood pressure does not stay in positions that might cause sudden pressure changes in the head. Avoiding forced holds and rapid, heavy breathing is also essential. They should never advise stopping prescribed medication. By making these careful adjustments, the therapist

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115. (A) Mula Bandha
The root lock involves the conscious contraction of the muscles in the perineal region. This practice is central to improving the strength and tone of the pelvic floor, which is particularly beneficial during the postpartum period. Other locks focus on the throat or abdominal areas. Integrating this internal lift into yoga practice supports reproductive health and provides stability to the core.

116. (B) Slow breathing and relaxation decrease sympathetic arousal, reducing the frequency and intensity of hot flashes.
Sudden episodes of heat are often triggered by a sensitive nervous system reacting to hormonal changes. By calming the body's stress response, yoga helps to stabilize the internal thermostat. It does not directly produce hormones or block sweat glands but regulates underlying physiological triggers. This makes it a highly effective non-hormonal approach for improving comfort during the menopausal transition period.

117. (A) 1, 2, and 4
A well-structured program after childbirth focuses on regaining muscle tone, supporting emotional health, and relieving the physical strain of caring for a newborn. While it supports overall health, unrealistic goals like immediate extreme weight loss are not the primary focus. Prioritizing physical recovery and mental stability provides a foundation for the mother to navigate the challenges of the postpartum.

118. (A) ~40 weeks
Human pregnancy typically lasts for about nine months when measured from the last menstrual period. This duration is divided into three distinct stages, each with specific development and maternal needs. Understanding this timeline is essential for planning appropriate yoga modifications that match the physical changes and safety requirements of each trimester, ensuring a healthy experience for mother and child.

119. (C) Medical and lifestyle care provided to a woman during pregnancy
This comprehensive approach involves monitoring health and providing guidance to support a safe gestation and delivery. It is not limited to the newborn or to menopausal issues. In a yogic context, it includes physical exercises, breathing techniques, and dietary advice tailored to the mother's needs. This proactive support is crucial for the well-being of the mother and developing fetus.

120. (D) A balanced Sattvic diet rich in iron, calcium, and fresh produce.
Proper nutrition during gestation requires pure, fresh, and nutrient-dense foods that support the growth of the baby and the health of the mother. Avoiding heavy, spicy, or unpasteurized items is essential for safety and comfort. Fasting is generally discouraged as it can deprive the developing fetus of necessary energy. A wholesome, plant-based diet provides the foundation for health.

121. (C) Kapalabhati is highly recommended to stop the flow.
Forceful abdominal techniques should be avoided during the monthly cycle as they can disturb the natural downward movement and cause discomfort. Instead, gentle rest and calming practices are preferred to help manage cramps and emotional fluctuations. While yoga helps in relieving symptoms, it is not used to artificially halt the biological process. Safety and comfort should always be prioritized.

122. (A) 2, 1, 3, 4
A woman's reproductive life begins with the first period and eventually transitions through a phase of hormonal fluctuation into the permanent cessation of the cycle. The period following this milestone is the final stage of this natural progression. Recognizing these chronological steps is essential for providing age-appropriate yogic guidance that supports health and well-being across the entire woman's lifespan.

123. (B) Second Trimester - Cat/Cow stretch (Marjaryasana-Bitilasana)
Moving the spine gently while on all fours is an excellent way to relieve back tension and improve mobility during mid-pregnancy. Forceful abdominal work or deep, closed twists are unsuitable as they can create excessive pressure or restrict blood flow. This gentle coordination of breath and movement supports the changing

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strictly limited. Processed and heavy meats are generally considered unhelpful for maintaining clear and healthy arteries. A balanced, plant-based diet provides the nutrients needed to support heart function and systemic.

71. (C) They are highly recommended for acute Angina Pectoris.
When a patient is experiencing active chest pain, they require rest and should avoid any posture that increases blood return to the heart or causes a spike in pressure. While inversions have some benefits for healthy individuals, they can be dangerous during an acute cardiac event. Proper modification or avoidance of these poses is essential for the safety of patients.

72. (A) 2, 3, 4, 1
The condition often begins without symptoms, but the high pressure gradually damages the arterial walls. This leads to thickening and increased strain on the heart muscle as it works harder to pump blood. Eventually, this chronic stress can result in severe outcomes like heart failure or a stroke. Recognizing this progression highlights the importance of early intervention and consistent lifestyle.

73. (A) Yoga Nidra - Induces systemic relaxation and lowers blood pressure
Deep guided rest is specifically designed to quiet the nervous system and promote a state of profound physical and mental calm. This leads to a natural reduction in heart rate and blood pressure. Forceful breathing or breath retention can increase cardiovascular demand and pressure. Cooling techniques are generally more appropriate for heart health than those that generate heat or strain.

74. (D) Dynamic asanas - Decreased heart rate during practice
Moving through active postures naturally increases the heart's work and rate to meet the body's oxygen needs. Conversely, slow breathing and deep rest are effective for lowering heart rate and reducing stress hormones. Meditation also contributes to systemic calm by decreasing cortisol levels. Understanding how different types of practice affect the heart is essential for tailoring yoga to specific health.

75. (B) Physical exertion
Physical activity increases the demand for oxygen in the heart muscle, which can precipitate chest pain when blood flow is restricted. While emotional stress and heavy meals are also significant triggers, managing exertion levels is a primary concern for patients. Conversely, deep relaxation is a therapeutic tool used to prevent such episodes by reducing the overall workload on the heart.

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76. (B) Type 2 Diabetes
This form of the metabolic disorder occurs when the body's cells do not respond effectively to the hormone that regulates blood sugar. It is often associated with lifestyle factors like obesity and physical inactivity. Unlike the autoimmune form where insulin production is absent, this type involves a gradual decline in sensitivity. Management focuses on improving this response through exercise.

77. (C) 1, 2, and 3
A cluster of risk factors including abdominal fat, elevated blood pressure, and high sugar levels define this clinical condition. Together, they significantly increase the risk of heart disease and stroke. While vitamin levels are important for general health, they are not a core part of this specific diagnostic criteria. Addressing these components holistically through yogic lifestyle changes is essential.

78. (A) Underactive thyroid gland resulting in low production of thyroid hormones
This endocrine condition occurs when the gland in the neck fails to produce sufficient hormones needed for metabolic regulation. This leads to a general slowing of bodily functions, often causing fatigue and weight gain. It is distinct from the overproduction of hormones or disorders of the pancreas. Therapeutic approaches often include practices that stimulate the neck and throat region to support.

79. (C) Rapid heart rate and unintentional weight loss
An overactive thyroid gland accelerates the body's metabolism, leading to symptoms like a fast pulse and losing weight despite normal eating. Patients may also experience nervousness and heat intolerance. This is the opposite of an underactive

creates a safe environment that supports the student's health.

62. (A) P-4, Q-2, R-1, S-3
Left-nostril breathing is used to cool the system and lower pressure, while avoiding intense holds is crucial for heart pain. Restful seated positions are safest for breathing issues related to heart failure. Stress-related palpitations are best addressed through deep relaxation and emotional support. This targeted approach ensures that each cardiovascular symptom is managed with the most appropriate and safe tool.

63. (C) Statement I is correct but Statement II is incorrect.
Chest pain from heart issues often spreads to the left side of the upper body, which is a classic symptom. Cardiac asthma, however, is not a primary lung disease but a result of the heart failing to pump effectively, leading to congestion. Understanding the cardiac origin of these symptoms is essential for selecting the correct therapeutic and medical interventions.

64. (D) Implement a holistic program of salt restriction, gentle asanas, and meditation
Managing high blood pressure requires a comprehensive strategy that addresses diet, physical activity, and stress levels. Salt reduction and fresh, healthy food support vascular health. Gentle stretching and regular meditation help in calming the mind and lowering the heart's workload. This multi-layered approach is more effective than focusing on any single aspect like exercise or diet in isolation for health.

65. (A) Extended, slow exhalations
Lingering on the out-breath sends a signal to the brain to activate the body's relaxation response. This helps in lowering the heart rate and reducing blood pressure, which is beneficial for heart health. Breath retention or rapid movements can have the opposite effect by stimulating the sympathetic system. Consistent practice of long exhalations is a simple yet powerful tool for systemic.

66. (B) Stress continuously activates the sympathetic nervous system, leading to vasoconstriction and elevated BP
Chronic tension keeps the body in a state of high alert, which causes blood vessels to narrow and the heart to pump harder. Over time, this consistent pressure leads to the development of high blood pressure. Stress does not improve heart elasticity or lower pressure. Managing the psychological response to stress is therefore essential for maintaining healthy blood vessels and cardiovascular health.

67. (A) 1, 2, and 3
Full inversions and rapid, forceful breathing techniques can cause dangerous spikes in blood pressure and should be avoided. Conversely, deep rest and calming sounds are generally safe and helpful for reducing cardiovascular strain. A competent therapist selects practices that lower the heart rate and promote vascular relaxation. Ensuring safety by avoiding high-pressure movements is paramount when dealing with severe cardiovascular conditions.

68. (D) 140/90 mmHg or higher
Clinical high blood pressure is typically identified when repeated measurements exceed these specific levels. Normal readings are closer to 120/80, while lower values may indicate hypotension. Monitoring these numbers is essential for identifying the risk of cardiovascular events. When levels are consistently elevated, a combination of medical care and lifestyle interventions, including yoga and diet, is often necessary.

69. (A) Inadequate blood supply to an organ or part of the body, especially the heart muscles
This condition occurs when blood flow is restricted, usually due to narrowed arteries, preventing tissues from receiving enough oxygen. In the heart, it causes the chest pain associated with angina. It is not an excess of oxygen or an infection. Improving circulation and reducing the heart's demand for oxygen through calming yogic practices can help manage the symptoms and risks.

70. (B) A diet rich in fresh fruits, vegetables, and low in salt and stimulants is recommended
Cardiovascular health is supported by consuming pure, natural foods and avoiding excessive sodium and caffeine. High salt intake is a major contributor to high blood pressure and should be

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composition categories. However, the range mentioned as obese is actually the bracket for a healthy weight. Obesity is typically defined by a much higher value. Understanding these standard medical classifications is necessary for accurately identifying health risks and monitoring the progress of weight management programs.

89. (D) Hypothyroidism; focus on stimulating the throat region
This specific combination of symptoms points towards an underactive metabolism. In such cases, yoga therapy focuses on invigorating the system and specifically targeting the gland in the neck. Practices that create pressure and improve blood flow to the throat area are prioritized to support hormone production. This addresses the systemic lethargy and other associated physical and mental symptoms effectively.

90. (A) Enhancing glucose uptake by muscles through Asana practice and reducing cortisol via relaxation
Physical activity increases the ability of muscle cells to use sugar for energy, which directly improves sensitivity to hormones. Simultaneously, lowering stress levels through deep rest prevents the excessive production of cortisol, which can otherwise raise blood sugar. This two-pronged approach addresses both the physical and physiological factors of the condition, leading to better long-term metabolic control.

91. (B) Stress elevates cortisol, leading to increased central adiposity and insulin resistance.
Persistent mental tension triggers a hormonal cascade that encourages the body to store fat around the abdomen. This specific type of weight gain is closely linked to a reduced response to blood sugar regulation. Far from improving health, chronic stress is a primary driver of metabolic dysfunction. Managing the stress response is therefore a critical component of any effective therapy.

92. (D) 1, 2, 3, 4, and 5
An integrated approach combines twisting and stretching poses with abdominal cleansing and deep rest. These practices work together to massage the internal organs, improve muscular glucose use, and reduce stress-related sugar spikes. By addressing the material, energetic, and mental layers simultaneously, the practitioner can achieve more stable blood sugar levels and improve overall metabolic resilience and systemic.

93. (A) 70-100 mg/dL
In a healthy individual, the concentration of sugar in the blood after a period of not eating should fall within this specific bracket. Higher values may indicate a pre-diabetic or diabetic state. Monitoring this level is a standard way to assess metabolic health. Maintaining these values through a balanced diet and regular physical activity is essential for long-term health.

94. (B) A cluster of conditions that occur together, increasing the risk of heart disease, stroke, and type 2 diabetes.
This clinical term describes a group of interrelated risk factors such as high blood pressure, abdominal obesity, and elevated blood sugar. When these occur simultaneously, the threat to cardiovascular and metabolic health is significantly multiplied. It is not an isolated deficiency or a purely psychological issue. Holistic management is required to address all components of this health challenge.

95. (B) It causes mild pressure on the carotid sinuses and stimulates the thyroid gland.
The slight constriction of the throat during this breathing technique creates a subtle physical effect in the neck area. This can help in regulating the activity of the gland responsible for metabolism. It also has a calming effect on the nervous system by influencing the sensors that monitor blood pressure. This dual action supports both metabolic and cardiovascular health.

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96. (D) It results strictly from a lack of physical strength.
Long-term uncontrolled sugar levels can damage various organs, including the nerves, eyes, and kidneys. These serious issues are caused by metabolic imbalances rather than a simple lack of muscle power. Understanding the systemic nature of these complications highlights the importance of comprehensive management. Yoga therapy aims to mitigate these risks by improving sugar regulation and enhancing systemic health.

97. (A) 3, 2, 1, 4
The process begins with establishing healthy dietary habits to regulate intake. This is followed by physical activation to increase energy expenditure and burn fat. Deep-seated emotional triggers for overeating are then addressed through meditative practices. Finally, a consistent and healthy lifestyle is maintained to ensure long-term weight control. This systematic progression addresses the physical, mental, and behavioral roots effectively.

98. (A) BMI $\geq$ 30.0 : Obesity
A numerical value above this threshold is clinically used to identify excessive body fat. Values below this mark represent other categories, such as overweight or healthy weight. Correctly identifying these classifications is essential for assessing health risks and determining appropriate interventions. Using this metric allows for a standardized way to track progress in weight management and overall metabolic health.

99. (B) Melatonin - Regulates digestion
The hormone primarily responsible for controlling sleep-wake cycles and the body's internal clock is not focused on the digestive process. Other hormones like insulin and glucagon manage sugar levels, while thyroxine controls the metabolic rate. Understanding the specific roles of these chemical messengers is vital for applying targeted yogic techniques to support the balance of the entire endocrine system.

100. (B) Extreme fatigue and weight gain
An overactive thyroid gland typically causes increased energy consumption, leading to weight loss and a feeling of restlessness rather than sluggishness. Sweating, tremors, and a rapid pulse are more characteristic signs of this condition. Conversely, lethargy and weight gain are hallmark symptoms of an underactive metabolism. Distinguishing between these states is essential for selecting the correct therapeutic approach.

101. (B) Painful menstruation or menstrual cramps
This common gynecological condition involves discomfort and cramping in the lower abdomen during the monthly cycle. It can be a primary issue or secondary to other conditions. It is distinct from the absence of a period or heavy bleeding. Therapeutic yoga focuses on relaxing the pelvic muscles and reducing stress to alleviate these symptoms and promote menstrual health.

102. (C) 1, 2, and 3
The transition leading up to the end of menstruation is often marked by sudden feelings of heat, changes in mood, and difficulty sleeping. These symptoms result from fluctuating hormone levels. Increased fertility is not associated with this stage, as reproductive capacity naturally declines. Recognizing these signs allows for the application of calming and cooling yogic practices to support comfort.

103. (C) The permanent cessation of menstruation for 12 consecutive months
This biological milestone is officially diagnosed after a full year has passed without a menstrual cycle. It marks the end of a woman's reproductive years due to a natural decline in ovarian function. It is a permanent change rather than a temporary pause. Managing the transition through yoga helps in addressing the associated physical and psychological changes holistically and safely.

104. (D) It helps improve pelvic floor tone and reduces back pain during pregnancy.
Gentle practices during pregnancy are designed to support the changing body by strengthening essential muscles and relieving discomfort. Intense core work and deep twists are generally avoided to ensure the safety of both mother and child. Focused exercises for the pelvic region can also aid in preparation for childbirth. This supportive approach promotes physical comfort and mental well-being.

105. (A) Practice should be resumed immediately after delivery with high-intensity asanas.
The body requires significant time and gentle care to recover after childbirth. Resuming intense exercise too soon can be harmful and hinder the healing process. Instead, restorative poses and pelvic floor strengthening should be introduced gradually. This careful approach helps in managing emotional health and physical restoration without causing undue strain during the sensitive and critical postpartum recovery period.

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106. (B) Second Trimester - Focus on gentle stabilization and avoiding flat-back positions for long
As the pregnancy progresses, certain modifications are necessary to prevent discomfort and ensure proper blood flow. Lying flat on the back for extended periods can cause dizziness and should be avoided. Intense abdominal work or vigorous jumping are also unsuitable at this stage. Prioritizing stability and gentle movement supports the health of the mother and the baby safely.

107. (A) Both A and R are true and R is the correct explanation of A.
The cobbler's pose is beneficial because it encourages the opening of the hips and relaxes the muscles in the pelvic area. This helps to relieve the tension that contributes to painful menstrual cramps. By improving blood circulation and easing muscular tightness, this simple posture provides a non-invasive way to manage monthly discomfort and promote overall reproductive health and well-being.

108. (A) Dysmenorrhea - Painless menstruation
The term for menstrual discomfort specifically describes the presence of pain and cramping, not its absence. Other terms correctly identify the lack of periods, excessive bleeding, or infrequent cycles. Understanding these specific definitions is essential for accurately assessing a patient's condition and selecting the most appropriate therapeutic yogic tools to address their particular menstrual health challenges and physical symptoms.

109. (C) Kapalabhati
Forceful abdominal breathing is not recommended during gestation as it creates excessive pressure in the pelvic and abdominal regions. Instead, gentle movements and calming sounds are much safer. Side-lying relaxation is also used to prevent discomfort and ensure safety. Prioritizing non-strenuous practices protects the developing fetus and the mother's health throughout the different stages of human pregnancy.

110. (A) Shashankasana with deep abdominal breathing
The hare pose, combined with slow and deep breaths, helps to relax the abdominal area and soothe the nervous system. This gentle forward bend provides a sense of security and eases the intensity of menstrual pain. Vigorous activities or inversions may aggravate the discomfort. This calming approach is preferred during the acute phase to provide immediate and natural relief.

111. (D) Using props to prevent lying flat on the back (avoiding supine hypotensive syndrome))
In the late stages of pregnancy, the weight of the uterus can compress major blood vessels when lying flat, leading to dizziness and reduced blood flow. Using bolsters or lying on the side is a crucial safety adjustment. Avoiding deep twists and breath holds is also essential. These modifications ensure that the practice remains safe and beneficial for the mother.

112. (A) P-4, Q-3, R-2, S-1
Different stages of reproductive life require specific yogic priorities. Restorative poses help with painful periods, while cooling techniques manage menopausal symptoms. Early pregnancy focuses on gentle movement, and the postpartum period prioritizes recovery of pelvic strength. This targeted approach ensures that the physical and hormonal needs of each phase are addressed safely and effectively within a therapeutic yoga framework.

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113. (A) Both Statement I and Statement II are correct.
The transition into menopause involves a natural reduction in key hormones, which can cause a variety of physical and emotional symptoms. Yoga therapy is a valuable tool for managing these changes by promoting hormonal balance and reducing stress. Regular practice can help alleviate hot flashes and mood fluctuations. Recognizing these benefits supports the use of yoga as a strategy.

114. (D) Place her in a left lateral supine position (side-lying) for relaxation.
Feeling lightheaded while lying on the back is a common issue in later pregnancy due to pressure on major veins. Adjusting the posture to the side restores proper circulation and resolves the discomfort safely. Encouraging breath holds or ignoring the symptoms is dangerous. This simple and effective modification allows for deep relaxation without compromising the mother's or baby's health.

44. (B) Constriction of the muscles in the walls of the bronchioles
This physiological event involves the sudden tightening of the small airways, making it difficult for air to move in and out of the lungs. It is a key feature of an asthma attack. This narrowing is not a dilation or an infection, but a muscular reaction. Therapeutic interventions focus on relaxing these muscles through calming breath patterns and regulation.

45. (C) They stretch the intercostal muscles and improve thoracic expansion
Postures that expand the ribcage help in lengthening the muscles between the ribs, which allows for deeper and more efficient breathing. This increased mobility of the chest wall is particularly beneficial for those with chronic respiratory limitations. It does not cure genetic factors but significantly improves functional lung capacity and ease of breathing, supporting overall respiratory health and oxygenation.

46. (D) Overeating at night is encouraged to provide energy for breathing
Consuming large meals before sleep can put pressure on the diaphragm and worsen respiratory discomfort. Instead, it is better to have light, warm, and easily digestible food. Avoiding cold and mucus-forming items like dairy is also recommended. Maintaining a moderate and timely eating schedule prevents digestive issues that might otherwise trigger or complicate breathing difficulties during the night.

47. (A) 5, 2, 3, 1, 4
The process begins with preparing the appropriate warm saline solution. The practitioner then tilts the head and places the pot's spout in the upper nostril while breathing through the mouth. The water flows through the nasal cavity and out the other side. This systematic approach ensures a safe and effective cleansing of the passages, removing debris and soothing the mucosa.

48. (B) Brahma Mudra - Promotes full yogic breathing
This specific gesture involves coordinated movements of the neck and breath, which helps in utilizing all sections of the lungs. It encourages a deeper and more conscious respiratory pattern. Other hand gestures focus on different systemic effects like digestion or ear health. Integrating this practice helps in improving overall lung ventilation and calming the mind through steady, mindful breathing.

49. (B) Allergic Rhinitis - Cold water showers in winter
Exposure to freezing water can aggravate sensitive nasal passages and trigger allergic reactions or spasms. Instead, warmth and protection from cold are generally advised for such patients. Other pairings, like using specific postures for asthma or cleansing for sinusitis, are standard therapeutic recommendations. Avoiding environmental stressors that worsen symptoms is a fundamental aspect of managing upper respiratory sensitivities.

50. (A) Deep, forceful Kapalabhati
Intense and rapid breathing can increase the irritation of the airways and worsen a spasm during an active episode. Instead, the focus should be on calming, slow breaths and a relaxed posture. Providing mental reassurance and sipping warm water can also help. Forceful techniques are better suited for prevention during stable periods rather than for management during an acute crisis.

51. (C) Persistently elevated blood pressure in the arteries
High blood pressure occurs when the force of blood against the vessel walls is consistently too high. This condition can strain the heart and damage the vascular system over time. It is not defined by a low heart rate or poor supply to the brain. Proper management is essential to prevent serious complications like heart disease or stroke.

52. (C) 1, 2, and 3
High stress, lack of physical activity, and excessive salt consumption are all well-documented contributors to elevated blood pressure. Conversely, regular meditation is a protective factor that helps lower pressure. Identifying these lifestyle elements is crucial for effective prevention and management. By addressing these controllable risks through yogic lifestyle changes, individuals can significantly improve their cardiovascular health and systemic stability.

53. (B) Wheezing and shortness of breath due to left ventricular heart failure

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body safely, promoting comfort and flexibility without risking the health.

124. (A) Post-natal - During childbirth
The term specifically refers to the period after birth has occurred, not the process of delivery itself. Other terms accurately describe the time before birth, painful cycles, and the final cessation of menstruation. Understanding these distinctions is fundamental for providing correct therapeutic advice and ensuring that the selected yogic practices are appropriate for the specific phase of a woman's journey.

125. (C) Intense Kapalabhati and Agnisar Kriya
Forceful abdominal contractions and manipulations are avoided in early pregnancy to prevent any potential disturbance to the developing embryo. Gentle walking, slow breathing, and deep rest are much safer alternatives. Prioritizing non-strenuous activities during this sensitive initial stage ensures the best environment for a healthy gestation. Avoiding intense pressure in the lower body is a key safety principle.

126. (A) Inflammation of the lining of the stomach
This digestive condition occurs when the protective mucosal surface of the stomach becomes irritated or swollen. It can be caused by various factors, including diet and stress. It is distinct from issues in the liver or lower intestines. Management often involves a soothing diet and relaxation techniques to reduce acid production and allow the sensitive lining to heal effectively.

127. (B) 1, 2, and 3
Common signs of this functional gut disorder include cramping, abdominal gas, and irregular bowel patterns. These symptoms often fluctuate and are frequently linked to stress. Vomiting blood is a serious sign of other conditions like ulcers and is not typical of this disorder. Identifying these hallmark symptoms is essential for applying stress-reducing and gut-calming yogic interventions to improve health.

128. (B) An open sore that develops on the inside lining of the stomach or upper portion of the small intestine
These painful lesions occur when the digestive acids damage the protective lining of the digestive tract. They can be caused by infections or prolonged use of certain medications. This condition is not an infection of the intestines or a vascular issue. Therapeutic care focuses on a bland diet and stress management to prevent irritation and support the healing of tissue.

129. (C) Sedentary lifestyle and lack of physical activity
Regular movement is essential for maintaining proper bowel function and intestinal motility. A lack of exercise, combined with a diet low in fiber or water, often leads to slow digestion and difficulty in elimination. Conversely, active lifestyle habits and yoga help stimulate the gut. Addressing these behavioral factors is a key strategy for managing and preventing chronic digestive sluggishness.

130. (D) Vigorous Agnisar Kriya and Nauli should be practiced immediately to stimulate the gut.
When the digestive system is hyperactive, further stimulation can worsen the condition and increase fluid loss. Instead, focus should be on rest, hydration, and calming the body. Intense abdominal manipulations are unsuitable during acute episodes. Utilizing gentle relaxation techniques helps in quieting the gut and supporting the body's natural recovery process without adding further physical stress or internal gut irritation.

131. (A) Peptic Ulcer - Stomach/Duodenum lining
These sores specifically occur in the upper part of the digestive system where acid is most active. Gastritis affects the stomach, not the colon, while other conditions like colitis or piles target the lower intestinal tract. Understanding the exact location of the issue is vital for choosing the right yogic practices and dietary changes to manage symptoms and support healing.

132. (A) Both A and R are true and R is the correct explanation of A.
The practice of rapid abdominal movement serves to physically massage the internal organs and increase the body's metabolic fire. This stimulation helps in improving the movement of food through the digestive tract and relieving sluggishness. By enhancing peristalsis, it provides a natural way to manage mild constipation and

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medical management and mild, non-strenuous relaxation helps in supporting the healing process without risking any.

151. (C) The soft inner core of the spinal disc bulging out through a tear in the outer layer
This spinal condition occurs when the gel-like center of an intervertebral disc pushes through the tougher exterior. This can lead to pressure on nearby nerves, causing pain and numbness. It is different from the fusing of bones or a simple curve in the spine. Proper management involves avoiding movements that increase this protrusion and focusing on stabilizing exercises.

152. (C) 1, 2, and 3
Wear and tear from aging, combined with poor posture and incorrect lifting habits, are the main contributors to degeneration in the lower back. While nutrition is important, high vitamin intake is not a direct cause of this specific spinal condition. Identifying these behavioral and biological factors is essential for creating an effective yoga program that focuses on stabilizing and protecting.

153. (B) Age-related wear and tear affecting the spinal disks in the neck
This condition involves the natural degeneration of the vertebrae and discs in the upper part of the spine. It often leads to stiffness and pain in the neck and shoulders. It is distinct from issues in the lower back or joints like the knees. Management through yoga focuses on gentle mobilization and strengthening supporting muscles to improve overall stability.

154. (A) Osteoarthritis involves cartilage degeneration due to wear and tear, while Rheumatoid Arthritis is an autoimmune inflammatory disorder.
One condition is primarily caused by the mechanical breakdown of joint tissues over time, whereas the other results from the immune system mistakenly attacking the joints. This fundamental difference in origin determines the appropriate therapeutic approach. While both cause pain, managing an autoimmune flare-up requires more rest and cooling, whereas wear-related issues benefit from gentle movement and strengthening muscles.

155. (D) Prolonged bed rest for several months is the best yogic therapy.
Staying inactive for too long can actually weaken the supporting muscles and worsen spinal stiffness. Instead, a combination of core strengthening and gentle stretching is recommended. Proper relaxation also helps in reducing muscle spasms. Active management through appropriate movement is far more effective for long-term recovery and prevention than extended inactivity, which leads to further physical decline.

156. (B) Thoracic - 12
The middle section of the spine consists of this specific number of bones, each connected to a pair of ribs. The neck has seven, and the lower back typically has five. Recognizing these anatomical divisions is essential for understanding the different types of spinal issues and for applying targeted yoga practices that respect the unique structure and function.

157. (A) Both A and R are true and R is the correct explanation of A.
Bending forward significantly increases pressure on the front of the spinal discs, which can force the internal gel further outward. In cases of a herniated disc, this movement can aggravate nerve compression and increase pain. For this reason, unsupported forward folds are generally restricted. Focusing on extension and core stability is a safer way to manage the spine.

158. (D) IVDP - Inflammation of the brain meninges
This specific term describes a problem with the discs between the spinal vertebrae, not an issue with the protective layers of the brain. Other terms correctly identify joint inflammation, neck stiffness, and lower back degeneration. Distinguishing between spinal and neurological conditions is essential for providing accurate health information and choosing the most effective therapeutic tools for managing a patient's symptoms.

159. (C) Unsupported Sirsasana (Headstand)
Placing the full weight of the body on the head can create dangerous compression in the delicate neck vertebrae, especially when they are already degenerated. Gentle movements and steady breathing are much safer. Isometric exercises

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foods aggravate existing issues and can lead to the development of sores. Avoiding these irritants is a primary dietary goal in managing digestive inflammation. A bland and soothing diet allows the organ to recover and maintain a healthy.

142. (A) 1, 2, and 4
Abdominal pumping, intestinal massage, and stomach cleansing are all specifically designed to purify and stimulate the digestive system. Other techniques focus on vision or the respiratory passages. These targeted internal cleansing methods help in removing waste, improving digestion, and balancing the internal environment. Using them appropriately is a cornerstone of the traditional approach to maintaining a healthy and efficient gut.

143. (D) Swollen and inflamed veins in the rectum and anus that cause discomfort and bleeding
This condition involves vascular swelling in the lower digestive tract, often caused by straining or chronic constipation. It is not an ulcer or a problem with the appendix. Management focuses on softening the stool and avoiding pressure in the pelvic region. Recognizing these signs is essential for applying gentle yogic tools that promote healing without aggravating the sensitive and vessels.

144. (B) Inflammation of the inner lining of the colon
This inflammatory condition specifically affects the large intestine and can cause symptoms like abdominal pain and irregular bowel habits. It is distinct from stomach issues or esophageal reflux. Therapeutic management often includes a soothing diet and stress reduction to help calm the inflamed tissue. Understanding the exact location of the inflammation is vital for providing appropriate and effective systemic care.

145. (C) Drinking salted warm water and voluntarily vomiting it to cleanse the stomach
This internal purification technique is used to remove excess mucus and acid from the upper digestive tract. It involves consuming a large amount of prepared water and then inducing its expulsion. This is different from using a cloth or thread for cleansing. When practiced correctly under guidance, it can help in managing acidity and improving overall digestive and respiratory health.

146. (D) Heavy consumption of alcohol and caffeine is recommended to soothe the ulcer.
Stimulating substances like caffeine and alcohol can significantly irritate an already damaged stomach lining and increase acid production, worsening the condition. Instead, a mild and pure diet is advised to support healing. Frequent small meals are also beneficial. Avoiding irritants is a fundamental part of dietary therapy for anyone suffering from sores in the upper digestive tract.

147. (A) Avoid intense squats (like Malasana) and straining during breath retention.
Reducing the amount of pressure in the lower body is essential to prevent the aggravation of swollen veins. Straining can lead to pain and increased bleeding. Conversely, gentle relaxation is safe. A competent approach ensures that the practitioner avoids any movement that might cause further injury. Prioritizing comfort and safety allows for management of the condition without any additional risk.

148. (B) Basti - Cleansing the lower colon
This specific purification method targets the final portion of the digestive tract to remove accumulated waste and toxins. Other techniques focus on the sinuses, eyes, or stomach. By ensuring a clean and healthy colon, this practice supports overall detoxification and systemic well-being. Using the right tool for the specific area of the gut is essential for achieving the desired effect.

149. (B) Liver - Production of insulin
The hormone responsible for blood sugar regulation is actually produced by the pancreas, not the liver. The liver's roles include detoxification and the production of bile. Other pairs correctly identify the functions of the stomach, small intestine, and large intestine in the digestive process. Distinguishing these roles is vital for understanding how specific yogic practices influence the metabolic and digestive.

150. (A) Vaman Dhauti (Kunjal Kriya)
Inducing vomiting can place significant strain on the stomach and may cause further damage or bleeding in a sensitive ulcerated area. Instead, gentle rest and calming breaths are much safer. Avoiding forceful internal cleansing during an acute flare-up is a critical safety rule. Prioritizing

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support overall digestive health through regular, mindful application and practice.

133. (B) Gastritis - Bacterial infection of the lungs
This condition specifically involves the inflammation of the stomach lining, not the respiratory system. Other pairings correctly identify functional gut issues, colon inflammation, and vascular problems in the lower rectum. Distinguishing between digestive and respiratory pathologies is essential for providing correct health information and selecting the most appropriate therapeutic tools to address a patient's specific symptoms and physiological health needs.

134. (A) Vigorous squatting asanas and excessive straining
Intense pressure in the pelvic area can aggravate swollen veins and increase the risk of bleeding. Instead, gentle rest and meditative practices are safer. Straining should be avoided to prevent further irritation of the sensitive rectal tissues. While some mudras might be used in stable cases, any practice that significantly increases abdominal pressure is unsuitable during an active and flare-up.

135. (C) Malasana (Garland pose) and drinking warm water
Squatting naturally aligns the digestive tract and applies gentle pressure that aids in elimination. Hydrating with warm water further softens the stool and stimulates gut motility. These simple habits are more effective than shallow breathing or lying down after eating. Adopting these traditional practices supports regular bowel function and provides a natural, non-invasive way to manage long-term digestive sluggishness and health.

136. (D) Prescribe only rest, oral rehydration, and Yoga Nidra until symptoms subside.
During a period of active fluid loss, the body must focus on recovery and replenishing water. Intense physical practices or internal cleanses can be dangerous and worsen dehydration. Providing a calm environment for deep rest allows the nervous system to stabilize and the gut to quiet down. This conservative approach is the safest and most competent way to support healing.

137. (A) P-4, Q-3, R-2, S-1
Cleansing the colon helps with sluggishness, while specific seated poses support digestion after eating. Acute bleeding issues require complete rest and medical care to ensure safety. Stress-related gut symptoms are best managed through deep relaxation and calming the mind. This targeted matching of therapeutic tools to specific gastrointestinal conditions ensures a safe and effective approach to maintaining overall digestive health.

138. (A) Both Statement I and Statement II are correct.
Mental tension has a direct impact on the digestive system because of the close connection between the brain and the gut's own nervous system. Stress can significantly change how quickly food moves through the intestines, leading to symptoms like bloating and discomfort. Understanding this link is crucial for treating functional gut disorders through a combination of psychological and physical practices.

139. (D) Surya Namaskar, Tadasana, Tiryak Tadasana, and Kati Chakrasana
A sequence that includes dynamic stretching and twisting is ideal for stimulating the abdominal organs and improving peristalsis. This active approach counteracts the effects of a sedentary lifestyle. While meditation has other benefits, it does not provide the physical movement needed to relieve sluggish bowels. These specific postures help to massage the gut and promote regular elimination and reduced abdominal.

140. (A) Utilizing a combination of dietary adjustments and stress-reducing relaxation techniques
Managing functional bowel disorders requires addressing both the physical intake and the psychological state. Since the gut reacts to mental tension, calming the mind is essential for regulating intestinal motility. This holistic approach is more effective than focusing solely on one aspect. By combining healthy nutrition with deep rest, the therapy targets the root causes and symptoms of the condition.

141. (C) They irritate the gastric mucosa, leading to inflammation and increased acid production.
Highly stimulating substances can damage the protective layer of the stomach, causing pain and swelling. Far from protecting the lining, these

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help in building strength without risking injury. Avoiding extreme pressure on the neck is a critical safety rule for anyone suffering from upper spinal wear.

160. (B) Makarasana (Crocodile pose)
Lying face down with the legs apart and the head resting on the hands is a very effective way to relax the lower back muscles. This restorative posture encourages gentle spinal extension and reduces the pressure on the discs. Poses that involve extreme flexion or high intensity might cause strain. This simple practice promotes comfort and supports the natural healing.

161. (B) Rest the affected joints, practice gentle Sukshma Vyayama in non-affected areas, and focus on Pranayama and Meditation.
During an active inflammatory state, it is crucial to avoid any movement that could increase pain or damage the sensitive joint tissues. Instead, the focus should be on calming the entire system and maintaining mobility in other parts of the body. Once the flare-up subsides, active practices can be gradually reintroduced. This cautious approach ensures safety and supports systemic.

162. (A) P-2, Q-1, R-4, S-3
Issues in the neck involve the upper vertebrae, while lower back conditions target the bottom section of the spine. General joint pain can affect any part of the body, and disc problems occur between the individual bones of the spinal column. This systematic matching helps in identifying the exact location of a patient's discomfort, allowing for a precise therapy.

163. (A) Both Statement I and Statement II are correct.
The human spine has several natural bends that help absorb shock and provide stability. Keeping these curves properly aligned during daily movements and exercise is essential for preventing long-term damage and pain. Slouching or flattening these arcs can lead to increased pressure on the discs. Promoting good posture through yoga helps in maintaining these vital structures and supporting health.

164. (D) Implement ergonomic adjustments, gentle cervical stretches, shoulder opening, and stress relief.
Effectively addressing issues from prolonged computer use requires a combination of workplace changes and targeted physical exercises. Gentle stretching and shoulder work help relieve the tension built up during the day. Stress reduction is also important for managing muscle tightness. This comprehensive strategy is more effective than simple rest or isolated exercises for long-term comfort in a digital workplace.

165. (A) Transverse abdominis, multifidus, and pelvic floor
Deep stabilizing muscles provide the essential support needed to protect the spine and maintain good posture. Unlike the outer muscles of the limbs or chest, these internal groups work together to create a solid foundation for the torso. Strengthening these areas through yoga helps in reducing the risk of back pain and improving overall functional movement and balance.

166. (B) Slouching creates uneven pressure on the anterior vertebral discs, accelerating degeneration and wear over time.
Maintaining a poor posture places a constant, unbalanced load on the front part of the spinal bones and discs. This chronic stress speeds up the breakdown of these structures, leading to pain and stiffness. Far from protecting the spine, slouching is a major contributor to long-term wear and tear. Improving spinal alignment through yoga is a key prevention strategy.

167. (A) 1, 2, and 5
Gentle muscle-strengthening exercises, backward bends, and restorative relaxation are all beneficial for managing neck issues. They help in building support and reducing tension without placing dangerous pressure on the vertebrae. Conversely, extreme inversions or deep forward folds of the neck should be avoided. This careful selection of practices ensures that the neck remains mobile and strong while preventing injury.

168. (D) 7
The upper part of the spine, which supports the head and allows for neck movement, consists of this specific number of bones. Other sections of the column contain different amounts, such as twelve in the chest area and five in the lower back. Knowing this basic anatomy is fundamental for

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lack of interest can affect all areas of life. Therapeutic yoga aims to boost energy through dynamic movement and provide emotional support.

205. (C) Yoga therapy is equally effective as a primary standalone cure for severe, acute psychosis as it is for mild neurosis.
While yoga is a powerful supportive tool for many mental health issues, it is not a complete replacement for professional medical treatment in cases of severe loss of contact with reality. In those situations, a combination of medical and therapeutic approaches is necessary. For milder conditions, yoga can often serve as a primary way to manage stress.

206. (B) Agoraphobia - Fear of open or crowded spaces from which escape might be difficult
This specific condition involves an intense dread of being in places where one might feel trapped or helpless. Other terms correctly identify fears of heights, spiders, or enclosed spaces. Understanding these specific classifications is essential for providing targeted therapeutic support. Yoga helps by teaching the practitioner how to remain calm and centered even when faced with challenging situations.

207. (A) Both A and R are true and R is the correct explanation of A.
The practice of creating a steady humming sound is highly effective because it directly influences the brain's emotional centers. The gentle vibrations help to quiet the mind and reduce overactivity of the body's stress response. This leads to a rapid sense of calm and relaxation, making it an ideal tool for managing the acute symptoms of intense worry.

208. (A) Anxiety - A state of complete mental tranquility
The term for chronic worry and restlessness represents a state of distress and unease, not peace. Other terms correctly describe periods of intense fear, long-term sadness, or repetitive behaviors. Identifying these definitions is essential for accurately assessing mental health needs. Yoga therapy aims to transform a state of agitation into one of clarity and calm through practice.

209. (C) Grandiose delusions and hyperactivity
Excessive energy and highly inflated self-esteem are characteristic of manic states rather than low mood. Common indicators of clinical sadness include sleep issues, weight changes, and persistent feelings of guilt or lack of worth. Distinguishing these states is essential for selecting the correct therapeutic approach, as a low-energy state requires invigorating practices while hyperactivity needs grounding and calming.

210. (A) Dynamic Asanas (like Surya Namaskar) to increase physical energy, followed by Pranayama and gentle meditation
Overcoming a state of lethargy and low mood is best achieved through active and energizing physical movements. This helps to lift the spirit and improve vitality. Once the energy level is raised, calming practices can be used to stabilize the mind. Isolating the individual or encouraging excessive sleep would be unhelpful for restoring a healthy and active.

211. (D) Guide them to a grounded position, encourage slow exhalations, and provide a calm, safe environment.
When someone experiences sudden and intense fear, the priority is to help them feel secure and regulate their breathing. Rapid or forceful techniques can worsen the situation. By encouraging a steady and long out-breath, the body's relaxation response is activated. Providing a supportive and quiet space is essential for helping the individual regain their composure and safety.

212. (A) P-3, Q-1, R-2, S-4
A state of low energy requires invigorating movements, while intense worry needs grounding techniques. Fears are managed through gradual desensitization, and overall mental stability is supported by ethical lifestyle choices. This targeted matching ensures each psychological challenge is met with the most effective yogic tool to promote emotional regulation and a healthy, balanced state of mind and body.

213. (A) Both Statement I and Statement II are correct.
Frequent worry keeps the body in a constant state of high alert, which can be physically draining. The practice of conscious deep rest is a powerful

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these features allows for the selection of specific relaxation and stretching techniques.

178. (A) A chronic disorder characterized by recurrent, unprovoked seizures
This condition involves sudden bursts of electrical activity in the brain that cause temporary changes in movement or consciousness. It is a long-term neurological issue rather than a one-time event or a psychological fear. Managing the condition through yoga focuses on reducing stress and regulating sleep to help lower the frequency of episodes. Safety and caution are essential.

179. (C) Sensory disturbances like flashes of light or tingling that occur before or during a migraine attack
Many individuals experience these warning signs, which serve as a signal that a severe headache is imminent. They can include visual changes or unusual physical sensations. This is not a spiritual or dietary concept. Recognizing these early indicators allows the practitioner to begin calming techniques immediately, potentially reducing the intensity or duration of the upcoming episode.

180. (D) Fasting and extreme yogic diets are highly recommended to prevent seizures.
Drastic dietary changes or extended periods without food can actually disturb the body's balance and trigger an episode. Instead, regular meals and adequate sleep are prioritized. Stress reduction and avoiding forceful breathing are also key. While healthy nutrition is important, extreme measures are not a standard therapeutic recommendation and may be counterproductive for managing this specific neurological condition safely.

181. (C) Migraine - Unilateral throbbing pain, often accompanied by aura
Pain that is concentrated on one side of the head and pulsates is a classic sign of this neurological condition. Tension-related headaches are more often felt as a tight band across the entire forehead. Correctly identifying the pattern of the pain and any associated symptoms, such as light sensitivity, is fundamental for selecting the most appropriate yogic tools.

182. (A) Both A and R are true and R is the correct explanation of A.
Systematic deep rest and gentle stretching are highly effective because they directly target the muscular and psychological roots of the pain. By relaxing the neck and shoulders and lowering overall stress levels, the frequency and severity of these headaches can be significantly reduced. This restorative approach provides a natural and long-term way to manage discomfort and well-being.

183. (A) Phonophobia - Fear of speaking
This term actually refers to an extreme sensitivity or intolerance to loud noises, often experienced during a migraine, rather than a fear of communication. Other terms correctly describe seizures, light sensitivity, and long-term neurological disorders. Understanding these specific symptoms is essential for accurately assessing a patient's condition and for providing the most effective and targeted therapeutic yogic support.

184. (D) Trataka (uninterrupted gazing at a candle flame)
Focused staring, especially at flickering lights, can sometimes trigger electrical disturbances in the brain for those with a low seizure threshold. Gentle movements and slow breathing are much safer. Avoiding potential triggers is a primary goal in managing the condition. While this concentration technique has other benefits, it should be used with extreme caution or avoided in these.

185. (B) Bhramari Pranayama and massaging the temples
The soothing humming sound creates internal vibrations that help calm the mind and relax the muscles of the head. This, combined with gentle pressure, can provide rapid relief from a dull ache. Vigorous activity or inversions might increase the intensity of the discomfort. This gentle approach addresses both the physical tension and the stress that often trigger these.

186. (B) Clear the area of hard objects, cushion their head, and roll them onto their side after the seizure stops.
The priority during an episode is to protect the individual from injury without restraining them.

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Once movements have finished, placing them in a recovery position helps maintain a clear airway. Forcefully holding the limbs or putting objects in the mouth is dangerous and should be avoided. Providing a calm and safe environment is essential for a competent response.

187. (A) P-4, Q-3, R-1, S-2
Certain environmental factors like bright lights or strong smells can precipitate a severe headache, while poor posture often leads to a dull ache. Rapid breathing or flashing lights are known risks for seizures. Sudden changes in position can cause dizziness. This systematic understanding of triggers allows for the selection of appropriate modifications and safety precautions for each individual.

188. (C) Statement I is correct but Statement II is incorrect.
The intense pain of a migraine is linked to changes in the blood vessels within the head. However, the dull ache of a tension-type headache is primarily caused by muscle contractions and mental stress rather than vascular shifts. Understanding these different physiological origins is essential for selecting the most effective yogic tools, such as targeted relaxation or breathing.

189. (D) Incorporate Sukshma Vyayama for the neck and shoulders, followed by Yoga Nidra.
Gentle mobilization and deep rest are ideal for relieving physical and mental strain caused by intense study. Addressing muscle tightness in the upper body and calming the nervous system provides effective relief from the 'tight band' sensation. Fasting or reducing sleep would be counterproductive. This holistic approach supports both physical comfort and the mental focus needed for success.

190. (A) Sudden vasodilation and constriction of cranial blood vessels triggered by stress
Yoga helps in stabilizing the autonomic nervous system, which in turn regulates the behavior of blood vessels in the brain. By reducing the stress response, the frequent shifts in vessel diameter that lead to intense pain can be prevented. This systemic regulation addresses the underlying physiological process of the condition. It is a proactive way to manage frequency and intensity.

191. (B) Sleep deprivation lowers the seizure threshold, making a seizure more likely.
A lack of restorative rest is a well-known trigger that can disrupt the electrical stability of the brain. Maintaining a regular sleep schedule is therefore a critical part of managing the condition. It does not cure the issue or change the physical structure of the skull. Ensuring adequate rest is a primary lifestyle goal in any supportive therapy for this.

192. (A) 1, 2, and 4
Slow breathing, deep rest, and gentle nasal cleansing are all effective for calming the system and removing potential triggers without causing strain. Forceful breathing or extreme inversions might increase internal pressure and exacerbate the pain. This integrated approach focuses on systemic relaxation and cleanliness, providing a safe and effective way to manage and prevent frequent episodes of headaches.

193. (A) Extreme physical sensitivity or intolerance to light during an attack
During a severe episode, normal lighting can become painful and overwhelming for the individual. This is a common neurological symptom rather than a psychological fear. Managing the environment by providing a dark and quiet space is an essential part of supporting someone during a flare-up. Recognizing this sensitivity helps in tailoring the therapeutic setting to the patient's comfort.

194. (B) A mild to moderate pain described as feeling like a tight band around the head, caused by muscle contractions
This common type of discomfort is usually bilateral and lacks the intense throbbing or nausea associated with other conditions. It is frequently caused by physical tightness and psychological stress. It is not related to internal bleeding or tumors. Management focuses on relaxing the muscles of the head, neck, and shoulders through gentle yoga and systematic deep relaxation.

195. (C) It balances the left and right hemispheres of the brain, inducing a calming effect.
Alternate nostril breathing is used to harmonize the body's energy and stabilize the nervous system. By creating a rhythmic and steady breath, it helps in shifting the mind into a state of

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tranquility. This balance is particularly beneficial for managing conditions like headaches and anxiety. It is a non-forceful technique that promotes internal peace and physiological regulation.

196. (D) Practicing deep and slow diaphragmatic breathing techniques.
Controlled and steady breathing is actually a supportive tool that helps in calming the nervous system and reducing stress, rather than a trigger for episodes. Conversely, mental tension, missing medication, and a lack of sleep are all significant risks that can precipitate a seizure. Recognizing these actual triggers is essential for creating a safe and effective management plan.

197. (A) Increased heart rate variability (HRV) and reduced cortisol
A healthy and flexible response from the heart, along with lower levels of stress hormones, indicates that the body has shifted into a restorative state. Deep relaxation techniques are specifically designed to achieve this shift. These markers reflect improved nervous system balance and overall resilience. Monitoring these physiological changes helps in assessing the effectiveness of the therapy for neurological.

198. (B) Postictal state - The altered state of consciousness after an epileptic seizure
The period following an episode is often marked by confusion and exhaustion as the brain recovers. An aura is a warning sign that occurs before the event, not after. Understanding these phases is crucial for providing appropriate care and support during and after a neurological event. Recognizing the recovery state ensures the individual is handled with patience and safety.

199. (B) Cerebellum - Digestion of food
The part of the brain located at the back is primarily responsible for balance and movement coordination, not the breakdown of food. Other regions manage emotional processing, decision-making, and the regulation of the autonomic nervous system. Correctly identifying these roles is essential for understanding how specific yoga practices, like balance poses or meditation, influence different aspects of brain health.

200. (B) Nausea and vomiting.

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Common features of severe headaches include throbbing pain and sensitivity to light and sound. While some conditions may involve respiratory issues, those are not characteristic of this specific neurological disorder. Identifying the hallmark signs is essential for proper management. Effective therapy focuses on calming the nervous system and avoiding triggers that lead to these intense and debilitating symptoms.

201. (B) A mild mental disorder characterized by anxiety, depression, or hypochondria, but without a loss of contact with reality
This category of mental health issues involves significant distress and emotional imbalance, yet the individual remains aware of their environment and condition. It differs from more severe states where the sense of reality is fundamentally disturbed. Yoga therapy is particularly effective for these conditions by promoting emotional regulation and mental clarity through consistent practice of meditation and discipline.

202. (A) 1, 2, and 4
Common manifestations of intense worry include a sense of restlessness, rapid breathing, and persistent overthinking. These physical and mental signs reflect an overactive stress response. Hallucinations are characteristic of more severe psychiatric conditions rather than standard anxiety. Recognizing these hallmark symptoms allows for the application of grounding and calming yogic practices to restore a sense of peace and.

203. (C) An intense, irrational fear of a specific object, situation, or activity
This condition involves an overwhelming and persistent dread that is often out of proportion to the actual danger. It can significantly interfere with daily life and functioning. It is more than just a general feeling of unease or a temporary period of sadness. Managing such fears through yoga often includes techniques for deep relaxation and mental desensitization.

204. (D) Persistent feeling of sadness, loss of interest in daily activities, and low energy levels
A long-lasting state of low mood and reduced vitality is a primary sign of this mental health condition. It is not just a brief period of panic or an irrational fear of social events. This pervasive

understanding spinal conditions and for applying the correct therapeutic tools.

169. (A) The wearing down of the protective tissue (cartilage) at the ends of bones
This degenerative joint condition occurs when the smooth surface that cushions the joints gradually erodes, leading to pain and stiffness. It is a result of mechanical wear rather than an autoimmune response or infection. Management through yoga focuses on maintaining mobility and strengthening the muscles that support the affected joints. This help in reducing discomfort and improving overall movement.

170. (B) It relaxes the lower back muscles and encourages diaphragmatic breathing, relieving compression.
This face-down resting posture allows the spine to settle into a gentle extension, which helps in reducing tension in the lumbar region. By promoting deep, steady breaths, it also calms the nervous system and further supports muscular relaxation. It is a simple yet powerful tool for providing relief from compression and pain without requiring any significant effort or strength.

171. (C) It is caused exclusively by lifting heavy weights.
This chronic inflammatory condition is an autoimmune disorder where the body's defenses attack its own tissues, rather than a result of mechanical strain. It often affects multiple joints in a balanced way and can lead to permanent changes if not managed. While physical load can affect the joints, the primary cause is internal rather than purely external or.

172. (B) Sitting on a chair with feet flat on the ground.
When the joints in the legs are severely compromised, traditional floor-sitting positions can cause excessive pain and strain. Using a seat allows for a comfortable and stable posture without placing weight on the knees. This makes it possible to practice breathing and meditation effectively. Prioritizing comfort ensures that the individual can benefit from yoga without worsening their joint condition.

173. (A) Lumbar IVDP - Bhujangasana
Backward-bending postures like the cobra are often helpful for disc issues as they encourage the protrusion to move away from the nerves. Conversely, deep neck flexions or intense knee-folding poses should be avoided in those specific conditions. Correctly matching the posture to the spinal issue is essential for safety and for achieving the therapeutic goal of reducing pain.

174. (D) Rotation - Stretching the spine straight up.
The term for twisting the spine around its vertical axis is not the same as lengthening it vertically. Upward stretching is referred to as axial extension. Bending forward, backward, and to the sides are other fundamental movements. Distinguishing between these actions is essential for correctly describing yoga poses and for understanding how they influence the structure and health of the spine.

175. (B) Proper biomechanical lifting techniques.
Using correct body mechanics during activity actually protects the spine from injury. Conversely, aging, sudden trauma, and poor posture are all significant risk factors that can lead to a herniated disc. By learning how to move and lift safely, individuals can significantly reduce their risk of spinal issues. Yoga therapy emphasizes these healthy patterns as a key part of prevention.

176. (B) A neurological condition characterized by intense, debilitating, throbbing headaches, often with nausea and visual changes
This complex disorder involves more than just a simple headache. It often includes extreme sensitivity to light and sound, along with significant physical discomfort. It is distinct from mild tension or sinus-related issues. Management focuses on identifying triggers and using calming techniques to regulate the nervous system and blood vessel responses. Understanding these clinical features is essential for providing effective therapy.

177. (A) 1, 2, and 4
These common headaches are typically felt as a dull ache or pressure on both sides of the head, often linked to muscle tightness in the neck and shoulders. Stress is a major contributing factor. Unlike migraines, they generally do not cause severe nausea or throbbing. Recognizing

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antidote because it activates the natural healing and relaxation systems of the body. This shift helps to lower the heart rate and calm the mind, providing an essential tool for management.

214. (D) Use deep relaxation (Yoga Nidra) paired with guided visualization of heights in a safe state (desensitization)
Addressing an irrational fear in a controlled environment allows the individual to practice staying calm while mentally facing the trigger. This method builds inner strength and reduces the intensity of the fear response over time. Forcing immediate exposure or avoiding the issue entirely is less effective. This psychological application of yoga supports a gradual and lasting transformation.

215. (A) Endorphins, Serotonin, and Dopamine
Active physical movement triggers the release of natural chemicals in the brain that improve mood and increase feelings of well-being. These substances act as natural anti-depressants. While stress hormones like cortisol can be harmful in excess, these positive biochemicals help in restoring emotional balance. Using dynamic yoga as a way to boost these markers is key.

216. (B) Chronic stress leads to prolonged cortisol elevation, which over time depletes neurotransmitters like serotonin, contributing to depression.
Long-term mental tension can fundamentally change the brain's chemistry, making it harder to maintain a positive mood. Far from preventing health issues, persistent stress is a major risk factor for clinical sadness. Managing the stress response through regular yoga practice is essential for protecting the brain and ensuring a healthy balance of chemicals that regulate our emotions and energy.

217. (A) 1, 2, and 3
A combination of throat-focused breathing, deep guided rest, and soothing humming is highly effective for calming an overactive mind. These non-forceful techniques prioritize systemic relaxation and are safe for those in a state of high distress. Intense abdominal work or extreme fasting could be too stimulating or stressful. A gentle and restorative strategy is more appropriate for restoration.

218. (A) Muscle tension and trembling
Chronic worry often manifests as physical tightness, especially in the neck and shoulders, and can lead to visible shaking. These signs reflect the body's state of high alert. It is not associated with a slow heart rate or excessive sleepiness. Recognizing these physical indicators allows for the application of targeted relaxation and stretching to help the individual release tension.

219. (C) It involves persistent symptoms lasting at least two weeks that significantly impair daily functioning.
Major mood disorders are defined by their duration and the degree to which they interfere with a person's life. While everyone feels sad at times, these clinical states are pervasive and do not resolve quickly. They can affect anyone, not just the elderly. Identifying this persistent pattern is essential for providing appropriate level of therapeutic support and medical care.

220. (D) It improves concentration and helps calm the wandering, anxious mind.
The practice of steady gazing at a single point helps in focusing the attention and reducing the scattering of thoughts. This mental discipline is particularly useful for those who experience constant worry or a lack of focus. It does not cause hallucinations or change eye shape. Consistent application helps in cultivating a sense of internal stability and peaceful awareness.

221. (C) Meditation is universally safe and recommended as a standalone cure for acute, severe psychosis and schizophrenia.
While mindfulness and meditation are beneficial for many, they must be used with extreme caution in cases of severe mental illness where a person is out of touch with reality. In such situations, they are not a replacement for professional medical treatment. For milder issues, they help in developing a healthy perspective and reducing negative thought patterns through practice.

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222. (B) Chandra Bhedana (Left nostril breathing) or Sheetali
Breathing techniques that have a cooling and calming effect are ideal for reducing intense emotional heat. By focusing on the left side or using a curled tongue, the practitioner can quiet the nervous system and lower the heart

rate. Invigorating or heating breaths would be counterproductive in this state. These gentle tools provide a rapid way to regain control.

223. (D) Calmness and clarity - Sattva
A mind that is peaceful and wise represents the highest quality of being, characterized by light and purity. States of intense worry or heavy sadness are linked to the qualities of passion and darkness, respectively. Understanding these fundamental categories helps in selecting the right yoga practices to balance the mind and move toward a state of lasting health.

224. (A) Vairagya - Intense attachment to material objects
The term for detachment and letting go describes a state of mental freedom from worldly cravings, not an obsession with them. Other concepts correctly identify the practice of positive thinking, self-study, and surrender to a higher reality. Mastering these mental disciplines is essential for achieving emotional resilience and long-term peace of mind within the framework of traditional yoga.

225. (C) Complete avoidance of the phobic trigger forever without addressing the fear
Simply running away from what one dreads does not solve the underlying psychological issue and can limit a person's life. Instead, a combination of relaxation and gradual, safe exposure is more effective for building courage and overcoming the fear. Ethical lifestyle choices also provide a foundation of inner strength. Addressing the root cause is the key to lasting.

226. (A) Integrated Approach of Yoga Therapy
This holistic framework combines various traditional tools to address health across all levels of human existence. It is not just an association or a training alliance. By working with the physical, energetic, mental, intellectual, and spiritual layers, this method provides a comprehensive way to manage disease and promote well-being. It is the standard model used in yoga therapy.

227. (C) 1, 2, 3, 4, and 5
The human system is viewed as having five distinct layers, ranging from the material body to the state of pure joy. Each sheath has its own unique function and can be influenced by specific yogic practices. Understanding all five components is essential for a truly integrated therapeutic approach. This model allows for a targeted way to restore balance.

228. (B) The energy or vital life force sheath
This layer of the human system represents the movement of energy that sustains life and connects the physical and mental levels. It is influenced primarily through breathing techniques. It is not the material body made of food or the intellectual mind. Regulating this vital force is a key part of therapy, as it directly affects physical health.

229. (B) They originate as mental conflicts, stress, and emotional imbalances (Adhi).
Problems within the emotional and mental layer are seen as the primary cause of many lifestyle diseases. These internal stresses gradually manifest as disturbances in the energetic and physical systems. They are not limited to physical injuries and have a profound influence on overall health. Addressing these mental roots through meditation is a cornerstone of the integrated approach.

230. (D) Serving as the grossest and most physical of all the five Koshas
The layer associated with wisdom and intellect is a subtle sheath, not a material one. The most physical part of the system is actually the body nourished by food. Counseling and self-reflection are the primary tools used to address issues at this higher level of awareness. Understanding that distorted knowledge originates here is vital for correcting the roots.

231. (C) Annamaya Kosha - Asanas and Diet
The material body is most directly influenced by physical postures and the quality of the food consumed. Other layers, such as the energetic or mental sheaths, are addressed through breathing, chanting, or meditation. This targeted use of yogic tools ensures each aspect of the human system receives the appropriate intervention needed to restore overall balance and health holistically.

232. (A) Both A and R are true and R is the correct explanation of A.
A pure and balanced diet is fundamental for maintaining a healthy material body because

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tissues are built from the substances we ingest. The quality of our food also affects our mental state. Consuming fresh and wholesome items ensures the physical sheath is well-nourished and functions optimally. This dietary focus is a primary tool in the integrated approach.

233. (B) Anadhija Vyadhi - Diseases caused strictly by excessive meditation
This term actually refers to ailments that are not born from the mind, such as infections or accidents, rather than issues caused by spiritual practice. Other terms correctly identify mental distress as the primary cause of many physical illnesses. Distinguishing between those that have a psychological root and those that are purely physical is essential for selecting the approach.

234. (A) Chittamaya Kosha
The traditional model of the human system includes layers for the physical body, energy, mind, wisdom, and bliss. While the mind is a key component, it is categorized under a specific name that differs from this option. Understanding the correct names and functions of each sheath is fundamental for applying the integrated approach to therapy and achieving health.

235. (D) Achieving harmony across all five layers of human existence
The ultimate aim of this comprehensive therapy is to restore balance from the material body all the way to the state of pure joy. It is more than just fixing a single disease or gaining physical flexibility. By addressing the energetic, mental, and intellectual levels simultaneously, the practitioner can achieve a profound and lasting state of health and well-being.

236. (B) Address Manomaya Kosha with meditation, Pranamaya with slow breathing, and Annamaya with gentle asanas and diet
Effectively managing complex lifestyle diseases requires a multi-layered strategy that targets the physical symptoms, energetic imbalances, and psychological triggers. Focusing on only one aspect like diet or exercise is insufficient. A holistic plan that includes all these elements ensures the underlying stress is addressed while supporting the body's physical health and metabolic functions safely and effectively.

237. (A) P-4, Q-3, R-1, S-2
Physical cleanses and postures primarily affect the material body, while breathing techniques target the energetic layer. Chanting and meditation work on the emotional mind, and self-analysis influences the intellectual sheath. This systematic matching allows for a precise and integrated approach to therapy, ensuring that every level of the human system is addressed with the most appropriate and effective tool.

238. (A) Both Statement I and Statement II are correct.
Traditional teachings emphasize that many physical ailments begin as mental disturbances, a concept that perfectly matches our modern understanding of stress-related illnesses. Conditions like high blood pressure and metabolic disorders are classic examples of how psychological tension can lead to bodily disease. Recognizing this connection is essential for treating the whole person rather than just the symptoms.

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239. (A) Assess capability, start with gentle mobilization, correct diet, introduce slow breathing, and provide mental counseling
A safe and effective therapeutic program begins with understanding the individual's needs and limitations. It then progresses from basic physical movements and healthy nutrition to more subtle energetic and psychological interventions. This systematic and gradual approach ensures the person is not overwhelmed and can achieve lasting health by addressing all the different factors that contribute to their condition.

240. (A) The concept of Adhi leading to Vyadhi
This specific theory states that disturbances in the mind are the primary cause of many physical illnesses. This aligns with the modern understanding that chronic tension and emotional distress can manifest as serious metabolic and cardiovascular problems over time. Addressing psychological origins of disease is therefore a fundamental part of the integrated approach to managing various chronic health conditions.

241. (B) They effect a change in lifestyle and attitude, thereby removing the psychological causes (Adhi) of disease.

requires specific management to alleviate the inflammation within the digestive tract. By using targeted yogic interventions, the approach focuses on resolving the irritation and restoring the mucosal lining, which is essential for maintaining digestive homeostasis and preventing more severe structural damage later.

277. (D) Promoting healing and reducing stressors
Peptic ulcers are managed through an integrated therapeutic framework that focuses on internal recovery. The approach works by promoting natural healing of the mucosa and reducing physiological stressors that often worsen ulceration. By addressing both the structural erosion and the systemic factors that exacerbate the condition, yoga therapy helps restore the integrity of the gastrointestinal lining and comfort.

278. (B) Enzymatic action
Resolving indigestion involves the use of targeted yogic interventions that aim to restore normal digestive processes. The focus is specifically placed on enhancing enzymatic action and improving gastric motility. By ensuring that the body can break down food efficiently and move it through the digestive tract correctly, these practices alleviate the discomfort associated with generalized digestive inefficiencies.

279. (C) To enhance bowel peristalsis
Lower gastrointestinal tract motility problems, particularly constipation, are addressed by applying specific yogic practices to improve transit times. The primary objective is to enhance bowel peristalsis, which facilitates the regular movement of waste through the intestines. By improving this natural physiological process, yoga therapy helps resolve functional blockages and supports the overall health of the digestive system.

280. (D) Indigestion
Indigestion is the term used within the therapeutic framework to describe a collective presentation of generalized digestive inefficiencies. These inefficiencies often include poor breakdown of nutrients and sluggish movement within the stomach. The integrated approach seeks to correct these functional anomalies through systematic practices that restore optimal enzymatic action and motility, ensuring the digestive system functions as intended.

281. (A) Irritable Bowel Syndrome
Irritable bowel syndrome is managed through targeted therapeutic interventions that focus on the complex relationship between the nervous and digestive systems. Specifically, the protocols aim to modulate the autonomic nervous system's influence on the enteric system. By stabilizing this connection, yoga therapy helps reduce the erratic bowel habits that define the condition, leading to improved gastrointestinal stability and comfort.

282. (B) Stabilizing hypermotility
Managing conditions characterized by high intestinal motility requires specific therapeutic goals to restore fluid balance and regularity. For individuals suffering from diarrhoea, the targeted outcome of yogic practices is stabilizing hypermotility within the bowels. By slowing down excessive movement and regulating transit times, these interventions help the body recover from acute digestive distress and maintain proper physiological equilibrium.

283. (B) Alleviating pelvic congestion
The management of structural and vascular complications in the distal rectum, such as piles, involves specific integrated protocols. These strategies are primarily designed to alleviate pelvic congestion and promote vascular integrity in the affected area. By reducing pressure and improving blood flow, yoga therapy provides relief from the symptoms of piles and supports the long-term health of the rectum.

284. (A) Colitis
Chronic inflammatory states of the intestinal mucosa, specifically seen in cases of colitis, require a highly focused therapeutic approach. Management involves the use of specific restorative and stabilizing protocols designed to reduce inflammation and heal the digestive tract. These interventions aim to restore the mucosal integrity of the intestines, providing a systematic way to manage long-term inflammatory gastrointestinal disorders.

285. (C) Autonomic nervous system

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The traditional framework focuses on natural methods such as physical movement, internal cleansing, lifestyle adjustments, and mental discipline to manage health. Modern medical procedures and pharmaceutical drugs are distinct fields and are not part of the core practices described in ancient yogic texts. While both can be used together in a modern setting, they belong differently.

251. (B) Asanas and Pranayama
The systematic implementation of yoga therapy involves several layers to ensure a comprehensive approach. While the regimen includes dietary changes and ethical precepts, physical postures and breath regulation serve as the primary foundations. These specific components address structural and functional domains, creating a vital therapeutic base necessary for the progression towards mental stabilization and holistic health.

252. (A) Shatkarma
Preparing physiological systems is a vital step in the structured transition towards complex yogic interventions. Cleansing techniques, known formally as Shatkarma, are utilized for this purpose to ensure the body is ready for subsequent practices. By purifying internal systems, these techniques facilitate a smoother progression through physical postures and breathing exercises, ultimately enhancing the overall therapeutic efficacy.

253. (C) Meditation
The integration of therapeutic yoga involves a logical progression from physical and physiological preparation to psychological refinement. Meditation serves as the culminating phase in this regimen, providing a necessary stabilizing influence on the practitioner's mind. By achieving mental stability through this practice, individuals can maintain psychological well-being and support the long-term holistic management of various diseases.

254. (D) According to yogic scriptures
Effective management of diseases within a therapeutic yoga framework requires a calibrated approach to lifestyle modifications. These adjustments are not arbitrary but are strictly guided by principles found in traditional yogic scriptures. Adhering to these scriptural guidelines ensures that the transition in behavioral habits remains consistent with holistic health objectives and enhances overall clinical therapeutic efficacy.

255. (C) Yama and Niyama
The structured therapeutic intervention utilizes ethical precepts to facilitate behavioral modification during the recovery process. These precepts, identified as Yama and Niyama, ensure that patients adopt necessary lifestyle changes alongside physical practices. By integrating these behavioral guidelines into the regimen, the therapeutic framework addresses the psychological and social aspects of health, leading to more sustainable recovery outcomes.

256. (B) Allergic Rhinitis and Sinusitis
In the management of respiratory ailments, specific interventions target the upper respiratory tract to address common inflammatory conditions. Allergic Rhinitis and Sinusitis are characterized by significant mucosal congestion and drainage issues. By applying targeted therapeutic protocols, yoga aims to reduce this congestion and facilitate improved sinus drainage, thereby restoring normal respiratory function and alleviating the patient's discomfort.

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257. (D) To enhance pulmonary function
Pathologies affecting the lower respiratory tract, such as chronic structural and functional conditions, require systematic therapeutic management to restore health. The primary objective when applying yogic protocols to these conditions is the enhancement of pulmonary function. By improving how the lungs operate and reducing airway resistance, these practices support respiratory mechanics and contribute to overall physiological equilibrium.

258. (A) Bronchial asthma
Chronic conditions involving structural and functional pathologies of the lower respiratory system are effectively managed through integrated protocols. Bronchial asthma is a key example of such a disorder, where patients experience significant airway resistance. The therapeutic application of suitable yogic practices focuses on improving pulmonary capacity and reducing the pathological symptoms associated with these long-term respiratory challenges.

Tension-headache is described within the therapeutic framework as a condition originating from myogenic sources. It is characterized as stress-induced myogenic discomfort, where muscular tension in the head and neck leads to pain. The management protocols focus on relaxing these muscles and reducing the hyperarousal of the nervous system, providing a targeted approach to resolving this common neurological pain syndrome.

295. (C) Neuronal excitability disorder
Epilepsy is classified as a neuronal excitability disorder within the integrated approach of yoga therapy. This classification recognizes the condition as a chronic disruption of electrical activity in the brain. Therapeutic management utilizes stabilizing practices that aim to raise the seizure threshold, focusing on the electrical stability of the nervous system to improve the patient's long-term neurological health.

296. (D) Depression
Managing mood disorders like depression involves the use of specific yoga protocols that target the individual's mental and physical state. These techniques are designed to elevate the practitioner's energetic disposition and restore cognitive clarity. By combining rigorous physical movement with mental focus, yoga therapy helps alleviate the lethargy and mental fog often associated with clinical depressive states.

297. (A) Anxiety disorders
Anxiety disorders are characterized by hyperarousal states and systemic apprehension that can be debilitating. The integrated approach manages these conditions by modulating autonomic nervous system reactivity. By using specific practices to calm the body's stress response, yoga therapy helps reduce the intense feelings of worry and physical tension, restoring a sense of calm and emotional stability to the individual.

298. (B) By desensitizing through controlled exposure
Phobias are addressed through specialized techniques within the therapeutic framework that focus on desensitization. This involves the use of controlled exposure and internal stabilization techniques inherent in yoga therapy. By gradually exposing the practitioner to the source of their irrational fear in a controlled environment, these practices help reduce the intensity of the phobic response and restore emotional control.

299. (B) Neurosis
Neurosis is defined in the text as a condition presenting with chronic psychological distress and behavioral maladaptations. The integrated approach of yoga therapy provides targeted management for this state by utilizing practices that alleviate mental suffering. By focusing on restoring psychological equilibrium, the therapy helps individuals overcome maladaptive behaviors and improve their overall emotional well-being through systematic and calming yogic interventions.

300. (A) Restoring mental health
The comprehensive management of various psychiatric disorders, including depression and anxiety, is directed toward a specific long-term outcome. The ultimate goal of using carefully calibrated yogic practices is restoring mental health and psychological equilibrium. By addressing the root causes of emotional distress, the integrated approach ensures that practitioners can achieve a stable and healthy mental state.

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maintaining an appropriate energy balance. By utilizing specific yogic practices, the approach helps regulate metabolic rate and energy expenditure, which are essential for achieving a holistic restoration of physiological well-being.

268. (A) Normalizing secretion patterns
Managing thyroid dysfunctions within a clinical yoga setting involves normalizing the secretion patterns of the thyroid gland. Whether addressing hypo-thyroidism or hyper-thyroidism, the therapeutic interventions are calibrated to restore glandular balance through physical and regulatory practices. This normalization is crucial for stabilizing the metabolic rate and ensuring that the endocrine system functions harmoniously within the body.

269. (C) Metabolic Syndrome
Metabolic syndrome represents a complex array of interconnected physiological dysfunctions that often arise from foundational metabolic disruptions. The integrated approach of yoga therapy is uniquely positioned to manage these ailments simultaneously by addressing their common underlying causes. This comprehensive methodology ensures that all aspects of the syndrome, from glucose issues to energy imbalance, are treated as a continuum.

270. (D) Metabolic homeostasis
The systematic methodology for managing endocrinal and metabolic disorders targets the foundational disruptions in metabolic homeostasis. By addressing the root causes of hormonal and metabolic regulation issues, yoga therapy helps restore physiological balance. This foundational focus is essential for managing a wide range of common ailments, ensuring that the body's internal environment remains stable and healthy.

271. (C) Dysmenorrhea
Specialized integrated therapy for gynecological health focuses on managing menstrual disorders with high precision. For conditions like dysmenorrhea, the primary therapeutic goal is reducing uterine distress. By utilizing suitable yogic practices, practitioners can alleviate pain and restore physiological comfort, providing a non-invasive way to manage common menstrual complications and improve the overall quality of reproductive health.

272. (B) Post-natal care strategies
Maternal care within the integrated approach of yoga therapy continues into the period following childbirth to ensure complete recovery. Post-natal care strategies are implemented to facilitate maternal recovery and structural realignment after gestation. These protocols help the mother regain physical strength and restore the body's natural alignment, supporting a healthy transition back to her pre-pregnancy physiological state.

273. (D) Menopause
The transition associated with menopause in older female demographics involves significant physiological and psychological changes. The integrated approach provides systematic management strategies to mitigate these complex transitions. By employing targeted yogic practices, the framework helps stabilize the nervous and endocrine systems, reducing the severity of symptoms and supporting a smoother transition during this stage of the life cycle.

274. (A) Optimizing physiological adaptation
In the domain of maternal health, the integrated approach is meticulously structured to provide optimal support during the gestation process. The primary purpose is to ensure the mother's physiological adaptation to pregnancy remains healthy and efficient. By following these specialized protocols, practitioners can support the body's changing needs, ensuring both the mother and fetus remain stable throughout.

275. (C) Ante-natal care
Specialized protocols in maternal yoga therapy are designed to provide direct support to both the mother and the developing fetus. Ante-natal care is the specific implementation used during gestation to ensure optimal health outcomes. These rigorous protocols focus on maintaining physiological stability and preparing the mother's body for the physical demands of childbirth, fostering a healthy environment for development.

276. (A) Gastritis
The integrated therapeutic framework for gastrointestinal health formally identifies mucosal irritation as gastritis. This condition

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Ethical and personal disciplines help in reshaping how an individual interacts with the world and themselves, leading to a calmer and more stable state of mind. By reducing mental agitation and negative thought patterns, the primary triggers for many psychosomatic illnesses are removed. These practices are not just for social harmony but are essential for health.

242. (C) 1, 2, 3, 4, and 5
Managing disease holistically involves regulating diet, recreation, conduct, thinking, and behavior. These elements work together to create a stable environment for the body and mind to heal. Neglecting any of these areas can hinder the recovery process. Adhering to these structured principles ensures that every aspect of daily life supports the goal of achieving and maintaining health.

243. (C) Taittiriya Upanishad
The conceptual framework of the five sheaths of human existence is primarily derived from this ancient text. It provides the philosophical foundation for understanding how the physical, energetic, mental, intellectual, and spiritual layers are interconnected. This model is essential for the integrated approach to yoga therapy, as it allows for a comprehensive strategy to address health and disease.

244. (D) A state of equilibrium of doshas, agni, dhatus, malas, along with a blissful soul, senses, and mind
True well-being is defined as a total balance of all physical, biological, and psychological factors. It is not just about having muscles or being free from a cold. When the body's internal systems work in harmony and the individual experiences inner peace, they are truly healthy. This holistic view is the guiding principle behind the integrated approach to therapy.

245. (C) Reducing mental agitation and preventing psychosomatic flare-ups.
Cultivating a sense of inner satisfaction helps to quiet the mind and reduce the stress-related triggers that often lead to physical illness. It is not a way to ignore medical care or cure infections directly. Instead, it provides emotional stability, which is crucial for preventing and managing various lifestyle diseases. This mental peace is a vital part of health.

246. (B) Requiring complete starvation to cure various chronic illnesses
While moderation and occasional light eating can be helpful, the total avoidance of food is not a standard therapeutic requirement for all conditions and can even be dangerous. A healthy approach focuses on consuming fresh, pure, and balanced meals in sensible quantities. This provides the necessary nutrition and energy for the body to heal itself while maintaining harmony.

247. (B) Integrating a daily routine (Dinacharya) of balanced diet, moderate Asana, Pranayama, and Meditation.
Staying healthy over the long term requires a consistent commitment to a balanced way of life. A regular schedule that includes physical activity, proper breathing, and mental quietude is much more effective than relying on supplements alone or only practicing when symptoms return. This ongoing discipline ensures that the body and mind remain strong and less susceptible.

248. (A) Hatha Yoga Pradipika - Detailed descriptions of Shatkarmas for disease purification
This classic manual provides essential information on various internal cleansing techniques used to remove toxins and balance the body's internal environment. Other ancient texts focus on ethics, philosophy, or spiritual paths. These specific physical and energetic practices are fundamental to the therapeutic application of yoga, as they help prepare the system for health and for more development.

249. (C) Vata imbalance - Excessive heat and acidity
Conditions related to high temperature and acid levels are typically associated with an imbalance in the fire element, rather than the air and space elements. Other pairs correctly link joint issues, inflammatory disorders, and respiratory problems to their respective humors. Identifying these correct associations is essential for selecting the right warming or cooling yogic tools to restore health.

250. (A) Surgical interventions and allopathic pharmacology

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Reducing the erratic bowel habits associated with irritable bowel syndrome involves targeting the underlying regulatory mechanisms of the body. The autonomic nervous system plays a critical role in controlling the enteric system and bowel motility. By using yoga to modulate this nervous system activity, practitioners can achieve greater control over digestive functions, effectively minimizing the symptoms that characterize this functional disorder.

286. (D) IVDP protocols
Severe structural degeneration in the spine often leads to conditions such as intervertebral disc prolapse. The management of this disorder within the yoga framework involves specialized protocols designed for decompression. These interventions specifically aim to reduce neurological impingement, which helps alleviate the pain and functional limitations caused by the prolapsed disc, restoring mobility and spinal health for the patient.

287. (C) Restoring spinal muscular balance
Addressing generalized back pain through yoga therapy involves focusing on the underlying muscular causes of discomfort. The primary goal of applying suitable practices is restoring spinal muscular balance and alleviating tension. By balancing the muscles that support the spine, the therapeutic framework helps stabilize the skeletal structure and prevents the progression of pain into more severe degenerative conditions.

288. (B) Cervical Spondylosis
Cervical spondylosis is managed using distinct therapeutic interventions that target the neck and upper spine area. These strategies are specifically designed to relieve cervical stiffness and the associated radiating symptoms that often affect the arms and shoulders. By improving mobility and reducing tension in the cervical region, yoga therapy helps manage the discomfort caused by spinal degeneration.

289. (D) Stabilizing lower spine mobility
Lumbar spondylosis represents a degenerative condition of the lower spine that requires systematic management to maintain functionality. The integrated approach utilizes targeted strategies designed to stabilize lower spine mobility. By focusing on the lumbar region, these yogic practices help reduce pain and improve the range of motion, allowing individuals to manage the effects of spinal osteoarthritis more effectively.

290. (A) Arthritis
Conditions involving systemic joint inflammation are broadly categorized under arthritis within the therapeutic framework. Management focuses on reducing inflammation across various joints in the body and restoring optimal biomechanics. By addressing the systemic nature of the disease, yoga therapy helps practitioners maintain mobility and reduce the degenerative progression of joint tissues, ensuring better long-term musculoskeletal health.

291. (C) Tension-headache
Stress-induced cranial discomfort, formally managed as tension-headache, requires specific protocols to address its physiological causes. These interventions focus on reducing muscular contraction and nervous system hyperarousal, which are the primary triggers for the pain. By calming the nervous system and relaxing the muscles around the head and neck, yoga therapy provides effective relief from these episodes.

292. (A) Raising the seizure threshold
Managing epilepsy through the integrated approach of yoga therapy involves focusing on neuronal stability. The primary therapeutic objective is raising the seizure threshold through the use of rigorous, stabilizing practices. By promoting neuro-electrical stability, these yogic interventions help reduce the frequency and intensity of seizures, mitigating the physiological and neurological burdens associated with this chronic excitability disorder.

293. (D) By modulating vascular reactivity
Migraine is characterized by severe vascular and neurogenic head pain that requires specialized management strategies. The integrated framework aims to address this condition by modulating vascular reactivity and sensory processing. By regulating how the blood vessels and nervous system react to triggers, yoga therapy helps reduce the severity of attacks and provides a proactive way to manage this painful disorder.

294. (B) Stress-induced myogenic discomfort

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259. (C) Optimal respiratory mechanics
One of the significant advantages of applying an integrated yoga protocol for common ailments is the focus on internal restoration. The goal is to achieve optimal respiratory mechanics and physiological balance without substantial reliance on external medical interventions. By using prescribed yogic regimens, practitioners can improve their breathing efficiency and stabilize their health through natural, systematic methods.

260. (A) Allergic Rhinitis
Therapeutic focuses in respiratory health are often divided between upper and lower tract complications to provide precise care. Allergic Rhinitis is specifically categorized as an upper respiratory condition that often presents with mucosal congestion. Addressing this condition through yoga therapy helps alleviate localized complications, ensuring that the primary causes of discomfort in the upper airways are systematically and effectively managed.

261. (D) Hypertension
Managing hypertension within a cardiovascular therapeutic framework involves precise modulation of physiological systems. The focus is placed on adjusting vascular resistance and the activity of the sympathetic nervous system. By regulating these components, yoga practices help stabilize blood pressure levels and reduce the strain on the cardiovascular system, facilitating clinical improvement for individuals with this chronic condition.

262. (B) By reducing cardiac workload
For conditions characterized by compromised myocardial perfusion, such as angina pectoris, therapeutic management must be carefully calibrated. The integrated approach utilizes selected interventions to reduce the overall cardiac workload while maintaining the patient's physiological stability. By lowering the demand on the heart, these practices help mitigate symptoms and prevent further complications, ensuring a safer therapeutic progression for patients.

263. (C) Heart insufficiency
Cardiac asthma originates from issues within the cardiovascular system despite presenting primarily with respiratory symptoms. The integrated approach of yoga therapy addresses the heart insufficiency that underlies this condition. By focusing on improving cardiac function and efficiency, the therapeutic protocols help manage the source of the symptoms, ultimately leading to better hemodynamic stability and respiratory relief.

264. (D) Cardiovascular dysfunction
Although it exhibits symptoms similar to pulmonary issues, cardiac asthma is fundamentally rooted in cardiovascular dysfunction rather than primary lung disease. The therapeutic management of this condition recognizes its cardiac origin and utilizes specific protocols to address underlying heart problems. This targeted approach ensures that the intervention remains relevant to the true source of the patient's respiratory distress.

265. (A) Optimizing hemodynamics
The systematic application of yoga therapy across various heart-related conditions aims for comprehensive physiological improvement. The overarching goal is the optimization of cardiovascular hemodynamics to ensure efficient blood flow and system stability. By achieving this objective through calibrated therapeutic regimens, the integrated approach provides a robust framework for sustained clinical recovery and improved management of complex cardiovascular disorders.

266. (B) Diabetes Mellitus
In the management of endocrinal and metabolic disorders, diabetes mellitus stands as a prevalent condition requiring specific attention. The integrated therapeutic framework deploys suitable practices designed to influence glucose metabolism directly. By focusing on physiological regulation, these interventions help stabilize blood sugar levels and restore metabolic balance, demonstrating the effectiveness of yoga in managing systemic metabolic dysfunctions.

267. (B) Energy balance
Systemic conditions that disrupt metabolic homeostasis require targeted therapeutic strategies to restore health. For individuals dealing with obesity, the management protocol primarily focuses on metabolic optimization and

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CHAPTER 09
Applications of Yoga

1. What does Yoga as an applied philosophy primarily refer to?
(A) A framework designed for purely academic and theoretical debate
(B) Practical application of principles to achieve higher consciousness
(C) A set of dogmatic rituals performed for traditional religious worship
(D) An exclusive study focused on ancient Indian linguistic structures

2. According to the Upanishads, what is the ultimate nature of human consciousness?
(A) Identical to the universal consciousness (Brahman)
(B) A purely physical result of biological evolution
(C) A temporary byproduct of neurochemical reactions
(D) An illusion created through societal conditioning

3. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): The scientific approach to human consciousness relies strictly on empirical measurement.
Reason (R): Science requires observable, quantifiable data to establish facts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. Which of the following statements correctly describes the spiritual approach to human consciousness?
(A) It views consciousness as limited to the waking state.
(B) It defines consciousness as a physical brain function.
(C) It rejects the existence of the mind and intellect.
(D) It considers consciousness as a transcendent reality beyond the physical body.

5. A practitioner is overwhelmed by worldly attachments and seeks liberation through intellectual inquiry and discrimination. Which yogic method should they predominantly apply?
(A) Bhaktiyoga
(B) Karmayoga
(C) Jnanyoga
(D) Hathayoga

6. Identify the incorrect statement regarding the concept of consciousness in the Bhagavad Gita.
(A) The soul (Atman) is described as eternal and indestructible.
(B) Consciousness is portrayed as a product of the physical elements.
(C) The individual consciousness is urged to unite with the Supreme.
(D) Meditation and detached action are paths to elevate consciousness.

7. Read the following statements regarding philosophical views on consciousness and choose the correct option.
Statement I: Yogasutra defines consciousness primarily in terms of Chitta and its modifications.
Statement II: Yogavashishtha views the entire universe as a manifestation of the mind.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

8. Match the yogic methods in List I with their core focus in List II and select the correct option.

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free environment
(B) Shodhanakriya - Best practiced after a heavy meal
(C) Pranayama - Should ideally follow Asana practice
(D) Asana - Requires a flat, non-slip surface

45. A teacher has 45 minutes to teach a complete Yoga sequence. Which competency demonstrates effective content planning?
(A) Spending 35 minutes on introduction and 10 on relaxation
(B) Teaching 20 advanced asanas without warm-up to save time
(C) Proportional allocation of time to each session segment
(D) Skipping relaxation completely to fit in more physical exercise

46. Consider the following case regarding lesson plan adaptation:
During a planned lesson, the fire alarm goes off, and the class is interrupted for 15 minutes. When returning, only 10 minutes remain. How should the teacher adapt the lesson plan?
(A) Speed through the remaining 30 minutes of content in 10 minutes
(B) Yell at the students for the lost time
(C) Proceed with advanced inversions as planned
(D) Immediately guide students into a brief relaxation practice

47. How is a 'Content Plan' defined in the context of Yoga teaching methodology?
(A) Detailed outline of matter taught in a specific timeframe
(B) The financial budget designed for the yoga studio
(C) The architectural blueprint of the yoga classroom
(D) The dietary chart provided to students for health

48. What institution developed the well-known 'Eight Step method of Introduction' for a Yoga lesson plan?
(A) Bihar School of Yoga
(B) Kaivalyadhama
(C) Ramamani Iyengar Memorial Yoga Institute
(D) Sivananda Ashram

49. In an Eight Step method of Introduction, how would a teacher apply the step of 'Justification'?
(A) By proving other forms of exercise are useless
(B) By explaining why a practice is beneficial for students
(C) By giving excuses for starting the class late
(D) By arguing with students about ancient texts

50. Which statement correctly reflects an essential evaluation method of an ideal Yoga class?
(A) Assessing progress through observation and feedback
(B) Judging students based on their physical appearance
(C) Utilizing strict written exams after every physical class
(D) Comparing students publicly to create competition

51. What is the definition of 'Formative Evaluation' in a Yoga class?
(A) Evaluation done exclusively at the end of a long course
(B) A physical fitness test conducted before admission
(C) Continuous assessment to provide immediate feedback
(D) The final grading system used for certification

52. What is a key factor in customizing a Yoga class for individual needs?
(A) Enforcing a uniform standard regardless of ability
(B) Ignoring students who cannot perform the standard sequence
(C) Increasing the room temperature for everyone
(D) Modifying postures using props based on limitations

53. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): The sitting arrangement in a yoga class should allow the teacher to see every student clearly.
Reason (R): Visibility ensures the teacher can monitor safety, provide feedback, and correct

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(A) Prakriti
(B) Purusha
(C) Mahat
(D) Ahamkara

18. Consider the following features regarding the scientific approach to consciousness:
I. Focus on neural correlates.
II. Emphasis on subjective mystical experience.
III. Use of EEG and fMRI scans.
IV. Requirement of empirical validation.
V. Belief in reincarnation.
Which of the above statement(s) correctly represent the scientific approach?
(A) I, III and IV
(B) I, II and III
(C) II, IV and V
(D) I, II, IV and V

19. Identify the correct statement regarding Yoga in Education.
(A) It focuses solely on competitive sports and performance
(B) It aims to replace all modern scientific academic subjects
(C) It aims at the holistic development of the student's personality
(D) It actively discourages the use of independent analytical thinking

20. How can the concept of Karmayoga be applied practically by a student in an educational setting?
(A) By studying primarily to defeat academic peers
(B) By ignoring examinations and results completely
(C) By performing tasks only when given a reward
(D) By focusing on learning rather than grade obsession

21. Identify the incorrect statement regarding the factors of Yoga education.
(A) The teacher acts as a guide and facilitator.
(B) The student must have receptivity and discipline.
(C) The environment has no impact on the learning process.
(D) The teaching method must adapt to the student's capacity.

22. Read the given statements regarding value-based education and choose the correct option.
Statement I: Value-based education focuses exclusively on economic and financial values.
Statement II: Yoga education inherently promotes ethical values like non-violence and truthfulness.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

23. Arrange the following states of consciousness as described in the Mandukya Upanishad in chronological order of their depth:
I. Sushupti (Deep Sleep)
II. Jagrat (Waking)
III. Turiya (The Fourth/Transcendental)
IV. Swapna (Dreaming)
(A) II, IV, I, III
(B) I, II, III, IV
(C) II, I, IV, III
(D) IV, II, I, III

24. Which of the following is NOT a recognized type of value in value-based education?
(A) Destructive values
(B) Moral values
(C) Spiritual values
(D) Social values

25. What is the effect of integrating Yoga into the modern education system on students?
(A) Increases overall academic pressure and mental stress
(B) Reduces their interest in necessary scientific subjects
(C) Promotes emotional stability and concentration
(D) Encourages a sedentary and physically inactive lifestyle

26. What is the most appropriate definition of 'Teaching' in the context of Yoga methodology?
(A) Facilitating experiential learning and self-discovery
(B) Dictating physical movements without any

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63. Consider the following statements regarding the evaluation of a Yoga class:
I. It should assess physical flexibility only.
II. It should include observation of breath awareness.
III. It can involve verbal feedback from students.
IV. It helps in modifying future lesson plans.
Which of the above statement(s) is/are correct?
(A) II, III and IV
(B) I, II and III
(C) I, III and IV
(D) I, II, III and IV

64. Identify the incorrect pair regarding classroom arrangement.
(A) Ventilation - Ensures fresh oxygen supply
(B) Acoustics - High echo preferred for chanting
(C) Lighting - Soft and soothing preferred
(D) Flooring - Firm, even, and non-slip

65. A teacher is handling a mass class of 100 students. How should they demonstrate an asana?
(A) Walk around without showing the posture.
(B) Demonstrate on an elevated platform for maximum visibility.
(C) Sit on the floor at the same level as the students.
(D) Ask a beginner student to demonstrate it.

66. Consider the following case regarding student attitude:
A student approaches a teacher with questions formulated just to test the teacher's knowledge rather than to learn. According to traditional principles, which element is the student lacking?
(A) Pranipaata (Reverential surrender)
(B) Ahamkara (Ego)
(C) Krodha (Anger)
(D) Physical strength

67. Which text explicitly mentions the approach of Pranipaata, Pariprashna, and Seva?
(A) Yogasutra
(B) Hathayoga Pradipika
(C) Bhagavad Gita
(D) Gheranda Samhita

68. Consider the following requirements for customizing a Yoga class for elderly students:
I. Longer warm-up period.
II. Use of props like chairs and blocks.
III. Emphasis on rapid vinyasa flows.
IV. Avoiding prolonged inversions.
V. Clear, slow verbal instructions.
Which of the above statement(s) is/are correct?
(A) II, III, IV and V
(B) I, II, III and V
(C) I, III, IV and V
(D) I, II, IV and V

69. Which statement correctly identifies a salient feature of Yoga Education?
(A) It isolates the mind from the body.
(B) It focuses purely on memory retention.
(C) It integrates physical, mental, and spiritual aspects
(D) It requires belief in a specific religion.

70. How would a teacher practically apply 'Value-based education' during an Asana class?
(A) By charging extra fees for advanced poses
(B) By encouraging honesty regarding physical limits
(C) By pushing students to pain to teach endurance
(D) By promoting jealousy of more flexible peers

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71. Identify the incorrect statement regarding the 'Teacher' in Yoga education.
(A) The teacher must embody the principles they teach.
(B) The teacher's role is to facilitate self-awareness.
(C) The teacher should create a conducive environment.
(D) The teacher acts as a dictator who forbids questions.

72. Read the following statements regarding Yoga teaching methodology and choose the correct option.
Statement I: In Yoga methodology, mass teaching is the best method for teaching complex Pranayama techniques.
Statement II: Individual teaching allows for precise monitoring of breath and subtle corrections.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are

35. Identify the incorrect statement regarding the factors influencing teaching methods in Yoga.
(A) The age of the students influences the choice of method.
(B) The time of day can affect the type of practices selected.
(C) The physical environment and available space do not matter.
(D) The health status of the participants dictates the intensity.

36. Read the following statements regarding yoga teaching techniques and choose the correct option.
Statement I: Mass teaching techniques allow for deep emotional bonding between the teacher and every student.
Statement II: Group teaching allows for some level of personal attention while managing multiple students.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

37. Which of the following statements correctly identifies a principle of teaching Yoga?
(A) Teaching should progress from complex to simple.
(B) Teaching must ignore individual differences.
(C) Teaching should progress from concrete to abstract.
(D) Teaching should always induce fatigue.

38. Consider the following factors influencing teaching methods:
I. Student's baseline flexibility.
II. Teacher's communication skills.
III. The political climate of the country.
IV. The objective of the lesson.
Which of the above statement(s) significantly impact daily Yoga teaching methods?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

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39. Which of the following is an exception to the essential features of a good lesson plan?
(A) Clear objectives
(B) Logical sequencing
(C) Time management
(D) Rigid inflexibility

40. What is a direct effect of skipping the planning phase for Shodhanakriyas in a Yoga class?
(A) High risk of injury and improper execution
(B) Enhanced levels of spontaneous learning
(C) Better management of classroom time
(D) Deepened state of internal meditation

41. What is the best answer describing the need for a lesson plan in Yoga?
(A) It gives the teacher reading material for the class session
(B) It serves to fulfill the mandatory administrative requirements
(C) It provides a structured path to achieve learning goals safely
(D) It allows the teacher to maintain dominance over the classroom

42. Identify the correct pair of a lesson plan component and its description.
(A) Objective - The specific outcome expected from the class.
(B) Material - The philosophical background of the text.
(C) Evaluation - The initial warm-up sequence.
(D) Introduction - The final relaxation phase.

43. Consider the following elements involved in planning a teaching session for Asana:
I. Warm-up and joint mobilization.
II. Counter-poses (Pratikriyasana).
III. Step-by-step instruction.
IV. Breath synchronization.
V. Fasting immediately before the class.
Which of the above statement(s) are correct planning elements?
(A) II, III, IV and V
(B) I, III, IV and V
(C) I, II, IV and V
(D) I, II, III and IV

44. Identify the incorrect pair regarding the planning of Yoga practices.
(A) Meditation - Requires a quiet, distraction-

explanation
(C) Forcing students to memorize complex ancient texts
(D) Evaluating students purely on their physical flexibility

27. Identify the correct pair regarding the relationship between teaching and learning.
(A) Active Teaching - Passive Learning
(B) Authoritarian Teaching - Creative Learning
(C) Absent Teaching - Structured Learning
(D) Effective Teaching - Engaged Learning

28. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Individual teaching techniques are highly effective for correcting specific postural alignments.
Reason (R): The teacher can dedicate full attention and customize instructions to a single student's body mechanics.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Identify the incorrect pair of teaching technique and its characteristic.
(A) Individual teaching - Highly personalized feedback
(B) Group teaching - Promotes peer interaction
(C) Mass teaching - Easy to correct individual mistakes
(D) Mass teaching - Useful for general awareness camps

30. A teacher is assigned to conduct a Yoga session for 500 school children in an open ground. Which competency is most critical for this mass teaching scenario?
(A) Providing minute personal adjustments to every child
(B) Engaging in deep philosophical debates with the children
(C) Checking the pulse rate of each individual participant
(D) Using loud verbal instructions and elevated demonstration

31. Consider the following situation to determine the most appropriate teaching technique:
A student has a specific spinal injury and needs to practice yoga for rehabilitation. The teacher decides on a teaching technique. Which technique is most appropriate?
(A) Individual teaching
(B) Mass teaching
(C) Large group teaching
(D) Peer-led teaching

32. What does 'Learning' primarily mean in the context of Yoga methodology?
(A) Rote memorization of various Sanskrit verses
(B) Acquiring knowledge and awareness through practice
(C) Merely listening to lectures without any practice
(D) Replicating postures without understanding purpose

33. Match the teaching techniques in List I with their ideal scope in List II and select the correct option.
List I: (Teaching Technique)
P. Individual
Q. Small Group
R. Mass
S. Workshop
List II: (Ideal Scope)
1. Public awareness on International Yoga Day
2. Therapeutic intervention for a specific ailment
3. Interactive learning and peer support
4. Intensive deep dive into a specific topic
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

34. How can the principle of 'Known to Unknown' be applied in a Yoga class?
(A) Starting with familiar movements before complex asanas
(B) Introducing advanced arm balances in the first class
(C) Using complex Sanskrit terminology immediately
(D) Teaching meditation before any physical movement

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misalignments.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

54. Which statement correctly identifies an essential feature of a Yoga classroom?
(A) It should be highly cluttered with decorative items.
(B) It should be well-ventilated, clean, and quiet.
(C) It must have bright, flashing lights.
(D) It requires a fully carpeted, thick spongy floor.

55. A yoga teacher is arranging a room for 15 students to practice Asana. Which concept application provides the best spatial dynamics?
(A) Placing all mats in a single straight line.
(B) Stacking mats closely together to save space.
(C) Placing the teacher behind the students.
(D) Arranging mats in a staggered or semi-circular formation

56. Identify the incorrect statement regarding the student's approach to a teacher according to traditional philosophical principles (as found in the Bhagavad Gita).
(A) The student should challenge the teacher aggressively
(B) The student should approach with reverence (Pranipaata).
(C) The student should ask questions (Pariprashna).
(D) The student should offer service (Seva).

57. Read the given statements regarding the student's approach to learning and choose the correct option.
Statement I: 'Pranipaata' implies arrogant questioning of the teacher's authority.
Statement II: 'Seva' implies serving the teacher and the lineage with a selfless attitude.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

58. Match the terms from List I with their meanings in List II and select the correct option.
List I: (Philosophical Term)
P. Pranipaata
Q. Pariprashna
R. Seva
S. Jnana
List II: (Meaning)
1. Service
2. Sincere inquiry / questioning
3. Prostration / Surrender
4. Knowledge / Wisdom
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

59. Which of the following is considered a negative trait in a student seeking spiritual knowledge?
(A) Humility
(B) Curiosity
(C) Dedication
(D) Cynicism

60. What is the cause-and-effect relationship of applying 'Pariprashna' in yoga learning?
(A) It causes confusion and leads to ignorance
(B) It clarifies doubts and deepens understanding
(C) It angers the teacher and results in expulsion
(D) It replaces physical practice with mere talking

61. What is the best answer describing the purpose of 'Seva' (Service) in a student's journey?
(A) To provide free labor for the yoga institution
(B) To gain favoritism from the teacher
(C) To purify the ego and cultivate receptivity
(D) To avoid paying tuition fees

62. Identify the correct pair representing a factor of Yoga education and its role.
(A) Teacher - Passive observer
(B) Syllabus - Unchangeable dogma
(C) Classroom - Source of distraction
(D) Student - Active seeker of knowledge

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List I: (Yogic Method)
P. Bhaktiyoga
Q. Karmayoga
R. Hathayoga
S. Mantrayoga
List II: (Core Focus)
1. Sound vibration and chanting
2. Physical purification and balance
3. Devotion and emotional surrender
4. Selfless action without attachment
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

9. Which of the following is NOT considered a traditional Yogic method for the elevation of human consciousness in standard applied philosophy?
(A) Ashtangayoga
(B) Bhaktiyoga
(C) Bhogayoga
(D) Mantrayoga

10. What is the primary psychological effect of practicing Karmayoga consistently?
(A) Reduction of anxiety related to the outcome of actions
(B) Increase in ego-centered personality and self-importance
(C) Development of extreme physical flexibility and alignment
(D) Complete withdrawal from all necessary social responsibilities

11. Which is the most appropriate description of Ashtangayoga's approach to consciousness?
(A) A purely physical regimen designed for modern fitness goals
(B) A devotional practice based on continuous rhythmic chanting
(C) An analytical study regarding ancient philosophical scriptures
(D) An eight-fold path from moral restraints to absolute absorption

12. Identify the correct pair of text and its central yogic theme.
(A) Yogasutra - Purely devotional worship
(B) Yogavashishtha - Creation as a projection of consciousness
(C) Hathayoga Pradipika - Focus on selfless social service
(D) Upanishads - Techniques of physical postures

13. Consider the following statements regarding the nature of consciousness in the Vedas:
I. It is recognized as the underlying cosmic order (Rita).
II. It is entirely distinct and disconnected from nature.
III. It is invoked through hymns and rituals.
IV. It is considered a mere biological function.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and IV
(C) I and III
(D) I, III and IV

14. Identify the incorrect pair regarding the Yogic method and its key tool.
(A) Jnanyoga - Viveka (Discrimination)
(B) Bhaktiyoga - Kirtan (Chanting)
(C) Hathayoga - Shatkarma (Purification)
(D) Mantrayoga - Asana (Physical posture)

15. A yoga teacher notices a student is highly agitated, emotionally volatile, and struggles with intellectual concepts. Which path is best suited to recommend first to harness their emotional energy?
(A) Bhaktiyoga
(B) Jnanyoga
(C) Yogasutra's Samadhi Pada
(D) Advanced Pranayama

16. Consider the following situation to determine the most appropriate yogic path:
A corporate executive suffers from severe stress and lacks physical vitality. They want a holistic approach that starts with the physical body and moves to mental control. Which path is most appropriate?
(A) Pure Jnanyoga
(B) Hathayoga leading to Rajayoga
(C) Mantrayoga exclusively
(D) Bhaktiyoga

17. Which fundamental concept represents the ultimate reality or pure consciousness in the Yogasutra?

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incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

73. Arrange the following steps of teaching a new Asana in a standard lesson plan in the correct chronological order:
I. Demonstration by the teacher
II. Explanation of benefits and contraindications
III. Introduction and naming of the posture
IV. Guided practice by students
(A) III, II, I, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) II, III, I, IV

74. Which of the following is NOT a characteristic of a good Yoga lesson plan?
(A) Random sequencing of practices
(B) Flexibility to adapt
(C) Clear objectives
(D) Proper time allocation

75. What is the effect of having adequate space (Area) between students in a Yoga classroom?
(A) It makes the teacher's voice echo.
(B) It prevents physical collisions and ensures comfort.
(C) It reduces the energy of the class.
(D) It prevents physical collisions and ensures comfort.

76. What is the most appropriate reason for planning Shodhanakriyas carefully in a lesson plan?
(A) They are the most relaxing part of the session
(B) They require empty-stomach and precise techniques
(C) They must be done at the very end of the class
(D) They require loud music to perform

77. Identify the correct pair of teaching principle and its application.
(A) Simple to Complex - Teaching Padmasana before basic joint movements.
(B) Known to Unknown - Starting with advanced philosophy before practical experience.
(C) Concrete to Abstract - Teaching physical alignment before focusing on the subtle breath.
(D) Whole to Part - Breaking down a posture without ever showing the full pose.

78. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): The Kaivalyadhama model emphasizes an eight-step method of introduction for teaching practices.
Reason (R): A structured introduction ensures students understand the background, technique, and safety aspects before attempting the practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Identify the incorrect pair regarding evaluation methods.
(A) Formative evaluation - Final certification exam.
(B) Subjective evaluation - Asking students how they feel mentally.
(C) Objective evaluation - Measuring the angle of a joint in a posture.
(D) Summative evaluation - End of course practical test.

80. A teacher needs to evaluate a student's progress in Meditation. Which competency is most appropriate?
(A) Timing how long they can hold their breath
(B) Measuring HRV and asking about calmness
(C) Testing their flexibility in a forward bend
(D) Forcing them to chant loudly

81. Consider the following scenario regarding acoustics:
A classroom has poor acoustics, making it hard for students in the back to hear. What immediate practical step should the teacher take?
(A) Cancel the class.
(B) Use a semi-circle and project the voice
(C) Whisper the instructions to teach focus.
(D) Only teach the students in the front row.

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82. What does 'Pariprashna' mean in the context of the student-teacher relationship?
(A) Sincere questioning to clear doubts
(B) Absolute silence
(C) Gossiping with other students
(D) Memorizing answers without understanding

83. Match the yoga practices in List I with their key planning considerations in List II and select the correct option.
List I: (Yoga Practice)
P. Asana
Q. Pranayama
R. Meditation
S. Shodhanakriya
List II: (Key Planning Consideration)
1. Requires empty stomach, usually done early morning
2. Focus on physical alignment and counter-poses
3. Focus on breath regulation, follows physical movement
4. Requires prolonged stillness and internal focus
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

84. In customizing a class for pregnant women, what conceptual application is most critical?
(A) Increasing abdominal compression to build strength
(B) Introducing Kapalabhati for energy
(C) Recommending intense Ashtanga Vinyasa
(D) Avoiding deep twists and prone postures

85. Identify the incorrect statement about the Eight Step method of Introduction developed by Kaivalyadhama.
(A) It involves giving the name and meaning of the practice.
(B) It requires demonstrating the practice.
(C) It ignores contraindications to keep students positive.
(D) It includes detailing the limitations and benefits.

86. Read the following statements regarding yoga lesson plans and choose the correct option.
Statement I: A good lesson plan includes specific time allotments for each segment of the class.
Statement II: A good lesson plan rigidly enforces the timeline even if students are struggling and need more time on basics.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

87. Which of the following correctly describes 'Value' in the context of Value-based education?
(A) A measure of financial wealth
(B) A mathematical variable
(C) A rigid religious dogma
(D) A standard of behavior about what is right

88. Consider the following statements about the teaching method of 'Demonstration':
I. It provides a visual model for the students.
II. It should be performed from multiple angles if the posture is complex.
III. It completely replaces the need for verbal instructions.
IV. It must be executed with proper alignment by the teacher.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

89. Which is a negative outcome of NOT having an essential feature like proper ventilation in a Yoga classroom?
(A) Increased focus
(B) Better vocal projection
(C) Rapid fatigue and suffocation in Pranayama
(D) Enhanced flexibility

90. What is the cause-and-effect relationship of proper sequencing (Vinyasa Krama) in a lesson plan?
(A) It prepares the body safely and enhances benefits
(B) It causes muscle confusion and prevents adaptation
(C) It causes boredom among advanced students

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(D) It eliminates the need for a warm-up

91. What is the best answer for why a teacher should establish clear objectives in a lesson plan?
(A) To ensure the administration is satisfied
(B) To restrict students from exploring their bodies
(C) To show off the teacher's vocabulary
(D) To provide a benchmark for evaluation

92. Identify the correct pair of a factor in Yoga education and its corresponding responsibility.
(A) Teacher - Receiving knowledge
(B) Syllabus - Providing the structured content
(C) Student - Delivering lectures
(D) Environment - Setting the exam papers

93. Consider the following features of an ideal Yoga classroom:
I. Clean and dust-free space.
II. Natural lighting and cross-ventilation.
III. Heavy, loud background music.
IV. Adequate distance between mats.
V. A visually calming atmosphere.
Which of the above features are ideal?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, IV and V
(D) I, III, IV and V

94. Identify the incorrect pair regarding Mudra planning.
(A) Hasta Mudra - Can be integrated during Meditation
(B) Kaya Mudra - Involves postural attitudes
(C) Bandha - Often integrated with specific Mudras
(D) Mana Mudra - Involves physical hand gestures only

95. A teacher is introducing Bhramari Pranayama. Which competency is essential for planning this specific segment?
(A) Ensuring a quiet environment for resonance
(B) Ensuring the room is brightly lit
(C) Playing loud music to mask the humming sound
(D) Planning for it immediately after a heavy meal

96. Consider the following case regarding student limitations:
A student has limited mobility in their knees. The lesson plan includes Vajrasana. How should the teacher react?
(A) Force the student into the pose to build tolerance
(B) Provide a modification or alternative pose
(C) Ask the student to leave the class
(D) Ignore the student and continue teaching

97. How is 'Nature of Consciousness' defined in the Upanishads?
(A) Purely material and mortal
(B) Sat-Chit-Ananda (Existence, Consciousness, Bliss)
(C) A state of constant suffering
(D) Non-existent (Shunya)

98. Who is the traditional author attributed to the Yogavashishtha?
(A) Valmiki
(B) Patanjali
(C) Vyasa
(D) Vashishtha (as the narrator to Rama)

99. A student struggles to understand the concept of 'Chitta Vritti Nihirodha'. How can the teacher apply a concept to explain it?
(A) By asking them to read a physics textbook
(B) By making them perform 100 Surya Namaskaras
(C) By using the analogy of a calm lake reflection
(D) By giving a test on Sanskrit grammar

100. Identify the correct statement regarding the spiritual approach to human consciousness.
(A) It relies solely on external technological instruments.
(B) It denies the existence of a higher self.
(C) It is only applicable to monks.
(D) It involves inward focus and realization

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101. What does 'Teaching Methodology' encompass in Yoga?
(A) Only the physical demonstration of postures
(B) The process of collecting fees from students
(C) Systematic pedagogical principles and management
(D) The historical study of yoga texts

(B) It utilizes tools like neuroimaging.
(C) It relies entirely on blind faith.
(D) It attempts to objectify subjective experiences.

122. Read the given statements regarding yoga education and choose the correct option.
Statement I: Value-based education aims to develop moral and ethical character.
Statement II: Yoga education is devoid of any value-based framework.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

123. Arrange the following steps of a standard Yoga lesson plan in the correct chronological order:
I. Relaxation/Closing
II. Main Asana Practice
III. Initial Centering/Warm-up
IV. Pranayama
(A) III, II, IV, I
(B) III, IV, II, I
(C) II, III, I, IV
(D) I, II, III, IV

124. Which of the following is NOT an advantage of Individual teaching?
(A) High personalization
(B) Cost-effectiveness for reaching masses
(C) Immediate error correction
(D) Deep teacher-student rapport

125. What is the cause-and-effect of clear, concise verbal instruction during a Yoga class?
(A) It causes students to get confused.
(B) It completely replaces the need for demonstration.
(C) It reduces cognitive load, allowing internal focus
(D) It wastes time.

126. What is the most appropriate seating arrangement for a small group (10-12) interactive Yoga class?
(A) A straight line
(B) Randomly scattered
(C) Facing away from the teacher
(D) A semi-circle with teacher as focal point

127. Identify the correct pair regarding elements of a lesson plan.
(A) Meditation - Mental centering and stillness
(B) Shodhanakriya - Core strength
(C) Mudra - High cardiovascular output
(D) Asana - Internal cleansing of organs

128. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Voice modulation is a critical skill for a Yoga teacher.
Reason (R): Different practices require different tones; an energizing vinyasa requires a dynamic voice, while relaxation requires a soothing, slow tone.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

129. Identify the incorrect pair regarding the scope of teaching methods.
(A) Cognitive domain - Philosophy and theory
(B) Affective domain - Rote memorization of muscles
(C) Psychomotor domain - Asana and Kriya execution
(D) Affective domain - Developing attitudes and values

130. A teacher is evaluating a student's readiness to progress from basic to advanced Pranayama. Which competency must the teacher assess?
(A) The capacity for steady posture and controlled breath
(B) The student's ability to touch their toes
(C) The student's financial status.
(D) The student's ability to chant loudly.

131. Case: In a mixed-level class, the teacher introduces Sirsasana (Headstand). How should they manage the beginners?
(A) Ignore them and focus on advanced students.

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111. What is the most appropriate way for a student to demonstrate 'Pranipaata' in a modern yoga classroom?
(A) Showing respect and a receptive attitude
(B) Blindly obeying dangerous physical instructions
(C) Paying extra money to the teacher
(D) Memorizing Sanskrit without understanding

112. Identify the correct pair regarding the integration of values in education.
(A) Social Values - Isolating oneself entirely
(B) Personal Values - Cleanliness (Saucha)
(C) Environmental Values - Wasting resources
(D) Spiritual Values - Maximizing profit

113. Consider the following characteristics of a good Yoga teacher:
I. Strong communication skills.
II. Deep personal practice.
III. Authoritarian and unyielding nature.
IV. Empathy and observational skills.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

114. Identify the incorrect pair of a Yoga path and its descriptive mechanism.
(A) Hathayoga - Neglect of the physical body
(B) Bhaktiyoga - Sublimation of emotions
(C) Jnanyoga - Sharpening of the intellect
(D) Karmayoga - Ego detoxification through action

115. A yoga therapist is designing a lesson plan for a client with asthma. Which competency is essential?
(A) Planning extensive Kumbhaka (breath retention) immediately
(B) Prescribing heavy weightlifting
(C) Planning gentle chest-openers and awareness
(D) Planning intense aerobic exercises

116. Consider the following case regarding class energy:
A teacher notices the class energy is very low, and students are lethargic during the planned meditation session. How should the teacher adapt?
(A) End the class early.
(B) Scold the students for being lazy.
(C) Turn off all the lights and let them sleep.
(D) Switch to an active flow before meditation

117. What is the core focus of Mantrayoga for the elevation of consciousness?
(A) Physical flexibility
(B) Dietary restrictions
(C) Sonic vibrations and focused repetition (Japa)
(D) Social activism

118. Consider the following regarding the student's approach to the teacher as described in traditional texts:
I. Pranipaata
II. Pariprashna
III. Seva
IV. Ahamkara
V. Tarka (Illogical argumentation)
Which of the above elements are explicitly recommended?
(A) II, III and IV
(B) I, II and III
(C) I, IV and V
(D) I, III and V

119. Identify the correct statement regarding Yoga as Applied Philosophy.
(A) It relies solely on reading texts without practice.
(B) It requires abandoning society.
(C) It is only applicable to Indians.
(D) It involves actualizing truths in daily behavior

120. How does a practitioner conceptually apply 'Vairagya' (detachment) during Asana practice?
(A) Observing sensation without achieving a 'perfect' look
(B) By ignoring physical pain and pushing to injury
(C) By refusing to use a yoga mat.
(D) By looking at other students with disdain.

121. Identify the incorrect statement about the scientific approach to consciousness.
(A) It often explores the relationship between brain waves and meditative states.

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society
(C) It creates weakness in the students.
(D) It has no effect on social values.

161. What is the most appropriate way to plan for Shodhanakriyas like Jal Neti in a curriculum?
(A) Schedule it at the end of an evening class.
(B) Schedule early morning on an empty stomach
(C) Schedule it immediately after a heavy lunch.
(D) Ask students to perform it without demonstration.

162. Identify the correct pair of a text and its specific path of Yoga.
(A) Hathayoga Pradipika - Focus on Shatkarma and Asana
(B) Yogasutra - Focus on Bhakti and Kirtan
(C) Bhagavad Gita - Exclusively Hathayoga
(D) Upanishads - Exclusively physical fitness

163. Consider the following statements about organizing a Yoga Classroom:
I. Mats should be placed with adequate space to allow arm extensions.
II. The teacher's mat should ideally be elevated or clearly visible.
III. Strong incense should always be burning.
IV. Room temperature should be comfortable, avoiding extremes.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I, II and IV
(D) I, III and IV

164. Identify the incorrect pair regarding the steps in a lesson plan.
(A) Introduction - Preparing the mind and setting intention
(B) Warm-up - Preparing the joints and muscles
(C) Closing - Relaxation and integration
(D) Main practice - Intensive Shavasana

165. A teacher plans a 60-minute class focused on backbends. Which competency demonstrates correct sequencing?
(A) Starting directly with Ustrasana (Camel pose).
(B) Doing only backbends for 60 minutes.
(C) Using preparatory chest openers and neutralizing poses
(D) Avoiding backbends entirely.

166. Consider the following case regarding mass group teaching:
During a mass group teaching session, the teacher observes that half the class cannot follow the verbal instructions for a complex twist. What should the teacher do?
(A) Ignore the confusion and continue.
(B) Provide a visual demonstration and break down steps
(C) Yell at the students for poor listening.
(D) Change the person to Shavasana.

167. What is the primary purpose of 'Mudra' in the context of advanced Yoga planning?
(A) To increase heart rate.
(B) To improve joint mobility purely.
(C) To show off hand flexibility.
(D) To seal and redirect vital energy in the body

168. Consider the following factors when planning an Asana class:
I. Age of the participants.
II. Fitness level.
III. Time of the day.
IV. The season/weather.
V. The teacher's mood.
Which of the above statement(s) is/are professionally relevant to planning?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, IV and V
(D) I, III, IV and V

169. Identify the correct statement regarding evaluating an ideal Yoga class.
(A) It relies solely on grading the physical flexibility on a scale of 1 to 10.
(B) It involves feedback from both teacher and students
(C) Evaluation should be public and comparative.
(D) The teacher's performance is never evaluated.

170. How should a teacher apply the concept of 'Progression' in a weekly content plan?
(A) Introducing more complex variations of foundational poses

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(B) Tell them to try it anyway and fall safely.
(C) Provide preparatory alternatives like Dolphin pose
(D) Ask them to leave the room.

132. How is 'Yoga in Education' fundamentally defined?
(A) As an extra-curricular physical sport.
(B) As a religious study.
(C) As a substitute for medical science.
(D) As an integrative tool for development in the curriculum

133. Match the value types in List I with their examples in Yoga in List II and select the correct option.
List I: (Value Type)
P. Personal Value
Q. Social Value
R. Ecological Value
S. Spiritual Value
List II: (Example in Yoga)
1. Ahimsa towards nature
2. Tapas (Discipline)
3. Ishvara Pranidhana (Surrender to higher reality)
4. Maitri (Friendliness towards others)
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

134. How does the concept of 'Karma Yoga' elevate human consciousness in daily life?
(A) By encouraging a retreat to the forest.
(B) By transforming work into selfless offering
(C) By performing rituals for personal gain.
(D) By intellectual debate.

135. Identify the incorrect statement regarding the planning of Yoga teaching.
(A) It is important to know the demographics of the target group.
(B) Planning helps manage time efficiently.
(C) Contingency plans should be considered for unexpected issues.
(D) A teacher does not need to practice the sequence before teaching it.

136. Read the following statements regarding the Yoga classroom and choose the correct option.
Statement I: The physical environment of a Yoga classroom plays a negligible role in the student's experience.
Statement II: Essential features of a Yoga classroom include cleanliness, proper ventilation, and minimal noise.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

137. Which statement correctly identifies a factor influencing teaching methods?
(A) The teacher's favorite color.
(B) The student's political views.
(C) The weather and climate.
(D) The brand of yoga mat used.

138. Consider the following components of an effective lesson plan for Yoga:
I. General Objective
II. Specific Objective
III. Teaching Aids
IV. Evaluation/Feedback
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I and II
(C) I, II and III
(D) II, III and IV

139. Which of the following is an exception to the rule of 'safe teaching' in a Yoga class?
(A) Offering modifications.
(B) Asking about recent injuries.
(C) Monitoring the breath of students.
(D) Pushing a student deeply to force flexibility

140. What is the cause-and-effect of integrating Mudras into a Pranayama practice?
(A) It causes physical fatigue.
(B) It locks pranic energy, intensifying the practice effect
(C) It distracts the mind entirely.
(D) It weakens the lungs.

141. What is the best answer describing the need for a 'Content Plan'?

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102. Which is a recognized fundamental principle of teaching?
(A) Proceed from unknown to known.
(B) Proceed from simple to complex.
(C) Proceed from abstract to concrete.
(D) Proceed from difficult to easy.

103. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Mass teaching techniques are less effective for advanced Pranayama practice.
Reason (R): Advanced Pranayama requires subtle, individualized monitoring of breath ratios and bandhas which is impossible in a large crowd.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

104. Which statement correctly describes a Model of a Lesson Plan?
(A) Structured template of objectives and content
(B) It is a random list of exercises to be done in an hour.
(C) It is a financial model for a yoga studio.
(D) It is a philosophical debate on yoga.

105. A teacher is applying group teaching techniques. How can they foster peer learning?
(A) By isolating each student in a separate room
(B) By forbidding students from speaking
(C) By pairing students to observe and assist
(D) By ignoring the group dynamics completely

106. Identify the incorrect statement regarding the essentials of a good lesson plan.
(A) It must be rigid and never change during the class.
(B) It should cater to the specific level of the students.
(C) It must include a warm-up phase.
(D) It requires clear formulation of objectives.

107. Read the following statements regarding the 8-step method of introduction and choose the correct option.
Statement I: The 8-step method of introduction by Kaivalyadhama includes 'Name and Meaning' of the practice.
Statement II: It also includes 'Contraindications' to ensure safety.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

108. Match the steps from List I with their descriptions in List II and select the correct option based on the Eight Step method of introduction.
List I: (Eight Step Method Step)
P. Introduction/Name
Q. Demonstration
R. Benefits
S. Limitations
List II: (Description)
1. Showing how the practice is done correctly
2. Who should avoid the practice
3. The positive effects on body and mind
4. Sanskrit name and its translation
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-1, S-3

109. Which of the following is NOT an appropriate method of customizing a Yoga class to meet individual needs?
(A) Using props (blocks, straps).
(B) Offering verbal variations for a pose.
(C) Forcing everyone to perform the advanced version of a pose.
(D) Adjusting the duration of holding a posture.

110. What is the cause-and-effect of evaluating a Yoga class through summative assessment (e.g., end-of-course practical)?
(A) It causes daily stress but no learning
(B) It eliminates the need for a teacher
(C) It automatically heals physical injuries
(D) It measures if learning objectives were met

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152. According to classical yoga teaching principles, knowledge is received through which sequence of actions?
(A) Pranipaata, Pariprashna, Seva
(B) Seva, Pranipaata, Pariprashna
(C) Pariprashna, Seva, Pranipaata
(D) Pariprashna, Pranipaata, Seva

153. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Customizing a yoga class requires deep understanding of anatomy and pathology.
Reason (R): Without such understanding, a teacher may prescribe contraindicated practices that worsen an individual's condition.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. Which statement correctly identifies a key factor in teaching meditation?
(A) The environment must be conducive to withdrawal
(B) The teacher must constantly talk loudly to guide the mind.
(C) It must always be done standing.
(D) It requires heavy physical exertion beforehand.

155. A teacher has students with varying flexibility levels in a forward bend (Paschimottanasana). How should the teacher conceptually apply customization?
(A) Tell everyone to touch their toes regardless of pain.
(B) Skip the pose completely.
(C) Only teach the most flexible students.
(D) Offer options like bending knees or using a strap

156. Identify the incorrect statement regarding the 'Teacher' as a factor in Yoga education.
(A) The teacher must be a lifelong learner.
(B) The teacher's behavior serves as a model for the students.
(C) The teacher should cultivate an ego-driven approach to maintain authority.
(D) The teacher needs pedagogical skills in addition to practical knowledge.

157. Read the given statements regarding yoga education and values and choose the correct option.
Statement I: Value-based education in Yoga merely imparts information about values.
Statement II: True Yoga education transforms the individual's character and instills values practically.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

158. Match the yoga teaching concepts in List I with their descriptions in List II and select the correct option.
List I: (Yoga Teaching Concept)
P. Pedagogy
Q. Evaluation
R. Customization
S. Lesson Plan
List II: (Description)
1. Adapting practices for individual needs
2. The art and science of teaching
3. A structured outline for a single class
4. Assessing student progress and understanding
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

159. Which of the following is NOT typically a part of the spiritual approach to consciousness?
(A) Double-blind placebo testing
(B) Meditation
(C) Introspection
(D) Chanting

160. What is the cause-and-effect relationship between practicing 'Ahimsa' and social values in education?
(A) It causes social isolation.
(B) It fosters a culture of empathy and peace in

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(A) To summarize the daily news for students.
(B) To plan the dietary intake of the teacher.
(C) To map the curriculum over a period for progression
(D) To create marketing material.

142. Identify the correct pair of a text and its view on consciousness.
(A) Upanishads - Consciousness is an illusion
(B) Bhagavad Gita - Consciousness is destroyed at death
(C) Vedas - Consciousness is irrelevant to the cosmos
(D) Yogasutra - Consciousness (Purusha) is the eternal seer

143. Consider the following factors of Yoga Education:
I. Teacher's knowledge and attitude.
II. Student's receptivity and discipline.
III. The syllabus and curriculum design.
IV. The learning environment.
V. The financial profit of the institute.
Which of the above statement(s) are genuine educational factors?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

144. Identify the incorrect pair regarding the steps of Kaivalyadhama's teaching model.
(A) Step 1 - Name and Meaning
(B) Step 3 - Forcing students to perform without instruction
(C) Step 2 - Demonstration
(D) Step 4 - Limitations / Contraindications

145. A teacher is planning to teach Trataka (a Shodhanakriya). Which competency is required for setting up the classroom?
(A) Ensuring bright sunlight directly enters the room.
(B) Ensuring a dimly lit room with zero drafts
(C) Playing loud, upbeat music.
(D) Setting up fans to blow directly on the students.

146. Consider the following case regarding student behavior:
A student is consistently late, disrupts the class, and ignores instructions. How should the teacher handle this to instil 'Values'?
(A) Private conversation emphasizing discipline (Tapas)
(B) Publicly shame the student.
(C) Ignore the behavior to avoid conflict.
(D) Ask other students to scold the latecomer.

147. What is 'Bhaktiyoga' by definition?
(A) The path of intellect and analysis.
(B) The path of physical perfection.
(C) The path of devotion and surrender to the Divine
(D) The path of selfless action.

148. In the context of Kaivalyadhama's 8-step method, what is the primary purpose of stating 'Limitations' (Contraindications)?
(A) To scare students.
(B) To prove the teacher's medical knowledge.
(C) To waste class time.
(D) To ensure the safety of practitioners with health issues

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149. How does a teacher conceptually apply the integration of spiritual and scientific approaches to consciousness?
(A) By claiming science is evil.
(B) By discarding all ancient texts.
(C) Using physiological data to validate spiritual practice
(D) By teaching only anatomy.

150. Identify the correct statement regarding evaluating an ideal Yoga class.
(A) Evaluation is only about how perfect a posture looks.
(B) Evaluation includes inner awareness and breath regulation
(C) Evaluation should strictly be a written multiple-choice test.
(D) Evaluation has no place in Yoga.

151. What is the fundamental concept of a 'Lesson Plan' in Yoga teaching?
(A) A financial forecast.
(B) A contract signed by the student.
(C) A theoretical essay on yoga philosophy.
(D) A step-by-step guide detailing content and method

(B) By teaching the exact same sequence every day with no change.
(C) By randomly selecting advanced poses every day.
(D) By constantly changing the style of yoga completely.

171. Identify the incorrect statement regarding the nature of consciousness as described in the Yogavashishtha.
(A) The world is considered a play of consciousness.
(B) Liberation is achieved by realizing the true nature of the self.
(C) Mind (Manas) constructs the reality we perceive.
(D) Consciousness is limited strictly to the physical brain.

172. Read the following statements regarding the study of consciousness and choose the correct option.
Statement I: The scientific approach to consciousness often measures objective physiological changes.
Statement II: The spiritual approach to consciousness relies entirely on subjective realization.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

173. Arrange the following steps of Kaivalyadhama's introduction method in the correct chronological order:
I. Name and Meaning
II. Demonstration
III. Benefits
IV. Practice by students
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) IV, III, II, I

174. Which of the following is NOT a characteristic of a student ready to receive yoga education, according to traditional principles?
(A) Shraddha (Faith)
(B) Tapas (Discipline)
(C) Mumukshutva (Desire for liberation)
(D) Pramada (Carelessness)

175. What is the cause-and-effect of introducing a deep relaxation technique like Yoga Nidra at the end of an Asana class?
(A) It activates the parasympathetic nervous system for integration
(B) It causes the muscles to tighten.
(C) It raises blood pressure.
(D) It makes the student forget the entire class.

176. What is the most appropriate definition of 'Yoga Education'?
(A) The process of learning Sanskrit.
(B) Value-based process for all-round personality development
(C) The study of ancient Indian history.
(D) A rigorous physical training camp.

177. Identify the correct pair of a teaching phase and its corresponding action.
(A) Evaluation - The student asking for a discount.
(B) Preparation - Arranging the classroom and mats.
(C) Presentation - Evaluating the final exam.
(D) Practice - The teacher giving a lecture.

178. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Pranayama planning requires more caution than basic Asana planning.
Reason (R): Incorrect breathing practices can negatively affect the nervous system and respiratory system more acutely.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. Identify the incorrect pair regarding the teaching method and its suitability.

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(A) Mass teaching - General fitness protocols
(B) Individual teaching - Clinical yoga therapy
(C) Mass teaching - Intricate pulse diagnosis
(D) Small group teaching - Interactive philosophy discussion

180. A teacher is structuring a Meditation class for beginners. Which competency is essential?
(A) Expecting them to sit absolutely still for an hour.
(B) Giving them a complex unguided visualization immediately.
(C) Forcing them to close their eyes if they feel panic.
(D) Starting with guided, structured techniques for short durations

181. Consider the following case regarding classroom limitations:
A corporate yoga class has students in business attire without yoga mats. How should the teacher execute the lesson plan?
(A) Cancel the class.
(B) Force them to do floor poses on the hard ground.
(C) Adapt the plan to 'Chair Yoga' focusing on stretches
(D) Just give a lecture on philosophy.

182. How is 'Consciousness' referred to in the Aitareya Upanishad?
(A) Ahamkara
(B) Prajnanam Brahma (Consciousness is Brahman)
(C) Maya
(D) Avidya

183. Match the paths of yoga in List I with the dominant aspect of human nature they utilize in List II and select the correct option.
List I: (Path of Yoga)
P. Jnanyoga
Q. Bhaktiyoga
R. Karmayoga
S. Rajayoga (Ashtanga)
List II: (Dominant Aspect Used)
1. Emotion/Love
2. Willpower/Mind Control
3. Intellect/Reason
4. Action/Physical Energy
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

184. In a class aiming to elevate human consciousness via 'Karma Yoga', how can the teacher practically apply this concept during setup?
(A) By encouraging students to mindfully help setup the room
(B) By asking students to competitively arrange their mats.
(C) By locking the door and not letting latecomers in.
(D) By charging a fee for mat placement.

185. Identify the incorrect statement regarding the 'Sitting arrangement in a Yoga class'.
(A) It must allow the teacher unobstructed view of all students.
(B) Staggered rows help students see the teacher better.
(C) Students should be packed tightly to create warmth.
(D) The arrangement depends on the space available.

186. Read the given statements regarding values in yoga and choose the correct option.
Statement I: 'Values' in value-based education are innate and must simply be drawn out and nurtured.
Statement II: Yoga practices like Yamas and Niyamas serve as a practical framework for this cultivation.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

187. Which statement correctly identifies a feature of an 'Ideal Yoga class' evaluation?
(A) It relies solely on a stopwatch.
(B) It ignores the breath completely.
(C) It is only conducted by external auditors.
(D) It considers holistic transformation including stability

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188. Consider the following components when developing an essential lesson plan for Asanas:
I. Duration of holding the pose.
II. Breath synchronization (inhale/exhale cues).
III. Counter-poses to maintain balance.
IV. The historical origin of the yoga mat.
Which of the above statement(s) is/are essential?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

189. Which of the following should be AVOIDED when customizing a yoga class for a student with high blood pressure?
(A) Shavasana
(B) Nadi Shodhana Pranayama
(C) Prolonged inverted postures like headstands
(D) Gentle joint rotations

190. What is the cause-and-effect of a teacher ignoring the principle of 'Individual Differences' in a group class?
(A) Uniform perfection.
(B) High risk of injury and student frustration.
(C) Increased spiritual elevation for all.
(D) High risk of injury and student frustration.

191. What is the most appropriate reason for a teacher to use the technique of 'Mass Teaching'?
(A) To lead a generalized protocol for community awareness
(B) To provide deep clinical therapy.
(C) To teach advanced Kumbhaka.
(D) To evaluate individual emotional traumas.

192. Identify the correct pair regarding the elements of teaching.
(A) Subject Matter - The students' names
(B) Pedagogy - The method of instruction
(C) Environment - The teacher's qualifications
(D) Evaluation - The initial warm-up

193. Consider the following factors influencing teaching methods:
I. Number of students.
II. Availability of props.
III. Objective of the session (therapy vs. fitness).
IV. Time available.
V. The teacher's dietary habits.
Which of the above statement(s) directly influence the method of teaching selected?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, IV and V
(D) I, III, IV and V

194. Identify the incorrect pair regarding the yoga practice and its lesson plan placement.
(A) Deep Relaxation (Shavasana) - Beginning of class
(B) Centering - Beginning of class
(C) Dynamic Warm-up - Before main asanas
(D) Pranayama - Usually after Asana

195. A teacher has 30 minutes to plan a stress-relief yoga module. Which competency reflects the best plan?
(A) 30 minutes of intense Vinyasa flow.
(B) 30 minutes of philosophic lecture on stress.
(C) 10m gentle movement, 10m Nadi Shodhana, 10m Shavasana
(D) 30 minutes of Trataka.

196. Consider the following case regarding student attitude:
A student questions a yoga teacher aggressively about the validity of a text to prove their own superiority. According to traditional teaching principles, the teacher should guide the student to cultivate which quality first?
(A) More intellectual arguments.
(B) Physical strength.
(C) Apathy.
(D) Pranipaata (Reverence/Humility)

197. How is 'Mudra' traditionally defined in the context of Yoga?
(A) A physical exercise for weight loss.
(B) A type of breathing technique.
(C) A gesture that seals or directs the flow of vital energy
(D) A dietary restriction.

198. Which of the following is an objective of a good Yoga lesson plan?
(A) To confuse the student.
(B) To ensure logical progression and safety
(C) To fill the time without purpose.
(D) To show off complex vocabulary.

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institution
(D) Forcing others to serve you.

218. Consider the following methods of customizing a Yoga class:
I. Providing verbal cues for modifications.
II. Using physical props like bolsters.
III. Adjusting the pace of the class.
IV. Allowing longer rest periods for beginners.
V. Making everyone practice blindly without instruction.
Which of the above statement(s) is/are valid customization methods?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, IV and V
(D) I, III, IV and V

219. Identify the correct statement regarding the teacher's position in a Yoga class.
(A) The teacher should always remain seated in the back.
(B) The teacher should practice with eyes closed the whole time.
(C) The teacher should constantly walk around, never demonstrating.
(D) The teacher should position where they can see all students

220. How can the principle of 'Pranipaata' be conceptually applied in a modern yoga studio context without religious overtones?
(A) By enforcing mandatory bowing.
(B) Cultivating a culture of respect for space and guidance
(C) By ignoring the teacher.
(D) By signing a legal waiver.

221. Identify the incorrect statement regarding the required area per student in a Yoga class.
(A) There should be enough space for full extension of arms and legs.
(B) Standard guidelines often suggest about 40-50 square feet per practitioner.
(C) Students should be able to touch each other's mats to save space.
(D) Adequate space prevents accidental injuries during practice.

222. Read the following statements regarding yoga evaluation and choose the correct option.
Statement I: Formative evaluation involves checking students' alignment and breath during the practice and correcting it immediately.
Statement II: Summative evaluation in Yoga might involve a final demonstration of a learned sequence.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

223. Arrange the following sequence of elements required from a student to receive knowledge in the correct chronological order:
I. Jnana (Knowledge received)
II. Seva (Service)
III. Pranipaata (Reverential surrender)
IV. Pariprashna (Inquiry)
(A) III, IV, II, I
(B) III, II, IV, I
(C) IV, III, II, I
(D) II, III, IV, I

224. Which of the following is considered an unacceptable student approach in a traditional Yoga setting?
(A) Sincere questioning
(B) Arrogance and testing the Guru
(C) Humility
(D) Selfless service

225. What is the cause-and-effect of arranging seating in a semi-circle for a small Yoga therapy group?
(A) It causes students to feel isolated.
(B) It creates an inclusive environment for monitoring
(C) It makes the room feel smaller and claustrophobic.
(D) It prevents the teacher from demonstrating.

226. What is the most critical evaluation metric of an 'Ideal Yoga class' focused on holistic health?
(A) The improvement in well-being of the participants
(B) The number of calories burned.
(C) The complexity of the postures achieved.

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208. Match the customization methods in List I with the target needs in List II and select the correct option.
List I: (Customization Method)
P. Using a chair
Q. Using a strap
R. Dimming lights
S. Speaking louder
List II: (Target Need)
1. Limited hamstring flexibility
2. Hearing impairment or large room
3. Knee or balance issues
4. Creating a calming environment for relaxation
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

209. Which of the following is NOT a feature of an ideal Yoga classroom?
(A) Adequate floor space
(B) Cleanliness (Saucha)
(C) Proper acoustics
(D) Heavy furniture in the center

210. What is the cause-and-effect of proper cross-ventilation in a Yoga classroom?
(A) It ensures a supply of oxygen essential for practice
(B) It causes distraction.
(C) It makes the room too cold for practice.
(D) It brings in noise pollution.

211. What is the best answer explaining the purpose of 'Pariprashna' (inquiry) in the learning process?
(A) To test the teacher's patience.
(B) To delay physical practice.
(C) To engaging intellectually to clear doubts on the path
(D) To show off in front of other students.

212. Identify the correct pair of evaluation method and its tool in a Yoga context.
(A) Diagnostic - Blood test
(B) Formative - Issued certificate
(C) Subjective - BMI scale
(D) Objective - Heart rate monitor or goniometer

213. Consider the following regarding the essential features of a Yoga classroom:
I. Inspiring and peaceful ambience.
II. Free from clutter.
III. Smelling strongly of artificial perfumes.
IV. Adequate distance between practitioners.
Which of the above statement(s) are correct?
(A) I, II and III
(B) II, III and IV
(C) I, II and IV
(D) I, III and IV

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214. Identify the incorrect pair regarding seating arrangements and their benefits.
(A) Semi-circle - Good for small group discussions and visibility
(B) Staggered rows - Optimizes space while maintaining sightlines
(C) Single line - Good for observing spinal alignment from the side
(D) Concentric circles - Best for teaching complex vinyasa flow

215. A student complains of acute lower back pain. Which competency must the teacher demonstrate in customizing the class for them?
(A) Encouraging them to push through the pain in forward bends.
(B) Asking them to sit out the entire course.
(C) Prescribing painkillers.
(D) Modifying poses to keep the spine in a neutral position

216. Consider the following case regarding student inquiry:
During a philosophy lecture on consciousness, a student repeatedly interrupts with irrelevant questions about the teacher's personal life. According to the principles of Yoga in Education, what is the student lacking?
(A) Pariprashna done with the right attitude of focus
(B) Physical stamina
(C) Vocal projection
(D) Financial resources

217. In the context of the student-teacher relationship, what does 'Seva' primarily mean?
(A) Paying high tuition fees.
(B) Cleaning the classroom only when paid.
(C) Selfless service rendered to the teacher or

(A) The teacher must be on an elevated stage.
(B) Volunteers/demonstrators may be placed among the crowd.
(C) Mats are arranged in grids for systematic entry and exit.
(D) Audio systems (microphones) are strictly prohibited.

236. Read the following statements regarding yoga education principles and choose the correct option.
Statement I: The balance between 'Pranipaata' (surrender) and 'Pariprashna' (inquiry) prevents blind dogmatism in Yoga education.
Statement II: Inquiry without reverence often leads to intellectual arrogance.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

237. Which statement correctly identifies the purpose of 'Seva' in the context of Yoga education?
(A) It generates financial revenue.
(B) It acts as a physical warm-up before asanas.
(C) It purifies the mind making it fit for knowledge
(D) It replaces the need for meditation.

238. Consider the following factors in evaluating an ideal Yoga class:
I. Pre-and post-assessment of the student.
II. Peer evaluation among teachers.
III. Feedback mechanisms (verbal/written).
IV. Strict punishment for incorrect postures.
Which of the above statement(s) is/are ideal factors?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

239. Which of the following should be explicitly AVOIDED when designing an ideal Yoga classroom?
(A) Echoing, high-reverberation acoustics for classes
(B) Natural light
(C) Adequate ventilation
(D) Neutral, calming wall colors

240. What is the cause-and-effect of practicing in a highly distracting environment?
(A) It deepens Pratyahara immediately.
(B) It causes mental fluctuations hindering concentration
(C) It improves physical balance.
(D) It prevents muscle soreness.

241. What is the best answer representing the core message regarding the acquisition of knowledge in traditional yoga?
(A) Knowledge can be bought with wealth.
(B) Attained through reverence, inquiry, and service
(C) Knowledge is attained solely by reading books in isolation.
(D) Knowledge is an illusion that should be avoided.

242. Identify the correct pair of a student's approach and its corresponding internal outcome.
(A) Clarity of intellect and removal of doubts
(B) Pranipaata - Cultivation of Ego
(C) Seva - Increase in selfishness
(D) Tarka (Argument) - Inner peace

243. Consider the following characteristics of a well-customized Yoga class:
I. Alternatives are provided for difficult poses.
II. The teacher ignores physical limitations.
III. Props are readily available and utilized.
IV. Instructions cater to multiple learning styles (visual, auditory, kinesthetic).
V. A rigid, unchangeable sequence is strictly enforced.
Which of the above statement(s) is/are correct characteristics?
(A) II, IV and V
(B) I, II and III
(C) I, III and IV
(D) III, IV and V

244. Identify the incorrect pair regarding the phase of evaluation in education.
(A) Diagnostic Evaluation - Done before teaching to know baseline
(B) Formative Evaluation - Done during

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(D) The volume of sweat produced.

227. Identify the correct pair of a classroom requirement and its reason.
(A) Dim lighting - To encourage sleep during active Vinyasa
(B) Loud music - To drown out the sound of breathing
(C) Non-slip flooring - To ensure stability in Asanas
(D) No ventilation - To build heat artificially

228. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Pranipaata (surrender/humility) is essential for learning Yoga.
Reason (R): An egoistic mind is like a full cup that cannot receive new knowledge; humility empties the cup to allow learning.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

229. Identify the incorrect pair regarding customization methods.
(A) Pregnant student - Avoiding deep twists
(B) Elderly student - Using a chair for balance
(C) Hypertension patient - Prolonged breath retention (Kumbhaka)
(D) Beginner student - Detailed step-by-step cues

230. A teacher needs to evaluate the subjective progress of a student's meditation practice over a month. Which competency is best?
(A) Forcing them to take a written exam on Sanskrit names.
(B) Using interviews about sleep, stress, and mental focus
(C) Measuring their biceps.
(D) Ignoring their subjective feedback entirely.

231. Consider the following case to determine the most conducive studio environment:
You are designing a new Yoga studio space. Which combination of features will create the best classroom?
(A) Hard concrete floors, neon lights, next to a gym.
(B) Fully carpeted floors, no windows, completely dark.
(C) Sand floor, outdoors in the rain.
(D) Wooden flooring, soft lighting, and good airflow

232. How is 'Evaluation' defined in the context of Yoga Teaching Methodology?
(A) Determining if educational objectives were achieved
(B) A process of judging and criticizing students.
(C) An administrative tool strictly for fee collection.
(D) The process of giving arbitrary grades.

233. Match the customization needs in List I with their solutions in List II and select the correct option.
List I: (Customization Need)
P. Neck pain (Cervical Spondylosis)
Q. Sciatica
R. High Stress/Anxiety
S. Asthma
List II: (Solution)
1. Emphasize chest openers and deep breathing
2. Avoid forward bends; emphasize gentle back extensions
3. Avoid forward bending of the neck (Jalandhara Bandha)
4. Emphasize restorative poses, Shavasana, and slow exhalations
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-2, S-3

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234. How should a teacher conceptually assess 'mental calmness' as part of an ideal class evaluation?
(A) Observing smooth breath and stillness in relaxation
(B) By testing maximum weight lifting.
(C) By asking them to run a mile.
(D) By measuring their height.

235. Identify the incorrect statement regarding seating for a mass Yoga class (e.g., International Yoga Day).

199. A teacher notices a student struggling with balancing poses due to anxiety. How should the teacher conceptually apply yoga teaching to assist them?
(A) Tell them to balance on one leg with closed eyes.
(B) Scold them for lacking focus.
(C) Remove balancing poses from the syllabus forever.
(D) Instruct them to find a 'Drishti' and focus on steady breath

200. Identify the correct statement regarding progression in a Yoga content plan over a month.
(A) Build foundations before introducing complex variations
(B) The physical intensity should double every day.
(C) It should start with the hardest poses on day one to test endurance.
(D) Progression is irrelevant in Yoga.

201. What does the term 'Pranipaata' signify in the context of classical yoga learning?
(A) Questioning
(B) Offering money
(C) Respectful surrender to the Guru
(D) Physical service

202. What are the three components of a student's approach to learning according to traditional principles?
(A) Pranipaata, Pariprashna, Seva
(B) Tapas, Svadhyaya, Ishvara Pranidhana
(C) Yama, Niyama, Asana
(D) Shravana, Manana, Nididhyasana

203. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Customizing a yoga class involves adapting the practice for differently-abled individuals.
Reason (R): Yoga is meant for universal elevation, and standard physical postures can be modified to accommodate physical limitations without losing the essence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

204. Which of the following is a correct statement about the essential features of a Yoga classroom?
(A) It should be adjacent to a busy, noisy street.
(B) It should be a clean, flat surface with good ventilation
(C) It must be air-conditioned to freezing temperatures.
(D) It requires mirrored walls on all sides.

205. You have 20 students in a rectangular room. Which conceptual application of seating is best for an Asana class?
(A) One large circle holding hands.
(B) Everyone clustered at the back of the room.
(C) Four rows of five, spaced out evenly and staggered
(D) Two single lines of 10 facing the walls.

206. Identify the incorrect statement regarding evaluation methods of a Yoga class.
(A) Evaluation helps in modifying teaching strategies.
(B) Evaluation involves observing the student's breath and alignment.
(C) Formative evaluation happens continuously during the class.
(D) Evaluation is solely based on performing a handstand

207. Read the given statements regarding the student-teacher relationship and choose the correct option.
Statement I: Pariprashna implies blind faith without asking any questions.
Statement II: Seva refers to selfless service, breaking down the student's ego to receive knowledge.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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teaching to guide progress
(C) Summative Evaluation - Done at the end to assess overall achievement
(D) Diagnostic Evaluation - Used to certify students at the end

245. A teacher walks into a scheduled yoga classroom and finds it severely overcrowded, compromising the required area per student. Which competency is safest?
(A) Proceeding with swinging, dynamic movements anyway.
(B) Forcing students to stack mats on top of each other.
(C) Adapting the lesson plan to stationary internal focus
(D) Cancelling the class immediately without explanation.

246. Consider the following case regarding student attitude:
A modern student vehemently rejects the concept of 'Seva' (service) as archaic. How can the teacher effectively translate this principle into a modern context without friction?
(A) Demand they clean the studio or leave.
(B) Explaining it as mindfulness and community care
(C) Argue with them about ancient traditions.
(D) Agree that it is useless and skip it entirely.

247. What does the term 'Pariprashna' literally translate to in English?
(A) Absolute silence
(B) Devotional singing
(C) Physical austerity
(D) Sincere inquiry or questioning

248. From which classical text is the instruction for Pranipaata, Pariprashna, and Seva directly taken?
(A) Bhagavad Gita
(B) Patanjali Yogasutra
(C) Hathayoga Pradipika
(D) Upanishads

249. A teacher wants to conceptually apply 'Applied Philosophy' to the design of the classroom. How might they do this?
(A) By ignoring cleanliness, as the physical world is an illusion.
(B) By painting complex philosophical diagrams on every wall to force learning.
(C) By ensuring the space embodies cleanliness (Saucha)
(D) By charging extra for philosophy discussions.

250. Which statement best encapsulates a comprehensive evaluation of a Yoga student?
(A) Assessing alignment, breath, focus, and behavior
(B) It assesses their ability to perform extreme contortions.
(C) It strictly measures their resting heart rate.
(D) It is based purely on the memorization of texts.

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Direction : Please read the following source carefully.

In an academic symposium on applied philosophy, scholars analyzed the meaning, definition, and nature of consciousness as originally described in ancient foundational texts such as the Vedas, Upanishads, Bhagwad Gita, Yogasutra, and Yogavashishtha. The researchers presented a compelling case study on how Yoga functions inherently as an applied philosophy. They emphasized that understanding human consciousness requires an integrated perspective that bridges both the spiritual and scientific approaches. According to their findings, mere theoretical knowledge is insufficient; actual elevation of human consciousness demands systematic yogic methods. The symposium highlighted specific practical pathways designed for this profound elevation. These established pathways include Bhaktiyoga for devotion, Jnanyoga for knowledge, Karmayoga for action, and Mantrayoga for sound vibration. Furthermore, highly structured disciplines like Ashtangayoga and Hathayoga were showcased as primary vehicles for transforming individual awareness. By applying these methodologies, practitioners actively bridge the gap between abstract philosophical definitions of consciousness and tangible experiential realities. The case study concluded that Yoga, functioning as an applied philosophy, offers a comprehensive framework for exploring the dual spiritual and scientific dimensions of human consciousness through structured methodological elevation.

Based on the above source, attempt the following

five questions.

251. What does the symposium suggest is required for the actual elevation of human consciousness?
(A) Memorization of ancient texts
(B) Systematic yogic methods
(C) Mere theoretical knowledge
(D) Exclusively scientific theories

252. According to the source, how does Yoga function in relation to human consciousness?
(A) As an applied philosophy
(B) As a theoretical hypothesis
(C) As an abstract definition
(D) As a purely scientific experiment

253. Which of the following is highlighted as the specific yogic method for sound vibration?
(A) Bhaktiyoga
(B) Jnanyoga
(C) Mantrayoga
(D) Karmayoga

254. Which texts were analyzed by the scholars to understand the nature of consciousness?
(A) Vedic collections, Upanishadic texts, and Gita chapters
(B) Upanishads, Yogasutras, and classical yogic literature
(C) Yogavashishtha, Yogasutras, and ancient Vedic hymns
(D) Vedas, Upanishads, Gita, Yogasutra, and Yogavashishtha

255. The researchers emphasized that understanding human consciousness requires bridging which two approaches?
(A) Theoretical and abstract approaches
(B) Historical and modern approaches
(C) Spiritual and scientific approaches
(D) Devotional and action-oriented approaches

Direction : Please read the following source carefully.

An educational institute recently restructured its curriculum to integrate the salient features of Yoga Education, aiming to create a more holistic learning environment. In their academic review, the curriculum designers identified three indispensable factors of Yoga Education that must interact dynamically: the Teacher, the Student, and the Teaching process itself. A core focus of this newly adopted framework was the implementation of value-based education. The educational committee rigorously analyzed the meaning and definition of value-based education, exploring the various types of values that contribute to character building. The case study revealed that successful integration of Yoga Education relies heavily on the balanced relationship among the three primary factors. The teacher's role is not just to impart information but to embody the diverse types of values being taught, while the student must actively engage with the teaching process to internalize these values. Ultimately, the educational committee concluded that defining and categorizing these types of values is essential for developing a comprehensive value-based curriculum, ensuring that Yoga Education functions effectively as a transformative tool rather than just a theoretical academic subject.
Based on the above source, attempt the following five questions.

256. What are identified as the three indispensable factors of Yoga Education?
(A) The Curriculum, the Teacher, and the Environment
(B) The Teacher, the Student, and the Teaching process
(C) The Student, the Administration, and the Curriculum
(D) The Teaching process, the Types of Values, and the Institute

257. According to the source, what is the teacher's role beyond imparting information?
(A) To strictly manage the classroom environment
(B) To redefine the meaning of value-based education
(C) To independently design the institutional curriculum
(D) To embody the diverse types of values being taught

258. What did the educational committee rigidly analyze to ensure character building?
(A) Meaning and definition of value education
(B) Theoretical subjects in the academic track
(C) Historical origins of the Yoga education
(D) Physical capabilities of individual pupils

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259. Why is it essential to define and categorize the types of values according to the committee?
(A) To isolate the student from the teaching process
(B) To eliminate the need for theoretical academic subjects
(C) To develop a comprehensive value-based curriculum
(D) To reduce the dynamic interaction among the factors

260. The successful integration of Yoga Education relies heavily on which of the following?
(A) Balance among the three primary factors
(B) Physical facilities within the institute
(C) Theoretical focus of academic subjects
(D) Teaching staff imparting raw information

Direction : Please read the following source carefully.

A recent academic study focused on the teaching methodology in Yoga evaluated the fundamental concepts of teaching and learning, specifically examining the intricate relationship between the two. The researchers documented how an effective instructional environment depends heavily on applying established principles of teaching. In their case observation, the primary investigator analyzed the meaning and scope of various teaching methods, highlighting how different methodologies can be optimized. The study noted that several factors continuously influence these teaching methods, requiring instructors to remain highly adaptable. To address these influencing factors, the observed institute employed three distinct teaching techniques depending on the target audience. First, individual teaching techniques were utilized for personalized instruction and specific corrections. Second, group teaching techniques were implemented to foster collaborative dynamics and shared learning experiences. Finally, mass teaching techniques were deployed during large-scale community events to disseminate foundational practices efficiently. The academic review concluded that a profound understanding of the relationship between teaching and learning, combined with the strategic selection of individual, group, or mass teaching techniques, directly determines the overall efficacy and scope of the adopted teaching methods in Yoga education.

Based on the above source, attempt the following five questions.

261. What relationship did the academic study specifically examine?
(A) The relationship between personalized instruction and large-scale events
(B) The relationship between the investigator and the instructors
(C) The relationship between various influencing factors
(D) The intricate relationship between teaching and learning

262. According to the study, what do instructors need to be in order to handle factors influencing teaching methods?
(A) Strictly theoretical
(B) Highly adaptable
(C) Unconcerned with scope
(D) Exclusively individualistic

263. Which teaching technique was implemented to foster collaborative dynamics?
(A) Mass teaching techniques
(B) Individual teaching techniques
(C) Group teaching techniques
(D) Distance teaching techniques

264. For what purpose were mass teaching techniques deployed?
(A) To facilitate collaborative dynamics and shared learning in groups
(B) To provide personalized instruction and specific student corrections
(C) To analyze the meaning and broader scope of the teaching methods
(D) To efficiently disseminate foundational practices in large events

265. The overall efficacy of the adopted teaching methods in Yoga education is directly determined by what combination?
(A) Teaching-learning insight and technique selection
(B) Investigator observation and adaptable methods
(C) Established teaching principles and influence
(D) Large community events and personalized lessons

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Direction : Please read the following source carefully.

A specialized training workshop for Yoga instructors emphasized the essentials of a good lesson plan to ensure systematic and progressive learning. The facilitator comprehensively outlined the fundamental concepts and the distinct needs for creating structured lesson plans before entering the classroom. Without a clear plan, the teaching objectives remain ambiguous. The core of the workshop involved practical exercises in the precise planning of teaching various Yoga components. Participants were required to design modules that seamlessly integrated five distinct practical categories. First, they planned sessions on Shodhanakriya to introduce cleansing practices. Next, they structured the sequential flow of Asana for physical stability, followed by the subtle incorporation of Mudra to channelize energy. The lesson plans also strictly demanded the careful planning of teaching Pranayama to regulate breath, culminating in systematic approaches to Meditation. The training underscored that the ultimate need for a good lesson plan is to maintain a logical progression through these diverse practices. By grasping the foundational concepts of planning, the instructors successfully formulated comprehensive blueprints that accurately mapped out the transition from Shodhanakriya and Asana to Mudra, Pranayama, and Meditation.

Based on the above source, attempt the following five questions.

266. What was identified as the consequence of not having a clear lesson plan before entering the classroom?
(A) The teaching components become too complex
(B) The teaching objectives remain ambiguous
(C) The physical stability is immediately lost
(D) The students become uncooperative

267. In the workshop's lesson planning modules, which practice was introduced first?
(A) Standard Asana practice
(B) Shodhanakriya steps
(C) Essential Mudra forms
(D) Targeted Pranayama flow

268. According to the lesson plan structure, what is the purpose of incorporating Mudra?
(A) To channelize energy
(B) To regulate breath
(C) To introduce cleansing practices
(D) To ensure physical stability

269. What is the ultimate need for a good lesson plan as underscored by the training?
(A) To finish the scheduled session in a much shorter timeframe
(B) To eliminate the instructional need for teaching Meditation
(C) To maintain logical progression through diverse practices
(D) To focus exclusively on teaching the foundational concepts

270. Which practice directly precedes Meditation in the mapped transition outlined in the blueprints?
(A) Mudra
(B) Shodhanakriya
(C) Asana
(D) Pranayama

Direction : Please read the following source carefully.

During an advanced academic seminar on instructional design in Yoga, researchers analyzed various models of lesson plans to determine their effectiveness in structural delivery. The keynote presentation focused heavily on the critical distinction and interconnectedness between the need for a lesson plan and the formulation of a detailed content plan. A primary case study presented at the seminar highlighted a specific, highly structured pedagogical framework: the Eight Step method of Introduction. The researchers detailed how this Eight Step method, as originally developed in Kaivalyadhama, provides a rigorous blueprint for introducing new practices to students. The seminar demonstrated that utilizing established models of lesson plans prevents arbitrary teaching and ensures that the content plan is executed systematically. Participants reviewed how the Kaivalyadhama Eight Step method addresses the precise need for a lesson plan by offering clear, sequential stages that a teacher must follow during the introductory phase of instruction. Ultimately, the academic

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consensus was that adopting such structured models, particularly the Eight Step method of Introduction developed in Kaivalyadhama, profoundly enhances the clarity, precision, and overall quality of the pedagogical content plan.
Based on the above source, attempt the following five questions.

271. What did the keynote presentation at the academic seminar focus on?
(A) The historical development of various ancient Yoga philosophies
(B) The physical and physiological benefits of the Eight Step method
(C) Distinction between the lesson plan and the content plan
(D) The evaluation and application of individual teaching techniques

272. Where was the Eight Step method of Introduction originally developed?
(A) Yogavashishtha
(B) Kaivalyadhama
(C) The regional educational board
(D) The specialized training workshop

273. According to the seminar, what does utilizing established models of lesson plans prevent?
(A) Systematic execution
(B) Structural delivery
(C) Sequential staging
(D) Arbitrary teaching

274. What does the Eight Step method primarily provide for teachers?
(A) A blueprint for introducing new practices in the first phase
(B) A basic framework for delivering unstructured course content
(C) A theoretical approach to evaluating mass teaching techniques
(D) A practical method for bypassing the need for a content plan

275. The academic consensus stated that adopting the Eight Step method profoundly enhances what?
(A) The physical infrastructure and facilities of the Yoga institute
(B) The arbitrary and unstructured nature of instructional delivery
(C) The clarity, precision, and quality of the content plan
(D) The theoretical knowledge regarding ancient foundational texts

Direction : Please read the following source carefully.

An empirical academic investigation into instructional quality primarily focused on the evaluation methods of an ideal Yoga class and how instructors adapt to diverse participant requirements. The research institute required student-teachers to participate actively in demonstrations and training regarding various teaching methods. During the clinical phase of the study, evaluators observed that an ideal Yoga class cannot rely on a rigid, one-size-fits-all approach. Instead, instructors must employ specific methods of customizing the Yoga class to meet individual needs effectively. The evaluation methods utilized in the study measured the instructors' ability to modify practices in real-time based on these individual requirements. Through rigorous demonstrations and training, the student-teachers learned to apply precise observational and assessment techniques. The study concluded that the true hallmark of an ideal Yoga class is the successful integration of rigorous evaluation methods combined with the practical application of customizing techniques. By participating in specialized demonstrations and training in these teaching methods, the prospective instructors developed the necessary skills to assess participant progress continuously and alter their instructional strategies to systematically meet highly specific individual needs.
Based on the above source, attempt the following five questions.

276. What was the primary focus of the empirical academic investigation?
(A) Class evaluation methods and participant adaptations
(B) Historical evolution of the modern Yoga pedagogy
(C) Structural design and layout of a Yoga classroom
(D) The Eight Step method utilized in the Introduction

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awareness. This gradual progression makes the transition to complex and unfamiliar postures much safer and more logically structured.

35. (C) The physical environment and available space do not matter.
The quality of the teaching space is a critical factor that affects both the teacher's ability to instruct and the student's ability to learn. Factors like floor surface, ventilation, and noise levels directly impact the safety and comfort of the practice. A well-organized environment allows for better movement and focus, whereas a poor environment can lead to distractions and potential physical accidents.

36. (D) Statement I is incorrect but Statement II is correct.
Mass teaching focuses on broad delivery and lacks the intimacy required for deep individual bonding. However, group teaching offers a balanced approach where the instructor can manage several students while still providing some level of personal attention. This allows the teacher to correct common mistakes and engage with the students more directly than in a large-scale event, making it very effective.

37. (C) Teaching should progress from concrete to abstract.
Effective yoga instruction begins with the tangible aspects of the practice, such as physical alignment and the movement of the body. Once the student has mastered these concrete elements, the teacher can gradually introduce more abstract concepts like breath energy and mental focus. This pedagogical approach respects the learning process by building understanding on a foundation of direct, physical experience.

38. (B) I, II and IV
Daily yoga instruction is primarily influenced by the physical capabilities of the students, the communication effectiveness of the teacher, and the specific goals of the lesson. Understanding a student's flexibility allows for safe practice, while clear communication ensures instructions are followed correctly. These factors, combined with a clear objective, create a structured environment that facilitates meaningful learning and physical progress.

39. (D) Rigid inflexibility
A successful lesson plan must provide structure while remaining adaptable to the needs of the students present in the class. Factors like clear objectives, logical sequencing, and time management are essential for a professional session. However, being overly rigid can prevent the teacher from responding to the energy levels or difficulties of the students. Flexibility is a hallmark of an experienced instructor.

40. (A) High risk of injury and improper execution
Shodhanakriyas are intensive purification techniques that require specific conditions, such as an empty stomach and precise technical knowledge. Skipping the planning phase for these practices can lead to significant health risks and incorrect performance. Proper preparation ensures that students are physically ready and that the teacher has the necessary equipment and environment to conduct these sensitive cleansing procedures safely.

41. (C) It provides a structured path to achieve learning goals safely
A lesson plan is an essential tool that helps the teacher organize the session to ensure that the students progress toward specific objectives. It provides a logical flow that builds from simple to complex, ensuring that the body is properly prepared for more demanding practices. This structure enhances the safety of the class and ensures that the time is used efficiently.

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42. (A) Objective - The specific outcome expected from the class.
Defining the objective is the most critical part of a lesson plan, as it determines the focus and direction of the entire session. It describes what the teacher hopes the students will achieve, whether it is a physical skill, a mental state, or theoretical understanding. This clarity allows the teacher to select the most appropriate techniques and evaluate the students effectively.

43. (D) I, II, III and IV
Planning an asana class requires several key elements to ensure a balanced and safe experience for the students. A proper warm-up prepares the body, while step-by-step instructions and breath synchronization ensure correct technique. The inclusion of counter-poses helps to neutralize

complex Asana

284. Which attitude from BG 4.34 involves sincere, extensive questioning to remove doubts?
(A) Pariprashna
(B) Pranipaata
(C) Seva yoga
(D) Mudra flow

285. The study concludes that an effective Yoga classroom relies equally on physical area arrangements and what other element?
(A) The teacher's ability to demonstrate various advanced Asanas
(B) The exclusive use of the ancient and original Yogasutra text
(C) Student discipline via Pranipaata, Pariprashna, and Seva
(D) The high standardization of the classroom evaluation methods

Direction : Please read the following source carefully.

In a comprehensive academic review of ancient Indian literature, leading scholars debated the meaning, definition, and nature of consciousness across different textual traditions. The analysis compared how the Vedas and Upanishads established the foundational philosophical meaning, while the Bhagwad Gita, Yogasutra, and Yogavashishtha provided applied frameworks. The researchers documented a distinct transition from a purely theoretical discourse to Yoga as an applied philosophy. A central theme of the review was the dual spiritual and scientific approach to human consciousness. Scholars argued that while the spiritual approach emphasizes subjective realization, the scientific approach demands systematic, verifiable practices. Consequently, the texts advocate for the Yogic Method of elevation of human consciousness through structured disciplines. The study illustrated this by categorizing these methodologies: Bhaktiyoga and Mantrayoga were highlighted for emotional and vibrational refinement, Jnanyoga for intellectual discrimination, Karmayoga for selfless execution of duties, and Ashtangayoga alongside Hathayoga for psychosomatic regulation. Ultimately, the review affirmed that defining the nature of consciousness in these classical texts is intrinsically linked to utilizing Yoga as an applied philosophy, bridging the spiritual and scientific approach through varied Yogic methods of elevation.

Based on the above source, attempt the following five questions.

286. Which texts established the foundational philosophical meaning of consciousness, according to the review?
(A) Bhagwad Gita and Yogasutra
(B) Yogasutra and Yogavashishtha
(C) Hathayoga and Ashtangayoga texts
(D) Vedas and Upanishads

287. What does the scientific approach to human consciousness demand?
(A) Subjective realization
(B) Purely theoretical discourse
(C) Systematic, verifiable practices
(D) Arbitrary teaching methodologies

288. Which Yogic method of elevation is categorized specifically for intellectual discrimination?
(A) Karmayoga
(B) Jnanyoga
(C) Bhaktiyoga
(D) Mantrayoga

289. Ashtangayoga and Hathayoga were highlighted in the study for what specific purpose?
(A) Vibrational refinement
(B) Selfless execution of duties
(C) Establishing purely philosophical meaning
(D) Psychosomatic regulation

290. The review affirmed that defining the nature of consciousness in classical texts is intrinsically linked to what?
(A) Use of Yoga as an applied philosophy
(B) Rejecting the modern scientific approach
(C) Discarding all the structured disciplines
(D) Focusing only on emotional refinement

Direction : Please read the following source carefully.

A recent faculty development program at a recognized institution explored the theoretical constructs governing teaching methodology in Yoga. The core objective was to deeply analyze the concepts and relationship between teaching and learning. The lead researcher presented a case study demonstrating that teaching is not

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277. According to the evaluators, what approach can an ideal Yoga class NOT rely on?
(A) A highly customizable approach
(B) A systematic observation approach
(C) An individual needs assessment approach
(D) A rigid, one-size-fits-all approach

278. What did the evaluation methods in the study specifically measure regarding the instructors?
(A) Their physical strength, flexibility, and overall endurance
(B) Ability to modify practices based on individual needs
(C) Their theoretical knowledge regarding ancient literature
(D) Their capacity to memorize the standard lesson plans

279. How did student-teachers learn to apply precise observational and assessment techniques?
(A) Through complex and comprehensive theoretical exams
(B) By reading and analyzing the original Yogasutra
(C) Through rigorous demonstrations and training
(D) By conducting multiple unguided mass yoga classes

280. What did the study conclude is the true hallmark of an ideal Yoga class?
(A) Strict adherence to a one-size-fits-all instructional approach
(B) Exclusion of observational assessment during teaching processes
(C) Reliance on standardized demonstrations without customization
(D) Integrated evaluation methods and customizing techniques

Direction : Please read the following source carefully.

An extensive architectural and pedagogical study closely examined the structural and relational dynamics of a traditional Yoga classroom. The researchers first catalogued the essential features and the physical area required to facilitate an optimal learning environment. A critical aspect of the classroom design was the sitting arrangement in the Yoga class, which must ensure clear visibility, adequate personal space, and unhindered movement for both practice and instruction. Beyond physical area and essential features, the study emphasized the classical philosophical framework governing the interpersonal dynamics within the Yoga classroom. Specifically, it highlighted the student's approach to the teacher as delineated in BG 4.34. The researchers noted that an authentic learning environment requires the student to embody three fundamental attitudes. The first is Pranipaata, signifying humble reverence and surrender to the instructional process. The second is Pariprashna, which involves engaging in sincere, extensive questioning to remove doubts. The third is Seva, representing selfless service to the teacher. The study concluded that an effective Yoga classroom relies equally on the physical sitting arrangement in the designated area and the student's disciplined approach through Pranipaata, Pariprashna, and Seva.

Based on the above source, attempt the following five questions.

281. What is highlighted as a critical aspect of the physical classroom design?
(A) The sitting arrangement in the Yoga class
(B) The integration of mass teaching techniques
(C) The application of customizing techniques
(D) The strict execution of the Eight Step method

282. According to the source, the sitting arrangement must ensure which of the following?
(A) Maximum class capacity regardless of available physical space
(B) Clear visibility, personal space, and unhindered movement
(C) Dim lighting conditions and severely restricted mobility
(D) Continuous physical contact among all participating students

283. The source defines Pranipaata as representing what fundamental attitude?
(A) The act of engaging in sincere and extensive questioning
(B) Humble reverence and surrender to the instruction
(C) The act of providing selfless service to the teacher
(D) Maintaining physical stability during

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296. What did the regional educational board determine must be a primary salient feature of Yoga Education?
(A) Exclusive use of mass teaching techniques
(B) Removal of theoretical academic subjects
(C) Utilization of Hathayoga exclusively
(D) Integration of value-based education

297. Why did the curriculum developers analyze the meaning and definition of value-based education?
(A) To ensure clarity in instructional goals
(B) To evaluate the instructors' physical skills
(C) To disprove the efficacy of personal values
(D) To create an imbalance among educational factors

298. Which of the following are categorized as specific types of values in the source?
(A) Structural, procedural, and abstract values
(B) Personal, social, and moral values
(C) Physical, mental, and respiratory values
(D) Individual, group, and mass values

299. According to the case study, what happens if the teaching process does not embed the categorized types of values?
(A) The teacher loses all their pedagogical expertise and skills
(B) The student fails to internalize value-based education
(C) The student still internalizes the core meanings with ease
(D) The educational outcomes are significantly and vastly improved

300. What is critical for effectively actualizing the salient features of Yoga Education?
(A) Aligning the Teacher, Student, and Teaching process
(B) Relying solely on the student's initiative
(C) Focusing exclusively on the physical area of the classroom
(D) Ignoring the meaning and definition of value-based education

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ANSWERS

1. (B) Practical application of principles to achieve higher consciousness
Yoga serves as a practical methodology for implementing philosophical concepts into daily existence. It moves beyond abstract speculation by providing specific techniques to refine the mind and body. Through consistent practice, individuals aim to transcend ordinary mental limitations. This approach facilitates a direct experience of higher states of awareness and spiritual realization within a single human lifetime.

2. (A) Identical to the universal consciousness (Brahman)
Upanishadic philosophy posits that the core of human identity is not the ego or body, but the Atman. This individual soul is fundamentally non-different from the ultimate reality known as Brahman. Recognizing this oneness constitutes the highest knowledge and leads to liberation. It suggests that consciousness is the singular, all-pervading essence of everything within the entire cosmos.

3. (A) Both A and R are true and R is the correct explanation of A.
The scientific method operates through the observation of physical phenomena and the collection of measurable evidence. Human consciousness, when studied scientifically, is analyzed through neural correlates and behavioral data that can be quantified. Since science necessitates verifiable results to build reliable knowledge, empirical measurement becomes the primary tool for validating facts within this specific materialist and objective framework.

4. (D) It considers consciousness as a transcendent reality beyond the physical body.
The spiritual perspective views consciousness as an eternal and independent entity that exists independently of the biological organism. While the physical body is subject to birth and decay, this underlying reality remains unchanged and timeless. It is considered the foundation of all experience, transcending the limits of the sensory world and the restrictive boundaries of the individual human intellect.

5. (C) Jnanyoga
Jnanyoga is the path of wisdom that utilizes the faculty of the intellect to distinguish between the permanent and the transient. Practitioners engage in rigorous self-inquiry and contemplation to overcome ignorance and worldly attachments. By analyzing the nature of the self through logic and discrimination, the individual eventually realizes their true essence and attains a state of spiritual liberation.

6. (B) Consciousness is portrayed as a product of the physical elements.
In the Bhagavad Gita, consciousness is described as an inherent quality of the eternal soul, rather than a mere byproduct of matter. The text emphasizes that the self is never born and never dies, existing beyond the changes of the material world. Viewing awareness as a temporary result of physical elements contradicts the core teaching of the indestructible spiritual nature.

7. (A) Both Statement I and Statement II are correct.
Classical texts offer diverse but complementary views on the nature of the mind and reality. The Yogasutra focuses on the practical cessation of mental modifications to reveal pure awareness. Conversely, the Yogavashishtha presents a more idealistic view where the external world is a projection of the mind itself. Both perspectives agree that understanding the mind is essential for spiritual progress.

8. (A) P-3, Q-4, R-2, S-1
Different yogic paths emphasize distinct focal points for spiritual growth and internal balance. Bhaktiyoga centers on emotional devotion, while Karmayoga focuses on performing actions without selfish attachment. Hathayoga prioritizes physical purification to balance the body's energies. Mantrayoga uses the power of sound vibrations and chanting to steady the mind and

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elevate individual consciousness toward a much higher state.

9. (C) Bhogayoga
Traditional yogic systems are designed to lead practitioners toward liberation and self-realization through discipline and restraint. Systems like Ashtanga, Bhakti, and Mantrayoga provide structured paths for mental and spiritual elevation. In contrast, paths focused primarily on sensory enjoyment and worldly indulgence do not align with the core philosophical objectives of classical yoga, which seek to transcend material cravings.

10. (A) Reduction of anxiety related to the outcome of actions
Practicing Karmayoga involves shifting the focus from the results of an action to the performance of the duty itself. By relinquishing attachment to success or failure, the practitioner remains balanced in all circumstances. This psychological shift significantly reduces the stress and anxiety associated with future outcomes. Consequently, it fosters a sense of inner peace and efficiency in daily tasks.

11. (D) An eight-fold path from moral restraints to absolute absorption
Ashtangayoga provides a comprehensive structure for personal growth, beginning with ethical guidelines and physical disciplines. It progresses systematically through breath control and sensory withdrawal to deep stages of concentration and meditation. This holistic approach is designed to gradually refine human consciousness. The ultimate goal is Samadhi, a state of complete absorption where the individual experiences union with the universal reality.

12. (B) Yogavashishtha - Creation as a projection of consciousness
The Yogavashishtha is a profound philosophical text that explores the relationship between the mind and the universe. It teaches that the perceived world is ultimately an internal manifestation of consciousness, similar to a dream. By understanding the creative power of the mind, a seeker can attain liberation from worldly suffering. This view distinguishes it from texts focused primarily on rituals.

13. (C) I and III
The Vedas recognize consciousness as an integral part of the cosmic order that maintains the balance of the universe. Vedic practitioners used sacred hymns and complex rituals to connect with these universal forces and invoke higher awareness. Rather than being a mere biological function or something separate from nature, consciousness is viewed as the underlying thread connecting all aspects of existence.

14. (D) Mantrayoga - Asana (Physical posture)
Each yogic path utilizes specific primary tools to achieve its objectives of mental and spiritual refinement. Jnanyoga relies on intellectual discrimination, while Bhaktiyoga uses devotional chanting to channel emotions. Hathayoga employs purification techniques to balance the physical body. Mantrayoga, however, is fundamentally based on the repetition of sacred sounds rather than being primarily defined by the practice of physical postures.

15. (A) Bhaktiyoga
Individuals with high emotional sensitivity and volatility can find stability by channeling their feelings toward a higher ideal. Bhaktiyoga provides a constructive outlet for intense emotions through devotion and surrender. Instead of suppressing energy or struggling with abstract concepts, the practitioner uses their inherent emotional nature to develop focus. This approach naturally leads to a more balanced and tranquil state.

16. (B) Hathayoga leading to Rajayoga
For those experiencing high stress and physical depletion, a method that starts with the body is often most effective. Hathayoga uses physical postures and breath control to restore vitality and release tension. Once the body is steady and the nervous system is balanced, the practitioner can more easily transition into the mental disciplines of Rajayoga. This systematic progression ensures stability.

17. (B) Purusha
In the dualistic philosophy of the Yogasutra, reality is divided into the seer and the seen. Purusha represents the eternal, unchanging witness or pure consciousness that is distinct from the material world. While the mind and

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a unidirectional transfer of knowledge but a reciprocal relationship heavily dependent on fundamental principles of teaching. Furthermore, the session scrutinized the meaning and scope of teaching methods, emphasizing that no single method is universally applicable. The instructors evaluated the numerous factors influencing them, such as the environment, the subject matter, and the learner's background. To navigate these variables, the program highlighted the necessity of selecting appropriate teaching techniques. Participants analyzed case scenarios where the factors influencing teaching methods dictated a shift from individual instruction to group or mass techniques. The academic consensus drawn from the program was that mastering the principles of teaching requires a profound comprehension of the relationship between teaching and learning. Acknowledging the precise meaning and scope of teaching methods, alongside the factors influencing them, enables instructors to apply optimal pedagogical strategies effectively.

Based on the above source, attempt the following five questions.

291. What did the case study demonstrate regarding the nature of teaching?
(A) It represents a unidirectional transfer of academic knowledge
(B) It requires a universal method that is applicable to everyone
(C) Reciprocal relationship based on fundamental principles
(D) It remains independent of the learner's specific background

292. According to the session, why is no single teaching method universally applicable?
(A) Because numerous factors constantly influence teaching methods
(B) Because teaching methods lack a precise meaning
(C) Because instructors are incapable of mastering multiple techniques
(D) Because the scope of teaching is too narrow

293. Which of the following is explicitly listed as a factor influencing teaching methods?
(A) The Eight Step method
(B) The physical flexibility of the teacher
(C) The standardization of the evaluation
(D) The learner's background

294. What dictates the shift from individual instruction to group or mass techniques?
(A) The complete absence of a content plan
(B) The factors influencing teaching methods
(C) The purely theoretical discourse
(D) The arbitrary preferences of the institution

295. What does mastering the principles of teaching require, according to the academic consensus?
(A) Applying a single, unchanging, and universal teaching technique
(B) Completely discarding all traditional pedagogical yoga strategies
(C) Deeply understanding the teaching and learning relationship
(D) Focusing exclusively on large-scale mass instructional techniques

Direction : Please read the following source carefully.

A prominent regional educational board conducted an extensive academic assessment to define the salient features of Yoga Education for a proposed school curriculum. The board determined that a primary salient feature must be the strict integration of value-based education. During the planning phase, curriculum developers meticulously analyzed the meaning and definition of value-based education to ensure clarity in instructional goals. They categorized the specific types of values—such as personal, social, and moral values—that the curriculum intended to foster. The assessment further highlighted that the successful transmission of these types of values is dependent on the three core factors of Yoga Education: the Teacher, the Student, and the Teaching methodology. The report presented a case study where an imbalance among these factors hindered the educational outcomes. For instance, if the teaching process does not actively embed the categorized types of values, the student fails to internalize the core meaning and definition of value-based education, regardless of the teacher's expertise. The board concluded that aligning the Teacher, Student, and Teaching process is critical for actualizing the salient features of Yoga Education effectively.

Based on the above source, attempt the following five questions.

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26. (A) Facilitating experiential learning and self-discovery
In the context of yoga, teaching is more than just the transmission of information or the dictation of movements. It involves creating a space where students can explore their own physical and mental boundaries through practice. The teacher acts as a guide who helps students gain direct insight into their own nature. This experiential approach ensures that the learning is deeply internalized.

27. (D) Effective Teaching - Engaged Learning
Successful education depends on a dynamic relationship where the teacher's methods directly stimulate the student's interest and participation. When teaching is effective, it captures the student's attention and encourages them to take an active role in the learning process. This synergy leads to better retention and understanding. In yoga, this engagement is crucial for the correct and safe execution of techniques.

28. (A) Both A and R are true and R is the correct explanation of A.
Teaching yoga on a one-on-one basis allows for a high degree of precision that is difficult to achieve in larger settings. The instructor can observe the student's unique physical structure and provide immediate, customized feedback. This personalized attention is especially important for ensuring correct postural alignment and preventing injury. By focusing solely on one individual, the teacher can adapt techniques perfectly.

29. (C) Mass teaching - Easy to correct individual mistakes
Mass teaching is designed to provide general instructions to a large number of participants simultaneously, making it ideal for introductory sessions or public awareness events. However, the sheer volume of students makes it impossible for the instructor to monitor each person's alignment or provide individual corrections. This lack of personalized feedback is a significant limitation compared to smaller, more intimate group settings.

30. (D) Using loud verbal instructions and elevated demonstration
When leading a very large group, the primary challenge is ensuring that every participant can see and hear the instructions clearly. The teacher must use an elevated platform to be visible and use a powerful voice or amplification to be heard. This allows the general flow of the session to continue smoothly without the need for impossible individual adjustments for every person.

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31. (A) Individual teaching
Therapeutic yoga for rehabilitation requires a high level of supervision and specific modifications based on the nature of the injury. Individual teaching is the only method that provides the necessary focus on safety and precision for such sensitive cases. The teacher can monitor the student's responses in real-time and adjust the practice to ensure that it promotes healing without causing further harm.

32. (B) Acquiring knowledge and awareness through practice
Learning in yoga is an active process that goes beyond theoretical study or the simple imitation of physical shapes. It involves the integration of knowledge through direct experience and self-observation. As the student practices consistently, they develop a deeper understanding of the relationship between their body, breath, and mind. This internal awareness is the true hallmark of progress in the yogic path.

33. (B) P-1, Q-2, R-3, S-4
Teaching techniques vary based on the intended outcome and the size of the audience. Mass teaching is used for public awareness, while individual sessions are best for therapeutic interventions. Small groups allow for interactive learning and support among peers. Workshops provide an environment for an intensive study of specific topics. Selecting the appropriate format ensures that the educational goals are met.

34. (A) Starting with familiar movements before complex asanas
The principle of moving from the known to the unknown ensures that students build a solid foundation before attempting more difficult practices. By starting with movements that are easy to understand and perform, the teacher helps the student develop confidence and physical

body belong to the realm of Prakriti, Purusha is the true self. The goal of yoga is to realize this distinction and achieve liberation.

18. (A) I, III and IV
The scientific study of consciousness relies on objective data and technological tools to understand the functioning of the brain. Researchers look for neural correlates through advanced imaging techniques like EEG and fMRI to map mental states. This approach requires empirical validation and reproducible results. Unlike spiritual traditions, it generally avoids unproven metaphysical claims like reincarnation or subjective mystical experiences.

19. (C) It aims at the holistic development of the student's personality
Integrating yoga into education provides a comprehensive framework for the growth of a student beyond just academic intelligence. It addresses the physical, emotional, and mental dimensions of a person through various practices. By fostering self-awareness and discipline, yoga helps students manage stress and improve concentration. Ultimately, this approach creates well-rounded individuals who are better prepared for the challenges of life.

20. (D) By focusing on learning rather than grade obsession
Students can apply the principles of Karmayoga by dedicating themselves fully to the process of education without becoming overly attached to the final grades. This shift in perspective encourages a deeper love for knowledge and reduces the pressure of competition. By performing their academic duties as a form of selfless service, students develop a more stable and focused mental state.

21. (C) The environment has no impact on the learning process.
The surroundings in which yoga is taught significantly influence the effectiveness of the practice and the receptivity of the student. A clean, quiet, and well-ventilated space helps in maintaining focus and internalizing the teachings. In contrast, a chaotic or noisy environment can hinder mental tranquility. Therefore, creating a conducive atmosphere is a fundamental responsibility of any educational yoga program.

22. (D) Statement I is incorrect but Statement II is correct.
Value-based education is intended to provide a broad ethical foundation that includes moral, social, and spiritual dimensions, rather than just financial ones. Yoga practice naturally incorporates these values through its foundational ethical codes, such as non-violence and honesty. These principles are not just theoretical but are practiced as part of the yogic lifestyle to ensure a student's character development.

23. (A) II, IV, I, III
The Mandukya Upanishad describes a progression of consciousness through distinct states of being. The waking state represents external awareness, followed by the dream state which involves internal mental impressions. Deep sleep is a state of unified consciousness without objects. The final transcendental state, Turiya, is the fourth dimension that underlies and transcends all three preceding states of everyday human experience.

24. (A) Destructive values
Value-based education focuses on cultivating positive qualities that benefit the individual and society. Recognized categories include moral, spiritual, social, and aesthetic values, all of which contribute to harmonious living. Actions or attitudes that lead to harm or conflict are considered the opposite of these educational goals. Therefore, concepts that promote destruction or negativity are not classified as valid educational values.

25. (C) Promotes emotional stability and concentration
Incorporating yoga into modern academic curricula helps students manage the psychological demands of their studies. Regular practice improves the ability to focus and maintain mental clarity during exams and daily learning. It also provides tools for regulating emotions, which reduces anxiety and enhances overall well-being. This support system complements scientific education by ensuring students are mentally prepared for intellectual work.

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the body after intense movements. Fasting immediately before class is generally avoided, as it can lead to low energy or discomfort.

44. (B) Shodhanakriya - Best practiced after a heavy meal
Each category of yoga practice has specific environmental and physiological requirements for safety and effectiveness. Purification techniques must be done on an empty stomach to avoid digestive distress and ensure efficiency. Similarly, meditation needs a quiet space, and asanas require a stable surface. Understanding these requirements is essential for planning a session that respects the body's natural functions and needs.

45. (C) Proportional allocation of time to each session segment
Effective content planning involves managing the available time so that each part of the class receive adequate attention. A well-balanced lesson includes an introduction, warm-up, main practice, and relaxation in a way that feels complete and not rushed. This proportional allocation ensures that students are properly prepared for the session and have enough time to integrate the benefits before the class ends.

46. (D) Immediately guide students into a brief relaxation practice
When a class is severely interrupted, the teacher must prioritize the safety and mental state of the students over the original lesson plan. Rushing through complex content in a short time increases the risk of injury and mental agitation. Ending the session with a brief relaxation practice allows students to calm their nervous systems and exit the class in a centered state.

47. (A) Detailed outline of matter taught in a specific timeframe
A content plan provides a structured roadmap of the topics and techniques to be covered over a defined period, such as a week or a month. It ensures a logical progression of difficulty and allows the teacher to track the students' progress. This systematic approach prevents the random selection of practices and helps in achieving long-term educational and health-related goals.

48. (B) Kaivalyadhama
The Kaivalyadhama institute is renowned for developing standardized pedagogical methods for teaching yoga in a scientific and structured manner. Their eight-step method for introducing practices provides a clear framework that covers everything from the name and meaning to the technical demonstration and safety precautions. This model has been widely adopted because it ensures a comprehensive understanding of each yogic technique.

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49. (B) By explaining why a practice is beneficial for students
Justification is a key step in the introductory process where the teacher explains the value and benefits of a particular practice. This helps to motivate the students and gives them a clear reason for their efforts. By understanding how a technique will improve their health or mental state, students become more engaged and committed to performing the practice correctly and consistently.

50. (A) Assessing progress through observation and feedback
Evaluation in an ideal yoga class is a continuous process that relies on the teacher's ability to observe the students' physical alignment, breathing patterns, and general demeanor. This information, combined with direct feedback from the participants, allows the teacher to adjust the instruction to better meet the students' needs. This supportive approach focuses on individual growth rather than on external competition.

51. (C) Continuous assessment to provide immediate feedback
Formative evaluation takes place during the teaching process, allowing the instructor to make real-time corrections and provide guidance. This constant monitoring ensures that students are performing the practices safely and effectively. By receiving immediate feedback, students can adjust their technique and deepen their understanding throughout the session. This type of assessment is essential for preventing the development of bad habits.

52. (D) Modifying postures using props based on limitations
Customizing a yoga practice involves recognizing that every individual has a unique physical

Integrating values into a physical class involves teaching students to be truthful with themselves about their current capabilities. This application of Satya (truthfulness) prevents overexertion and injury while fostering a deeper sense of self-awareness. By prioritizing internal honesty over external appearance, the teacher helps students develop an ethical foundation that they can carry into their daily lives outside the classroom.

71. (D) The teacher acts as a dictator who forbids questions.
A qualified yoga teacher should encourage a supportive environment where students feel comfortable asking questions to clear their doubts. The role of the instructor is to facilitate the student's journey of self-discovery, not to impose their will through authority. By embodying the principles of yoga and being open to dialogue, the teacher creates a relationship based on mutual respect and shared learning.

72. (D) Statement I is incorrect but Statement II is correct.
While mass teaching is useful for general awareness, it is not suitable for complex practices like Pranayama, which require close supervision. Individual teaching is far more effective for these subtle techniques, as it allows the instructor to monitor the student's breath and provide precise corrections. This personalized attention ensures that the student practices safely and understands the internal mechanics of the breath regulation.

73. (A) III, II, I, IV
A standard lesson plan for a new posture follows a logical sequence to ensure student understanding and safety. The teacher first names the posture, then explains its benefits and who should avoid it. This is followed by a clear demonstration so students have a visual model. Finally, the students practice under the teacher's guidance. This structure ensures that students are well-informed before they attempt the movement.

74. (A) Random sequencing of practices
A good lesson plan is characterized by a logical and systematic progression that prepares the body and mind for more challenging work. Random sequencing is ineffective and potentially dangerous, as it may skip essential warm-ups or counter-poses. Clear objectives, proper time allocation, and the ability to adapt to student needs are all vital components of a professional and responsible approach to teaching yoga.

75. (D) It prevents physical collisions and ensures comfort.
Providing enough space for each student is essential for a safe and focused yoga practice. When practitioners have adequate room, they can move freely without the fear of hitting others, which allows them to concentrate fully on their own experience. This spatial comfort also supports better ventilation and helps maintain a calm and professional atmosphere within the classroom, enhancing the overall quality of the session.

76. (B) They require empty-stomach and precise techniques
Shodhanakriyas are powerful cleansing techniques that must be approached with caution and careful planning. They are most effective when performed on an empty stomach, usually in the early morning, to avoid digestive issues. Because these practices can have strong physiological effects, the teacher must provide precise instructions and monitor the students closely. Proper planning ensures that these techniques are used as a safe and beneficial part of the curriculum.

77. (C) Concrete to Abstract - Teaching physical alignment before focusing on the subtle breath.
Teaching methodology often moves from tangible, physical experiences to more subtle, internal realizations. By first focusing on concrete elements like body alignment, the teacher provides a clear foundation that the student can easily grasp. Once the student is physically stable, the instruction can shift toward more abstract concepts such as the movement of energy and the refinement of mental awareness. This progression supports effective learning.

78. (A) Both A and R are true and R is the correct explanation of A.
The structured eight-step method is a hallmark of the Kaivalyadhama pedagogical approach, designed to ensure comprehensive student education. By following a consistent sequence for every practice, the teacher covers all necessary technical and safety information. This thorough

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61. (C) To purify the ego and cultivate receptivity
The practice of selfless service is designed to help the student move beyond self-centered concerns. By performing tasks for the teacher or the community without expecting a reward, the individual begins to weaken the hold of the ego. This internal purification makes the mind more flexible and open to receiving subtle teachings. Seva is thus a foundational practice for spiritual development.

62. (D) Student - Active seeker of knowledge
In the educational framework of yoga, the student is not a passive recipient but an active participant in their own growth. They must bring discipline, interest, and a willingness to practice to the relationship. While the teacher provides the guidance and the syllabus provides the structure, the actual progress depends on the student's effort and dedication to the path of self-discovery.

63. (A) II, III and IV
A holistic evaluation of a yoga class goes beyond physical flexibility to include the student's internal state and breathing patterns. It also values the subjective experience of the participants, which can be gathered through verbal feedback. This comprehensive assessment provides the teacher with valuable information that can be used to refine and improve future lesson plans. It ensures that the teaching remains effective.

64. (B) Acoustics - High echo preferred for chanting
Proper acoustics in a yoga classroom should allow the teacher's voice to be heard clearly without excessive reverberation. While a small amount of resonance can be pleasant for chanting, high echo can make verbal instructions difficult to understand, leading to confusion among the students. A balanced acoustic environment supports both the teacher's communication and the students' ability to focus on the practice.

65. (B) Demonstrate on an elevated platform for maximum visibility
In a mass class setting, it is essential that the visual model provided by the teacher is accessible to everyone in the room. An elevated platform ensures that even those at the back can see the details of the posture and the teacher's alignment. This visual guidance is the most effective way to communicate complex movements to a large audience simultaneously, ensuring general safety.

66. (A) Pranipaata (Reverential surrender)
When a student approaches a teacher with the intention of testing them rather than learning, they lack the necessary humility for true education. This traditional concept emphasizes that a receptive and respectful attitude is required to receive knowledge. Without this internal state, the student's own ego becomes a barrier to understanding. True inquiry should come from a sincere desire to clear genuine doubts.

67. (C) Bhagavad Gita
The Bhagavad Gita provides a foundational description of the ideal student-teacher relationship in verse 4.34. It explicitly mentions the three-fold approach of respectful surrender, sincere questioning, and service as the means to attain knowledge from those who have realized the truth. This model highlights the importance of the student's attitude and character in the process of spiritual and intellectual learning.

68. (D) I, II, IV and V
Teaching yoga to elderly students requires specific adaptations to ensure their safety and comfort. This includes providing longer warm-ups, using props for support, and avoiding practices that might be physically risky, such as long inversions. Clear and slow instructions are also vital for effective communication. These modifications allow older adults to enjoy the benefits of yoga while minimizing the potential for physical strain.

69. (C) It integrates physical, mental, and spiritual aspects
Yoga education is unique in its holistic approach to human development, addressing the person as a whole rather than focusing on a single dimension. It combines physical health with mental discipline and spiritual awareness to foster a balanced personality. This integrated method ensures that progress in one area supports growth in the others, leading to a more comprehensive and lasting transformation of the individual.

70. (B) By encouraging honesty regarding physical limits

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that everyone is practicing safely and effectively, even if it means changing the plan.

87. (D) A standard of behavior about what is right
In the context of value-based education, a 'value' is a guiding principle that influences how an individual interacts with themselves and others. These are not just abstract ideas but are meant to be lived and practiced in daily life. Yoga promotes values such as non-violence, truthfulness, and self-discipline to help individuals develop a strong moral character. These standards of behavior contribute to personal growth and social harmony.

88. (A) I, II and IV
Demonstration is a powerful teaching tool that provides students with a visual representation of the correct technique. To be effective, the teacher should perform the posture with proper alignment and show it from different angles if it is complex. While demonstration is vital, it must be accompanied by clear verbal instructions to explain the internal actions of the pose. This combination of visual and auditory cues supports all types of learners.

89. (C) Rapid fatigue and suffocation in Pranayama
Proper ventilation is essential for any yoga classroom, as it ensures that the air remains fresh and high in oxygen. This is especially important during breathing exercises, where a lack of fresh air can lead to feelings of dizziness and exhaustion. A well-ventilated space supports the physiological needs of the practitioner and helps maintain the mental clarity required for a successful and safe yoga session.

90. (A) It prepares the body safely and enhances benefits
Vinyasa Krama, or the science of proper sequencing, involves arranging practices in a way that logically builds toward a goal. This approach ensures that the body is warmed up and prepared for more intense postures, reducing the risk of strain or injury. A well-sequenced class also includes neutralizing movements to balance the body afterward. This systematic method maximizes the effectiveness of the practice and supports long-term physical health.

91. (D) To provide a benchmark for evaluation
Having clear objectives in a lesson plan allows the teacher to determine exactly what they want to achieve in a given session. This clarity provides a standard against which the progress of the students can be measured at the end of the class. It also helps the teacher stay focused and organized during the instruction. Objectives ensure that every part of the session contributes toward a meaningful and specific educational goal.

92. (B) Syllabus - Providing the structured content
The syllabus is a critical component of yoga education, as it outlines the specific topics and techniques that will be covered. It provides a roadmap for both the teacher and the student, ensuring that the learning is comprehensive and logically structured. By following a well-designed syllabus, students can progress systematically from foundational practices to more advanced levels. This structure ensures that no essential aspects of the path are overlooked.

93. (C) I, II, IV and V
An ideal yoga classroom should be a serene and organized environment that supports the practitioner's journey inward. Essential features include cleanliness, natural lighting, and enough space between mats to prevent distractions. A visually calming atmosphere further enhances the sense of peace. While some music may be used, it should be subtle rather than loud or intrusive, as the primary focus is on the student's own breath and internal experience.

94. (D) Mana Mudra - Involves physical hand gestures only
Mudras are diverse practices that involve different parts of the body to influence the flow of energy. While Hasta Mudras are performed with the hands, Mana Mudras involve specific internal mental and sensory focuses, such as gaze points. Kaya Mudras use the entire body posture, and Bandhas are often integrated to lock the energy. Understanding these distinctions is essential for planning advanced yoga sessions that work with the body's subtle energy systems.

95. (A) Ensuring a quiet environment for resonance
Bhramari Pranayama involves creating a humming sound that vibrates through the head and nervous system. To experience the full

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introduction helps students feel prepared and confident before they begin, leading to a more effective and injury-free practice session. It represents a professional standard in yoga education.

79. (A) Formative evaluation - Final certification exam.
Formative evaluation is a continuous process that occurs throughout a course to provide ongoing feedback and guide the learning process. In contrast, a final certification exam is a form of summative evaluation, which is conducted at the end of a program to assess overall achievement. Understanding the difference between these methods is important for teachers to effectively monitor student progress and provide appropriate support at each stage.

80. (B) Measuring HRV and asking about calmness
Evaluating progress in meditation requires a combination of objective physiological markers and subjective student feedback. While tools like heart rate variability can provide data on the nervous system's state, the student's own report of their mental clarity and stress levels is equally important. This dual approach respects both the scientific and spiritual dimensions of the practice, providing a more complete picture of the student's development.

81. (B) Use a semi-circle and project the voice
When environmental factors like poor acoustics hinder communication, the teacher must take immediate steps to ensure all students can follow the class. Moving the students into a semi-circle brings them closer and improves sightlines, while projecting the voice more effectively ensures that instructions are heard. These practical adjustments maintain the quality of the session and ensure that no student is left behind due to technical issues.

82. (A) Sincere questioning to clear doubts
In the traditional student-teacher relationship, Pariprashna is an active and essential part of the learning process. It involves the student asking thoughtful questions to gain a deeper understanding of the subject matter. This inquiry should be driven by a genuine desire for clarity rather than a wish to challenge the teacher. By addressing specific doubts, the student can build a more stable and accurate knowledge base.

83. (C) P-2, Q-3, R-4, S-1
Planning for a diverse yoga curriculum requires an understanding of the specific needs of each category of practice. Asanas focus on physical structure and need counter-poses, while Pranayama follows asanas to regulate the breath. Meditation requires an environment that supports long periods of stillness. Shodhanakriyas are best scheduled when the stomach is empty. These considerations ensure that each practice is performed at the most effective time.

84. (D) Avoiding deep twists and prone postures
Customizing yoga for pregnancy involves prioritizing the safety and comfort of both the mother and the developing baby. Certain movements, such as deep twists and lying on the stomach, can put unnecessary pressure on the abdominal area and should be avoided. Instead, the focus should be on gentle stretches and breathing techniques that support the changing body. This specialized approach ensures that yoga remains a beneficial and safe practice during this time.

85. (C) It ignores contraindications to keep students positive.
The eight-step method developed by Kaivalyadhama is designed to be comprehensive and safety-oriented. It specifically includes a step for discussing limitations and contraindications so that students are aware of who should avoid certain practices. Ignoring these warnings in an attempt to stay positive would be irresponsible and increase the risk of injury. A professional teacher must always prioritize student safety by providing clear and accurate technical information.

86. (C) Statement I is correct but Statement II is incorrect.
While a lesson plan should include time allotments for different segments, it must not be so rigid that it ignores the actual needs of the students. A good teacher should be able to sense when a group needs more time on the basics before moving forward. Flexibility allows the instructor to adapt the pace of the class to ensure

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Vairagya, or detachment, can be practiced during asanas by letting go of the ego's desire to perform a posture perfectly for appearance's sake. Instead, the practitioner focuses on the internal sensations and the quality of their breath. This internal focus allows them to practice with honesty and self-awareness, avoiding the strain and injury that often come from competitive or performance-oriented attitudes. It fosters a more peaceful and sustainable approach to the physical practice.

121. (C) It relies entirely on blind faith.
The scientific approach to any subject, including consciousness, is defined by its reliance on observation, experimentation, and evidence. It uses technological tools to measure brain activity and physiological responses to understand mental states. This method is fundamentally different from systems based on blind faith, as it seeks to provide verifiable and objective explanations for phenomena. By exploring the physical correlates of subjective experiences, science aims to build a reliable body of knowledge.

122. (C) Statement I is correct but Statement II is incorrect.
Value-based education is an essential part of the yoga tradition, which has always emphasized the development of moral and ethical character alongside physical health. The foundational principles of yoga, such as non-violence and self-discipline, provide a clear framework for cultivating positive values. To suggest that yoga is devoid of such a framework is incorrect, as these ethical codes are the very basis upon which the entire system of practice is built.

123. (A) III, II, IV, I
A standard yoga class follows a logical flow that ensures the student is properly prepared for each stage of the practice. It begins with initial centering and warm-up to prepare the body and mind. This is followed by the main asana practice, which is then refined by pranayama. The session always ends with a period of relaxation or closing to integrate the benefits and calm the system. This sequence supports a safe and holistic experience.

124. (B) Cost-effectiveness for reaching masses
Individual teaching provides a high level of personalization and immediate feedback, making it ideal for therapeutic purposes and deep rapport between teacher and student. However, because it requires the teacher's full attention for just one person, it is not a cost-effective way to teach large numbers of people. Mass teaching or group sessions are much more efficient for reaching a wider audience, although they lack the same degree of individualized supervision and specific detail.

125. (C) It reduces cognitive load, allowing internal focus
When a teacher provides instructions that are clear and to the point, students do not have to spend excessive mental energy trying to figure out what to do. This clarity allows them to direct their attention more easily to their own body and breath. Effective verbal communication supports a more meditative state during the practice, as the mind is not distracted by confusing or unnecessary talk. It enhances the overall focus and efficiency of the session.

126. (D) A semi-circle with teacher as focal point
For a small group, a semi-circular arrangement is often the most effective way to foster an interactive and inclusive environment. It allows the teacher to see every student clearly and permits students to see the teacher and each other. This setup facilitates better communication and shared energy during the session. It also makes it easier for the instructor to provide personalized feedback and move into the center for demonstrations when necessary.

127. (A) Meditation - Mental centering and stillness
Each component of a yoga lesson plan has a specific purpose and intended outcome. Meditation is designed to cultivate mental stillness and a deep sense of internal focus. Shodhanakriyas focus on internal cleansing, while asanas primarily address physical structure and energy flow. Mudras are used for sealing and directing prana rather than for cardiovascular training. Correctly pairing these practices with their objectives ensures that the session is well-rounded and achieves its intended holistic effects.

128. (A) Both A and R are true and R is the correct explanation of A.
A teacher's voice is a powerful tool for setting the tone and energy of a class. By modulating their volume and pace, the instructor can guide

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calming effect of this practice, the environment must be quiet so that the internal vibrations can be clearly felt. Proper planning ensures that students are not disturbed by external noise during this sensitive technique. This acoustic focus helps the practitioner achieve a deeper state of relaxation and internal mental focus.

96. (B) Provide a modification or alternative pose
A professional yoga teacher must be able to adapt the practice to the physical limitations of their students. When a student cannot safely perform a specific pose, the instructor should offer a modification using props or suggest an alternative that provides similar benefits without risking injury. This compassionate and technical adjustment ensures that the class remains inclusive and that all students can participate safely within their own physical boundaries.

97. (B) Sat-Chit-Ananda (Existence, Consciousness, Bliss)
The Upanishads describe the ultimate nature of consciousness as a state of pure being, awareness, and supreme bliss. This is considered the true essence of reality, underlying all phenomenal experience. Unlike the mortal and changing material world, this state is eternal and unchanging. Realizing one's own nature as Sat-Chit-Ananda is the goal of the spiritual path, leading to a permanent release from the cycle of suffering and ignorance.

98. (A) Valmiki
The Yogavashishtha is a monumental philosophical work that is traditionally attributed to the sage Valmiki. It records the spiritual instructions given by the sage Vashishtha to the young prince Rama. The text explores deep metaphysical themes through stories and dialogues, emphasizing the power of the mind and the nature of liberation. It is considered one of the most important works of Advaita Vedanta and yoga philosophy in Indian literature.

99. (C) By using the analogy of a calm lake reflection
Complex philosophical concepts are often best explained through simple analogies that students can easily visualize. The state of a calm lake, where the water is still and clear, perfectly represents a mind free from fluctuations. In this state, the true nature of the self can be seen, just as a still lake reflects the sky. Using such metaphors helps students grasp the practical meaning and goal of yogic mental discipline.

100. (D) It involves inward focus and realization
The spiritual approach to consciousness emphasizes the importance of direct, subjective experience through internal practices. Rather than relying on external instruments, the seeker turns their attention inward to explore the nature of their own awareness. This process leads to the realization of a higher self that transcends the ego and the physical body. It is a path of self-discovery that is open to anyone dedicated to the practice.

101. (C) Systematic pedagogical principles and management
Teaching methodology in yoga includes the entire range of skills and knowledge required to instruct others effectively and safely. This encompasses pedagogical principles, classroom management, lesson planning, and the ability to adapt practices to individual needs. It is not just about the physical performance of postures but about the systematic process of sharing the holistic science of yoga. A strong methodology ensures that the teachings are transmitted with clarity and professional integrity.

102. (B) Proceed from simple to complex.
A fundamental principle of effective teaching is to start with basic concepts and movements before moving to more difficult ones. This gradual progression allows the student to build a solid foundation of skill and understanding. It ensures that the body is adequately prepared for more demanding work, which reduces the risk of injury and prevents the student from becoming overwhelmed. This logical order supports steady and safe progress in the practice.

103. (A) Both A and R are true and R is the correct explanation of A.
Advanced Pranayama involves subtle internal practices that require the teacher to monitor the student's breath and body very closely. In a mass class setting, the instructor cannot provide the individualized attention needed to ensure that these techniques are being performed safely and correctly. Incorrect practice of these advanced methods can lead to negative physiological

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effects. Therefore, smaller group or individual settings are much more appropriate for such sensitive and intricate instructions.

104. (A) Structured template of objectives and content
A lesson plan model provides a systematic framework that guides the teacher in organizing a single class session. It typically includes the objectives of the lesson, the specific techniques to be taught, the time allocated for each segment, and the methods for evaluation. This structure ensures that the session is logically sequenced and that all learning goals are addressed. A well-designed model helps the teacher maintain focus and professional standards.

105. (C) By pairing students to observe and assist
Group teaching offers the opportunity for students to learn from one another through interaction and mutual support. By pairing students during certain parts of the class, the teacher can encourage them to observe each other's alignment and offer gentle assistance. This peer learning process deepens their own understanding of the postures and fosters a sense of community within the classroom. It creates a dynamic and collaborative environment for growth.

106. (A) It must be rigid and never change during the class.
An effective lesson plan should provide a clear structure while remaining flexible enough to adapt to the actual situation in the classroom. If the teacher notices that the students are struggling or have very low energy, they should be able to modify the plan accordingly. Rigidity can lead to frustration and injury if the instructor ignores the students' needs. Professionalism in teaching involves balancing structured preparation with the ability to respond to the moment.

107. (A) Both Statement I and Statement II are correct.
The eight-step method developed by Kaivalyadhama is designed to provide a comprehensive introduction to any yogic practice. It includes essential technical details like the name and meaning of the technique, as well as critical safety information regarding contraindications. This systematic approach ensures that the student has a complete understanding of why and how to perform a practice before they begin. It is a hallmark of a professional and safety-conscious teaching methodology.

108. (B) P-4, Q-1, R-3, S-2
Each step of the eight-step method serves a specific function in preparing the student for the practice. Naming and explaining the meaning of a technique provides the philosophical context. Demonstration offers a visual model for correct alignment. Listing the benefits motivates the student, while detailing the limitations ensures that those with specific health concerns can practice safely. This thorough process ensures that the education is both deep and responsible.

109. (C) Forcing everyone to perform the advanced version of a pose.
Customization is the practice of adapting a session to the diverse needs and abilities of the students. Forcing a uniform standard on everyone is the opposite of this principle and can easily lead to physical strain and injury. Effective customization involves offering variations, using props, and adjusting the duration of postures to suit different individuals. This approach ensures that every student can participate at a level that is safe and appropriate for their own body.

110. (D) It measures if learning objectives were met
Summative evaluation is conducted at the end of a course to provide a final assessment of what the students have learned. It determines whether the original educational goals and objectives have been successfully achieved. This information is valuable for both the student, as a record of their progress, and for the teacher, as a way to assess the effectiveness of their instruction. It provides a clear conclusion to a structured period of study.

111. (A) Showing respect and a receptive attitude
In a contemporary yoga setting, the traditional concept of Pranipaata is expressed through a respectful and open-minded attitude toward the teacher and the environment. It involves being a good listener and following instructions with a sincere desire to learn. This humility creates a positive learning atmosphere and allows the student to benefit fully from the teacher's expertise. It is about being receptive to guidance rather than performing outdated or extreme physical gestures.

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112. (B) Personal Values - Cleanliness (Saucha)
Personal values in yoga are focused on the individual's self-discipline and character development. The practice of Saucha, or cleanliness, applies to both the physical body and the mind, fostering a state of purity and clarity. These internal standards are essential for the practitioner's own well-being and spiritual progress. By cultivating these values, the individual builds a strong foundation for interacting harmoniously with the rest of society and the environment.

113. (B) I, II and IV
A great yoga teacher must possess a combination of technical knowledge, communication skills, and personal qualities. Having a deep personal practice provides the foundation for authentic teaching, while empathy and observation skills allow the instructor to respond to the needs of the students. Clear communication ensures that instructions are understood and followed safely. An authoritarian approach is generally counterproductive, as it can hinder the student's own journey of self-discovery and internal awareness.

114. (A) Hathayoga - Neglect of the physical body
Hathayoga is based on the principle that the body is the vehicle for spiritual realization and must be purified and strengthened. It uses physical postures and breathing techniques to balance the internal energies, not to neglect the body. Other paths focus on different aspects: Bhaktiyoga channels emotions, Jnanyoga refines the intellect, and Karmayoga uses action to reduce the ego. Each path respects the human structure while working toward the same goal of higher consciousness.

115. (C) Planning gentle chest-openers and awareness
When working with clients who have respiratory issues like asthma, the focus should be on opening the thoracic area and improving breathing efficiency through gentle practices. Intense breath retention or heavy physical exertion could trigger an attack and are generally contraindicated. By planning soft movements and mindful breathing, the therapist helps the client manage their condition safely. This specialized approach ensures that the practice supports healing rather than causing additional stress.

116. (D) Switch to an active flow before meditation
A skilled teacher should be able to read the energy of the class and adapt the lesson plan to the needs of the students. If practitioners are feeling lethargic, a session of seated meditation might only lead to dullness. By introducing an active flow first, the teacher can increase circulation and mental alertness, making the subsequent meditation much more effective. This ability to adapt ensures that the class remains dynamic and beneficial for all participants.

117. (C) Sonic vibrations and focused repetition (Japa)
Mantrayoga utilizes the power of sacred sounds to refine the mind and elevate consciousness. The repetition of specific mantras, known as Japa, creates a rhythmic vibration that can calm the nervous system and focus the intellect. This sonic approach is intended to bypass ordinary mental chatter and lead the practitioner into deeper states of awareness. It is a specialized path that relies on the subtle energy of sound rather than on physical exercise or intellectual study.

118. (B) I, II and III
Traditional texts like the Bhagavad Gita recommend a three-fold approach for a student seeking knowledge from a Guru. This includes respectful surrender (Pranipaata), sincere questioning (Pariprashna), and selfless service (Seva). These elements are designed to create a humble and receptive state of mind, which is essential for receiving deep spiritual truths. Elements like ego (Ahamkara) and illogical arguments are considered obstacles that should be overcome to make progress on the path.

119. (D) It involves actualizing truths in daily behavior
Yoga as an applied philosophy means that its principles are meant to be lived, not just studied theoretically. The goal is to integrate the insights gained through practice into one's daily actions and interactions with others. This practical application transforms abstract concepts into a lived reality, leading to a more ethical and conscious way of being. It is a lifelong process of refining one's character and behavior according to the wisdom of yoga.

120. (A) Observing sensation without achieving a 'perfect' look

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structure and health status. Using props like blocks or straps allows students to access the benefits of a posture while respecting their current limitations. This inclusive approach ensures that yoga is accessible to everyone, regardless of their flexibility or strength. It prioritizes the student's safety and personal progress.

53. (A) Both A and R are true and R is the correct explanation of A.
The physical arrangement of students in a classroom is vital for effective supervision. When the teacher has a clear view of everyone, they can quickly identify and correct dangerous misalignments. This visibility is the foundation of student safety and allows the teacher to offer personalized guidance even in a group setting. A well-planned seating arrangement facilitates better communication and monitoring throughout.

54. (B) It should be well-ventilated, clean, and quiet.
An ideal yoga environment must support the internal focus and physical demands of the practice. Proper ventilation ensures a fresh supply of oxygen, which is essential for breathing exercises, while cleanliness reflects the yogic principle of Saucha. A quiet atmosphere minimizes external distractions, allowing the practitioner to turn their attention inward. These features are fundamental for creating a conducive learning space.

55. (D) Arranging mats in a staggered or semi-circular formation
Spatial dynamics in a classroom are improved when the arrangement allows both the teacher and the students to see each other clearly. A staggered or semi-circular formation ensures that students are not blocked by the person in front of them. This arrangement also gives the teacher easier access to move among the students to provide corrections, creating a more interactive and safe environment.

56. (A) The student should challenge the teacher aggressively
Traditional yoga philosophy emphasizes a relationship built on respect and sincere inquiry rather than conflict. A student is encouraged to approach a teacher with humility and a desire to learn, rather than trying to prove their own superiority. This receptive attitude creates the necessary mental conditions for knowledge to be received. Aggressive behavior closes the mind and prevents any true learning from occurring.

57. (D) Statement I is incorrect but Statement II is correct.
In the traditional student-teacher relationship, 'Pranipaata' signifies a respectful and humble approach to the source of knowledge, not arrogance. Conversely, 'Seva' involves performing selfless service, which helps the student overcome ego and develop a deeper connection with the teachings. These practices are intended to cultivate a state of receptivity that is essential for the transmission of profound spiritual and practical wisdom.

58. (A) P-3, Q-2, R-1, S-4
These traditional terms describe the essential elements of the student's journey toward wisdom. Pranipaata represents the initial act of respect, while Pariprashna involves the sincere questioning needed to resolve doubts. Seva is the practical application of selflessness through service. Together, these attitudes prepare the seeker to receive Jnana, the higher knowledge that leads to self-realization and a deeper understanding of reality.

59. (D) Cynicism
A student's attitude is a primary factor in their ability to progress on the yogic path. Qualities like humility, curiosity, and dedication open the mind to new experiences and insights. Cynicism, however, creates a barrier of doubt and negativity that prevents the student from fully engaging with the practices. This mental state hinders the receptivity required to benefit from the teacher's guidance.

60. (B) It clarifies doubts and deepens understanding
Sincere questioning is a vital part of the learning process, as it allows the student to address specific points of confusion. By engaging in Pariprashna, the student can bridge the gap between theoretical instruction and personal experience. This active inquiry leads to a more comprehensive and stable understanding of the subject matter. It ensures that the knowledge is not just memorized but internalized.

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the students through different stages of the practice more effectively. An energetic tone helps during dynamic movements, while a soft, slow voice is essential for guiding students into deep relaxation. This auditory guidance helps the students' nervous systems respond appropriately to the different demands of the various yoga techniques.

129. (B) Affective domain - Rote memorization of muscles
In education, the affective domain deals with the development of attitudes, values, and emotional responses. In contrast, the memorization of technical information like anatomy belongs to the cognitive domain, which focuses on intellectual knowledge. Yoga education addresses all domains by teaching the philosophy (cognitive), refining the body through asana (psychomotor), and cultivating ethical values (affective). Understanding these distinctions helps the teacher design a curriculum that supports the student's holistic and balanced development.

130. (A) The capacity for steady posture and controlled breath
Before moving to advanced breathing techniques, a student must have a solid foundation in the basics of posture and breath control. The teacher needs to assess whether the student can sit comfortably and maintain a steady, even breath for a prolonged period. This physical and mental stability is essential for the safe and effective practice of advanced Pranayama. Progression should always be based on the student's demonstrated readiness and capacity for control.

131. (C) Provide preparatory alternatives like Dolphin pose
In a class with different skill levels, the teacher must ensure that every student has a safe and appropriate challenge. When introducing advanced poses like a headstand, beginners should be given preparatory exercises that build the necessary strength and awareness without the risk of falling. This approach allows everyone to work toward the same goal at their own pace. It maintains the flow of the class while prioritizing the safety of less experienced students.

132. (D) As an integrative tool for development in the curriculum
Yoga in education is not just an extra activity but a way to support the total development of the student within the regular curriculum. It provides tools for physical health, mental focus, and emotional regulation that enhance the student's overall academic performance and well-being. By integrating yoga into the school day, educators can help students develop the life skills needed for a balanced and successful future. It addresses the holistic needs of the individual.

133. (C) P-2, Q-4, R-1, S-3
Yoga practice naturally cultivates a wide range of values through its various disciplines. Self-discipline (Tapas) is a personal value, while friendliness (Maitri) promotes social harmony. Respecting nature (Ahimsa) is an ecological value, and surrender to a higher reality (Ishvara Pranidhana) represents a spiritual value. Together, these practices help the individual develop a comprehensive ethical framework that guides their behavior in all aspects of life, from personal habits to social and environmental interactions.

134. (B) By transforming work into selfless offering
Karmayoga elevates consciousness by changing the motivation behind our daily actions. Instead of working solely for personal gain or recognition, the practitioner performs their duties as a form of service. This shift helps to reduce the influence of the ego and fosters a sense of connection with others. By focusing on the quality of the action rather than the result, individuals find more peace and purpose in their everyday life and work.

135. (D) A teacher does not need to practice the sequence before teaching it.
Preparation is essential for effective teaching, and this includes the instructor personally practicing the sequences they intend to teach. This helps the teacher understand the physical demands and the logical flow of the session, which ensures a safer and more balanced experience for the students. Planning also involves knowing the target group and having contingency plans for unexpected issues. A well-prepared teacher is better equipped to guide their students with confidence and professional clarity.

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includes gentle movements to release physical tightness, breathing exercises like Nadi Shodhana to balance the nervous system, and a final period of deep relaxation. This integrated approach is far more effective for reducing stress than any single type of practice alone. It ensures that the session is holistic and provides the students with comprehensive tools for well-being.

196. (D) Pranipaata (Reverence/Humility)
Traditional yoga philosophy teaches that a humble and respectful attitude is a prerequisite for true learning. When a student approaches a teacher with arrogance, their own ego becomes a barrier to understanding and progress. Cultivating Pranipaata, or a sense of humility, helps the student become more receptive to the teachings and to the guidance of the instructor. This internal state is essential for moving beyond intellectual debate and experiencing the deeper, practical benefits of the yogic path and its wisdom.

197. (C) A gesture that seals or directs the flow of vital energy
Mudras are specialized yogic techniques that involve specific positions of the body, hands, or even the gaze. They are used to influence the movement and balance of prana, or life energy, within the practitioner's system. By creating internal circuits, Mudras help to focus the mind and deepen the effects of meditation and pranayama. Understanding how to use these gestures effectively requires advanced knowledge and careful planning, as they work with the subtle aspects of human physiology and consciousness.

198. (B) To ensure logical progression and safety
The primary purpose of a lesson plan is to provide a structured and safe roadmap for each yoga session. By setting clear objectives and sequencing the practices logically, the teacher ensures that the students are properly prepared for each stage of the practice. This professional preparation helps to prevent injury and ensures that the session is effective and balanced. A well-designed plan supports the teacher in delivering high-quality instruction that meets the specific needs and goals of the students.

199. (D) Instruct them to find a 'Drishti' and focus on steady breath
A skilled yoga teacher uses specific technical tools to help students overcome mental obstacles like anxiety during their practice. For balancing poses, using a 'Drishti', or a fixed gazing point, provides a stable focus for the mind, while a steady breath helps to calm the nervous system. These practical applications of yogic principles help the student develop both physical stability and mental composure. This supportive approach ensures that the student can progress safely and with confidence in their own abilities.

200. (A) Build foundations before introducing complex variations
Long-term progress in yoga is achieved through a systematic and gradual approach that prioritizes a solid foundation of skill and understanding. By starting with basic movements and concepts and then slowly introducing more complex variations, the teacher ensures that the students advance safely and effectively. This pedagogical principle of progression is essential for preventing injury and supporting the students' long-term development. It allows for a steady growth in physical strength, flexibility, and mental awareness over time within the curriculum.

201. (C) Respectful surrender to the Guru
In the classical framework of yoga learning, Pranipaata signifies the student's initial act of approaching the teacher with a humble and respectful heart. This attitude is not about mindless obedience but about creating a state of receptivity that is necessary for the transmission of deep wisdom. By acknowledging the teacher's expertise and being open to guidance, the student prepares themselves to receive knowledge that can lead to profound personal and spiritual transformation. It is a foundational element of the relationship.

202. (A) Pranipaata, Pariprashna, Seva
The Bhagavad Gita outlines a three-fold approach for students seeking knowledge: respectful approach (Pranipaata), sincere questioning (Pariprashna), and selfless service (Seva). This traditional model emphasizes that the student's character and attitude are just as important as their intellectual capacity. Together, these elements help the student overcome the ego and develop a deeper connection with the teachings. This comprehensive approach ensures that the

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that students can progress safely toward their personal and spiritual goals.

144. (B) Step 3 - Forcing students to perform without instruction
The teaching model developed by Kaivalyadhama is based on a systematic and safe approach to introducing yoga techniques. This includes naming the practice, providing a technical demonstration, and explaining any limitations or safety concerns. Forcing students to perform a movement without proper guidance or preparation is the opposite of this pedagogical method and is extremely dangerous. A professional teacher always ensures that students are well-informed and physically prepared before they attempt any new practice.

145. (B) Ensuring a dimly lit room with zero drafts
Trataka is a purification technique that involves steady gazing at a specific point, often a candle flame. For this practice to be effective and safe for the eyes, the environment must be carefully controlled. A dimly lit room ensures that the object of focus stands out clearly, while a lack of drafts prevents the flame from flickering. Proper preparation of the space allows students to maintain focus and prevents unnecessary eye strain during this sensitive internal practice.

146. (A) Private conversation emphasizing discipline (Tapas)
When dealing with disruptive behavior, a professional teacher should aim to use the situation as an opportunity for character development. A private conversation allows the teacher to address the issue with the student in a way that respects their dignity. By emphasizing the value of Tapas, or self-discipline, the instructor can help the student understand how their behavior impacts their own progress and the environment of the class. This approach promotes personal responsibility and ethical growth.

147. (C) The path of devotion and surrender to the Divine
Bhaktiyoga is the spiritual path that focuses on the cultivation of love and devotion toward a higher reality. It uses various practices such as chanting, prayer, and service to channel the practitioner's emotions in a constructive way. By surrendering the individual ego to a divine ideal, the seeker aims to experience a sense of unity and inner peace. This emotional approach is one of the four main paths of traditional yoga, designed to suit those with a devotional temperament.

148. (D) To ensure the safety of practitioners with health issues
Explaining the limitations and contraindications of a practice is a vital step in ensuring student safety. It provides essential information that helps individuals determine if a particular technique is appropriate for their current health status. This responsible approach prevents injuries that could occur if someone with a specific condition attempted a contraindicated pose. A professional teacher must prioritize the physical well-being of their students by providing clear and accurate technical information at all times.

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149. (C) Using physiological data to validate spiritual practice
Integrating spiritual and scientific approaches involves using objective research to understand and support traditional yogic techniques. For example, using data on heart rate or brain waves can provide evidence of the calming effects of meditation and pranayama. This bridge between the two systems helps to validate spiritual practices in a modern context and can lead to a deeper understanding of how they affect human health. It creates a more comprehensive and well-rounded perspective on yoga.

150. (B) Evaluation includes inner awareness and breath regulation
Assessing an ideal yoga class requires looking beyond the external form of the postures to the internal state of the students. A comprehensive evaluation should consider whether practitioners are maintaining steady breath and a focused mind during the session. These subtle indicators are often more reflective of true progress than physical flexibility alone. By valuing both the physical and mental dimensions of the practice, the teacher ensures a holistic and meaningful assessment of the students' development.

151. (D) A step-by-step guide detailing content and method
A lesson plan is a vital organizational tool that helps a yoga teacher deliver a structured and

are also essential for preventing frustration and physical discomfort. As the students develop more stability and awareness, the teacher can gradually introduce longer periods of silence. This supportive and systematic method ensures a positive and sustainable experience for the practitioners.

181. (C) Adapt the plan to 'Chair Yoga' focusing on stretches
A skilled yoga teacher must be able to adapt their lesson plan to the actual circumstances and needs of the students in the moment. When physical conditions like limited space or inappropriate attire make a standard asana session impossible, modifying the practice to chair yoga is a safe and effective solution. This allow the students to experience the benefits of movement and stretching within their current limitations. Flexibility in teaching ensures that the session remains beneficial and professional.

182. (B) Prajnanam Brahma (Consciousness is Brahman)
The Aitareya Upanishad contains one of the four great declarations of Indian philosophy, stating that pure consciousness is the same as the ultimate reality, Brahman. This teaching emphasizes that awareness is not a personal or biological byproduct but the foundational essence of the entire universe. Realizing this truth is the goal of the spiritual seeker, leading to the understanding of the oneness of all existence. This profound concept provides the metaphysical basis for the practice of yoga and self-inquiry.

183. (D) P-3, Q-1, R-4, S-2
The various paths of yoga are designed to utilize and refine different aspects of human nature. Jnanyoga focuses on the intellect and the power of reason, while Bhaktiyoga channels the individual's emotions and capacity for love. Karmayoga emphasizes selfless action and the use of physical energy, and Rajayoga uses willpower to achieve mental control. Together, these paths offer a comprehensive system for spiritual growth that can be tailored to the specific temperament and needs of any practitioner.

184. (A) By encouraging students to mindfully help setup the room
Practicing Karmayoga involves integrating the principles of selfless service into every aspect of life, including the classroom environment. A teacher can foster this attitude by encouraging students to participate in the preparation of the space with mindfulness and a cooperative spirit. This practical application helps the students move beyond self-centered thinking and develop a sense of responsibility for the community. By treating every task as a form of yoga, individuals begin to elevate their consciousness in a very practical way.

185. (C) Students should be packed tightly to create warmth.
The seating arrangement in a yoga class is a critical factor for student safety and the overall quality of the instruction. Practitioners must have enough space to move freely and extend their limbs without the risk of hitting others. Proper distance also supports better ventilation and helps maintain a calm and focused environment. A professional teacher should ensure that the layout of the room respects these physical and psychological needs to provide a safe and effective learning space.

186. (A) Both Statement I and Statement II are correct.
Value-based education in yoga is based on the idea that positive human qualities are inherent and can be nurtured through consistent practice. The ethical guidelines of the Yamas and Niyamas provide a practical and structured framework for this development. By living according to these principles, students gradually transform their own character and behavior. This internal work is a fundamental part of the yoga tradition, ensuring that the practice leads to holistic growth and a more ethical way of being.

187. (D) It considers holistic transformation including stability
Evaluating a high-quality yoga class requires a broad perspective that looks beyond simple physical performance. A comprehensive assessment considers whether the practice is leading to a general sense of well-being, mental stability, and emotional balance in the students. These holistic indicators are the true hallmarks of a successful and integrated yoga program. By focusing on these deeper outcomes, the teacher ensures that the instruction is supporting the

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the teacher in delivering high-quality and safe instruction to a diverse group of practitioners.

159. (A) Double-blind placebo testing
The spiritual approach to consciousness is primarily based on internal exploration through methods like meditation, introspection, and chanting. These practices are intended to provide a direct, subjective experience of the self and the universe. While science uses tools like double-blind testing to ensure objective and measurable results, the spiritual path relies on the individual's own awareness and realization. Both systems offer valuable insights, but they use fundamentally different methodologies to explore the nature of reality and human consciousness.

160. (B) It fosters a culture of empathy and peace in society
Practicing Ahimsa, or non-violence, involves developing a compassionate and respectful attitude toward all living beings. When this value is integrated into yoga education, it helps students develop a greater sense of empathy for others. This personal transformation can have a positive impact on society by promoting more peaceful and cooperative interactions. By cultivating an internal state of peace, individuals contribute to a more harmonious community. This demonstrates how yogic values have a direct social application.

161. (B) Schedule early morning on an empty stomach
Shodhanakriyas are powerful cleansing practices that are most effective when the body is in a resting state and the stomach is empty. For this reason, they are traditionally scheduled for the early morning. This timing helps to avoid digestive discomfort and ensures that the body's energy is available for the purification process. Proper planning and technical instruction are essential for these techniques to be used safely. A professional teacher will always prioritize these safety requirements when designing a yoga curriculum.

162. (A) Hathayoga Pradipika - Focus on Shatkarma and Asana
The Hathayoga Pradipika is a fundamental text that outlines the physical and energetic disciplines of the Hathayoga tradition. It focuses on purification techniques (Shatkarma), physical postures (Asana), and breath control to prepare the body for higher mental states. This text provides detailed instructions on how to balance the body's internal energies. Understanding the specific focus of such classical texts is essential for a complete and traditional education in the various paths and methodologies of the yogic system.

163. (C) I, II and IV
Organizing a yoga classroom effectively involves several key environmental and spatial considerations to support a safe and focused practice. Students should have enough space to move freely, and the teacher must be clearly visible to everyone. The room should be well-ventilated and kept at a comfortable temperature to support the physical and respiratory demands of yoga. While pleasant scents might be used, strong incense should be avoided as it can be distracting or irritating for some practitioners during the session.

164. (D) Main practice - Intensive Shavasana
A well-structured yoga lesson plan follows a logical flow from preparation to integration. It begins with an initial centering and warm-up, followed by the main practice, which typically consists of asanas and other active techniques. The session always ends with Shavasana, or deep relaxation, to allow the body and mind to integrate the benefits of the class. Suggesting that the main practice itself is Shavasana is incorrect, as this pose is specifically intended for the final resting phase of the session.

165. (C) Using preparatory chest openers and neutralizing poses
Planning a class focused on a specific type of movement, such as backbends, requires a careful sequence to ensure the safety and balance of the students. This involves starting with gentle preparatory poses that open the target areas and build the necessary strength and flexibility. The session should also include neutralizing counter-poses to release any tension created during the main practice. This systematic and professional approach ensures that students can explore more challenging movements safely and effectively.

166. (B) Provide a visual demonstration and break down steps

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effective session. it outlines exactly what will be taught and how, ensuring that the class follows a logical flow that is appropriate for the students. This preparation helps the teacher manage time efficiently and ensures that all safety and educational goals are met. A professional approach to teaching always involves careful planning to provide a high-quality experience for the students.

152. (A) Pranipaata, Pariprashna, Seva
According to the Bhagavad Gita, the acquisition of knowledge from a teacher involves a specific three-fold approach. The student first approaches with respect (Pranipaata), then asks sincere questions to clear their doubts (Pariprashna), and finally offers service (Seva) to the teacher or the community. This traditional model emphasizes that the student's attitude and character are just as important as their intellectual capacity in the process of spiritual and practical learning on the yogic path.

153. (A) Both A and R are true and R is the correct explanation of A.
To customize a yoga class safely, an instructor must have a solid understanding of how the practice affects the human body and how different health conditions might be impacted. Without this knowledge, a teacher might inadvertently suggest movements that are dangerous for someone with a specific injury or illness. A professional level of anatomical and pathological knowledge allows the teacher to modify the practice responsibly, ensuring that every student can participate in a way that supports their health.

154. (A) The environment must be conducive to withdrawal
Teaching meditation requires creating a space that helps the students turn their attention away from external distractions and toward their internal experience. A quiet, clean, and comfortable environment is essential for supporting this process of sensory withdrawal and focus. The teacher's role is to guide the students into this state of stillness through gentle instructions that do not disrupt the quiet of the space. Proper environmental preparation is a key factor in the success of a meditation session.

155. (D) Offer options like bending knees or using a strap
In a class with students of different flexibility levels, the teacher should provide various options for each posture to ensure that everyone can practice safely. For a forward bend, this might involve suggesting that some students bend their knees or use a yoga strap to reach their feet. This approach allows every person to experience the benefits of the pose at their own level. It promotes an inclusive and supportive classroom environment where individual progress is valued.

156. (C) The teacher should cultivate an ego-driven approach to maintain authority.
A professional yoga teacher should embody the values of the practice, including humility and a commitment to ongoing learning. An ego-driven approach is counterproductive, as it can create a barrier between the teacher and the students and hinder the supportive atmosphere needed for growth. The instructor's authority should come from their knowledge and their ability to guide others, not from a desire for personal dominance. By modeling a positive attitude, the teacher inspires their students to do the same.

157. (D) Statement I is incorrect but Statement II is correct.
True yoga education is not just about learning facts about values but about integrating those principles into one's character and daily actions. This practical application happens through the consistent practice of the physical and mental disciplines of yoga. By living according to ethical guidelines like non-violence and honesty, the student undergoes a transformation of their own personality. This lived experience is far more powerful and meaningful than simply receiving theoretical information about moral or spiritual concepts.

158. (D) P-2, Q-4, R-1, S-3
Each of these terms represents a different aspect of a professional and comprehensive approach to yoga education. Pedagogy is the overall art of teaching, while a lesson plan provides the structure for a specific session. Customization ensures that the practice meets the individual needs of the students, and evaluation assesses their progress over time. Together, these elements form a systematic framework that supports

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It begins with the name and meaning, followed by a technical demonstration and an explanation of the benefits. This provides the student with both a conceptual and a visual understanding of the practice. Finally, the students perform the technique under the teacher's guidance. This professional and systematic approach ensures a comprehensive and safe learning experience for all.

174. (D) Pramada (Carelessness)
Traditional yoga principles emphasize that a student must bring certain qualities to the practice to be successful. These include faith in the process (Shraddha), self-discipline (Tapas), and a sincere desire for growth (Mumukshutva). Carelessness, or Pramada, is considered a significant obstacle that hinders progress and increases the risk of injury. A disciplined and mindful attitude is essential for the student to benefit fully from the teachings and ensure a safe and meaningful journey on the path of yoga.

175. (A) It activates the parasympathetic nervous system for integration
Ending a yoga session with a deep relaxation technique like Yoga Nidra helps the body transition from an active state to one of rest and repair. This process activates the parasympathetic nervous system, which lowers the heart rate and promotes physical and mental integration. It allows the practitioner to fully absorb the benefits of the earlier physical practice and leaves them feeling calm and centered. Proper planning for this final phase is essential for a complete and holistic yoga experience.

176. (B) Value-based process for all-round personality development
Yoga education is a holistic process that aims to develop every dimension of the individual, including the physical, mental, emotional, and spiritual aspects. It is built on a foundation of ethical values that guide the practitioner's behavior and character development. Unlike purely academic or physical programs, it provides tools for self-awareness and life management. The ultimate goal is to create well-balanced and conscious individuals who can contribute positively to their own lives and to society.

177. (B) Preparation - Arranging the classroom and mats
Each phase of a yoga session involves specific actions by the teacher to ensure a smooth and effective class. The preparation phase includes setting up the physical environment, such as cleaning the room and arranging the mats to ensure adequate space and visibility. This organizational work creates the necessary conditions for the students to focus on their practice. A professional teacher understands that careful preparation is the foundation of a safe and high-quality educational experience for everyone involved.

178. (A) Both A and R are true and R is the correct explanation of A.
Pranayama involves powerful techniques that directly affect the internal physiology of the practitioner, including the respiratory and nervous systems. For this reason, planning for these sessions requires extra caution and a deep understanding of the techniques and their potential effects. Incorrect practice can lead to physical and mental distress, making professional guidance and a systematic approach essential. A teacher must ensure that students have a solid foundation in basic breathing before introducing more advanced and intensive methods.

179. (C) Mass teaching - Intricate pulse diagnosis
Different teaching methods are suitable for different types of instruction and audience sizes. Mass teaching is ideal for delivering general protocols to a large group but is entirely inappropriate for complex and individual techniques like pulse diagnosis. Such intricate practices require close personal supervision and specific technical knowledge that can only be effectively shared in a small group or one-on-one setting. A professional teacher selects the most appropriate method to ensure that the educational goals are met safely and effectively.

180. (D) Starting with guided, structured techniques for short durations
Teaching meditation to beginners requires a gradual approach that respects their current mental state and capacity for focus. Starting with guided and highly structured techniques helps to provide a focal point for the mind, making the practice more accessible. Short durations

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136. (D) Statement I is incorrect but Statement II is correct.
The physical environment of a yoga classroom is a fundamental factor that significantly impacts the quality of the teaching and learning experience. Factors like cleanliness, ventilation, and noise levels are not negligible but are essential for creating a space where students can focus and practice safely. A well-prepared environment supports the internal work of yoga and demonstrates the teacher's commitment to the students' well-being and to the principles of the practice.

137. (C) The weather and climate.
Environmental conditions like temperature and humidity directly influence how a teacher should structure a yoga session. In very hot weather, the practice might focus on more cooling and gentle techniques to avoid overexertion, while in cold weather, more warming and dynamic movements might be needed. Being aware of the climate helps the teacher ensure that the practice is safe and appropriate for the current conditions, supporting the students' health and physical comfort.

138. (A) I, II, III and IV
A comprehensive lesson plan includes several key components to ensure a structured and effective session. General and specific objectives provide clear goals, while teaching aids help in communicating technical information. Evaluation and feedback are essential for assessing student progress and refining future instruction. Together, these elements create a professional framework that supports the teacher in delivering a high-quality yoga class that meets the needs of the students and achieves its intended outcomes.

139. (D) Pushing a student deeply to force flexibility
Safe teaching practices are based on respecting the physical boundaries of each individual and ensuring their well-being. Forcing a student into a posture can easily cause serious injury and should always be avoided. A professional teacher focuses on offering modifications, monitoring the breath, and asking about injuries to ensure a safe environment. Encouraging students to listen to their own bodies is a core principle that ensures a sustainable and beneficial practice for everyone.

140. (B) It locks pranic energy, intensifying the practice effect
Integrating Mudras into Pranayama is a technique used in advanced yoga to direct and stabilize the flow of energy within the body. These specific gestures or positions are believed to create internal circuits that prevent energy from leaking away. This results in a more focused and powerful practice that can lead to deeper states of concentration and awareness. Understanding how to use Mudras effectively requires careful planning and a deep knowledge of the body's subtle energy systems.

141. (C) To map the curriculum over a period for progression
A content plan is an essential tool for ensuring that a yoga program follows a logical and effective progression over time. It allows the teacher to plan the introduction of new techniques and concepts in a way that builds on what has been previously learned. This systematic approach ensures that students develop a solid foundation and can advance safely toward more complex levels of practice. It also helps in maintaining student interest and achieving long-term educational goals.

142. (D) Yogasutra - Consciousness (Purusha) is the eternal seer
In the Yogasutra of Patanjali, consciousness is defined as the eternal, unchanging witness, known as Purusha. This pure awareness is distinct from the material world and the fluctuations of the mind. The goal of the practice is to realize this true nature by quieting the mental modifications. This view is central to classical yoga and provides the philosophical basis for all the techniques described in the text, focusing on the ultimate liberation of consciousness.

143. (A) I, II, III and IV
Several factors are essential for a successful yoga education program, including the quality of the instruction, the attitude of the students, and the design of the curriculum. A well-prepared teacher and receptive students create a dynamic learning environment, which is further supported by a structured syllabus and a conducive physical space. These elements work together to ensure that the practice is transmitted effectively and

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total development of the practitioner rather than just their physical flexibility.

188. (B) I, II and III
An effective asana lesson plan must address several technical and safety elements to ensure a balanced and high-quality session. This includes planning for the duration of each pose, providing clear breath cues, and including counter-poses to neutralize the body. These details ensure that the practice is performed with mindfulness and precision, which maximizes its benefits and minimizes the risk of injury. A professional teacher uses this structured approach to provide a safe and logically sequenced experience for all students.

189. (C) Prolonged inverted postures like headstands
When customizing yoga for individuals with high blood pressure, certain types of movements must be avoided for safety reasons. Prolonged inversions can increase the pressure on the cardiovascular system and are generally contraindicated for these students. A professional teacher focuses on gentle practices that help lower stress and maintain a steady heart rate, such as restorative poses and mindful breathing. This responsible and technical adjustment ensures that the practice remains a beneficial and safe tool for managing health.

190. (D) High risk of injury and student frustration.
Recognizing that every individual has a unique body and level of ability is a core principle of responsible yoga teaching. If an instructor ignores these differences and expects everyone to perform at the same level, it can easily lead to physical strain and a sense of failure among the students. Customization is essential for ensuring that every person can practice safely and make progress according to their own capacity. A professional approach always prioritizes the student's well-being and personal growth.

191. (A) To lead a generalized protocol for community awareness
Mass teaching is a highly effective way to share the basic principles and practices of yoga with a large number of people at once. It is ideal for public events where the goal is to promote general health and awareness rather than to provide individualized therapy. Because the instructor cannot monitor every student closely, the practice must be simple and safe for a diverse audience. This method is an important tool for making the benefits of yoga accessible to the wider community.

192. (B) Pedagogy - The method of instruction
In any educational framework, pedagogy refers to the specific methods and principles used by the teacher to share knowledge and skills with the students. In yoga, this includes how techniques are explained, demonstrated, and corrected to ensure a safe and effective learning experience. A strong pedagogical foundation is essential for any professional instructor, as it allows them to communicate the holistic science of yoga with clarity and technical precision, supporting the students' progress on the path.

193. (A) I, II, III and IV
The choice of teaching method in a yoga class is influenced by several practical factors, including the number of participants, the available equipment, and the specific goals of the session. A large class focused on general fitness requires a different approach than a small group session designed for therapy. The teacher must also consider the time available to ensure a balanced and complete practice. By taking these variables into account, the instructor can select the most appropriate and effective methodology for the situation.

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194. (A) Deep Relaxation (Shavasana) - Beginning of class
A standard yoga session follows a specific sequence that is designed to prepare the body and mind for the practice and then allow for integration. Deep relaxation, or Shavasana, is traditionally performed at the end of the class to calm the nervous system and help the student absorb the benefits of the earlier physical and mental work. Starting with deep relaxation would be unusual, as the beginning of the class is typically dedicated to centering and gentle warm-up movements.

195. (C) 10m gentle movement, 10m Nadi Shodhana, 10m Shavasana
A well-balanced lesson plan for stress relief should include a variety of techniques that address both the physical and mental aspects of tension. This

When a teacher notices that many students are struggling to follow instructions in a large class, they must adapt their teaching method immediately. Providing a clear visual demonstration from a visible position and breaking the movement down into simpler steps can help clarify any confusion. This flexible and responsive approach ensures that the majority of the class can continue to practice safely and effectively. It demonstrates the teacher's ability to monitor the group and adjust their pedagogical strategy.

167. (D) To seal and redirect vital energy in the body
Mudras are advanced yogic techniques that use specific body positions or gestures to influence the flow of prana, or life energy. They are often integrated into meditation and pranayama practice to help focus the mind and intensify the internal effects of the session. By creating specific energy circuits, Mudras are believed to prevent the leakage of prana and support deeper states of awareness. Understanding their use requires a professional level of knowledge regarding the subtle energy systems of the body.

168. (A) I, II, III and IV
Professional yoga planning involves considering several factors related to the students and the environment to ensure a safe and effective session. The age, fitness level, and health status of the participants dictate the intensity and type of practices selected. Environmental factors like the time of day and the current season also play a role in determining the most appropriate movements and breathing techniques. A well-designed lesson plan respects these variables to provide a balanced and personalized experience for the students.

169. (B) It involves feedback from both teacher and students
Evaluating an ideal yoga class is a collaborative process that benefits from multiple perspectives. The teacher provides professional observations on the students' progress and technique, while the students offer valuable insights into their own subjective experiences and needs. This two-way communication helps to build a supportive learning environment and ensures that the teaching remains relevant and effective. Such a comprehensive evaluation process respects the holistic nature of yoga and supports the growth of both the instructor and the practitioners.

170. (A) Introducing more complex variations of foundational poses
Progression in a yoga curriculum involves gradually increasing the difficulty and depth of the practice as the students' skills and strength improve. This is best achieved by building on a solid foundation of basic postures and techniques. By introducing more complex variations and longer holding times, the teacher helps students continue to grow without overwhelming them. This systematic and thoughtful approach ensures that the learning process is safe, logical, and supports long-term physical and mental development.

171. (D) Consciousness is limited strictly to the physical brain.
The Yogavashishtha presents a profound philosophical view that describes the entire universe as a manifestation of the mind and consciousness. It teaches that our perceived reality is a mental construction and that true liberation comes from realizing the infinite nature of the self. This perspective is fundamentally different from a materialist view that limits consciousness to the physical brain. Understanding this text's approach to reality is essential for a deep education in the idealistic traditions of Indian yoga philosophy.

172. (A) Both Statement I and Statement II are correct.
The study of consciousness can be approached through both objective and subjective methodologies. Science uses advanced technology to measure physiological changes in the brain and nervous system, providing observable data on different mental states. Conversely, spiritual traditions rely on the internal realization of the practitioner through direct personal experience. Both approaches offer valuable and complementary perspectives on the nature of human awareness, and an integrated understanding benefits from considering insights from both scientific research and ancient wisdom.

173. (A) I, II, III and IV
The eight-step method for introducing a yoga practice follows a logical sequence that ensures the student is well-informed and physically prepared.

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knowledge is not just intellectually understood but is deeply internalized and lived on the yogic path.

203. (A) Both A and R are true and R is the correct explanation of A.
Yoga is intended to be a universal practice that supports the well-being of all individuals, regardless of their physical abilities. Customizing a class for differently-abled people involves using modifications and props to ensure that every student can experience the core benefits of the practice safely. A professional teacher understands that the essence of yoga is not in the external form of a posture but in the internal work of the body and mind. This inclusive approach makes yoga accessible and meaningful for everyone.

204. (B) It should be a clean, flat surface with good ventilation
The quality of the physical space is a fundamental factor that affects the safety and focus of a yoga session. A clean and level floor provides the stability needed for asanas, while proper ventilation ensures a fresh supply of oxygen for breathing exercises. These basic environmental features reflect the yogic principle of Saucha and support the internal work of the practice. A well-prepared classroom helps to create a professional and conducive atmosphere for students to explore the path of yoga.

205. (C) Four rows of five, spaced out evenly and staggered
A staggered seating arrangement is a highly effective way to organize a classroom to ensure both visibility and safety. It allows the teacher to see every student and permits each student to have a clear view of the teacher without being blocked by the person in front of them. Spacing out the mats evenly ensures that everyone has enough room to move freely. This professional layout supports a more organized and focused practice, enhancing the quality of the session for everyone.

206. (D) Evaluation is solely based on performing a handstand
Professional evaluation in a yoga context is a broad and continuous process that looks at multiple aspects of the student's development. This includes physical alignment, breath control, and general mental presence. Relying on a single, extreme physical pose like a handstand as the sole measure of progress is incorrect and does not reflect the holistic nature of the practice. Evaluation is a tool for the teacher to refine their instruction and for the student to understand their own balanced growth and areas for further work.

207. (D) Statement I is incorrect but Statement II is correct.
In the traditional yoga tradition, 'Pariprashna' does not mean blind faith but refers to the sincere and thoughtful questioning used to gain clarity on the path. At the same time, 'Seva' or selfless service is practiced to help the student overcome their own ego and become more receptive to the teachings. These two elements work together to ensure that the student's journey is both intellectually grounded and spiritually transformative. This balanced approach is essential for a complete and traditional education in yoga.

208. (B) P-3, Q-1, R-4, S-2
Customization in a yoga class involves using a variety of practical tools and techniques to meet the diverse needs of the students. Props like chairs and straps provide support for those with physical limitations, while environmental adjustments like dimming the lights help to set a specific tone for relaxation. The teacher's use of their voice also plays a key role in ensuring that everyone can follow the instructions clearly. These adaptations ensure that the practice is safe, accessible, and effective for every individual present.

209. (D) Heavy furniture in the center
An ideal yoga environment should be free from unnecessary physical obstacles and clutter to ensure the safety and focus of the practitioners. Large pieces of furniture in the middle of the room would interfere with movement and increase the risk of accidents. Features like adequate space, cleanliness, and good acoustics are essential for creating a professional and supportive learning environment. By maintaining an organized and open classroom, the teacher supports the internal work of the practice and ensures a safe experience for all students.

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the student's state before and after the program, as well as using feedback mechanisms to understand their experience. Peer evaluation among teachers can also provide valuable technical insights for professional development. These supportive and systematic methods are focused on improvement and growth, whereas punishment is inappropriate and has no place in a responsible and positive yoga educational framework or its long-term goals.

239. (A) Echoing, high-reverberation acoustics for classes
Proper acoustics are an essential feature of a well-designed yoga classroom, as they ensure that the teacher's instructions are heard clearly and without distortion. Excessive echo can make verbal communication very difficult, leading to confusion among the students and disrupting the focus of the practice. Other factors like natural light, good ventilation, and calming colors also contribute to creating a professional and supportive learning environment. By avoiding acoustic issues and maintaining an organized space, the instructor can provide a much higher quality and more effective session for everyone.

240. (B) It causes mental fluctuations hindering concentration
The goal of many yoga practices is to achieve a state of one-pointed focus and internal awareness. A highly distracting environment with noise and visual clutter makes this process much more difficult by constantly pulling the practitioner's attention away from their internal experience. This results in more mental fluctuations, which can hinder progress in both asana and meditation. A clean and quiet space is essential for supporting the concentrated work needed to achieve the deeper mental and spiritual benefits of a consistent and professional yoga practice.

241. (B) Attained through reverence, inquiry, and service
Traditional yoga teaches that true wisdom is not just information that can be bought or memorized but is a state of realization that comes through a specific approach. The student must bring a combination of respect for the teacher, a sincere desire for clarity through inquiry, and a selfless attitude cultivated through service. This comprehensive model ensures that the seeker is both intellectually prepared and spiritually receptive. Together, these elements facilitate a deep and permanent transformation of the individual's understanding of themselves and the world around them.

242. (A) Clarity of intellect and removal of doubts
In the educational framework of yoga, each aspect of the student's approach leads to a specific internal result. Sincere inquiry, or Pariprashna, is used to gain a clearer understanding of the teachings and to resolve any lingering doubts. This process helps to refine the intellect and build a more stable foundation of knowledge. Other qualities like humility and service also play their part by purifying the ego, together creating the ideal conditions for personal growth and for the successful reception of the higher truths of the yogic tradition.

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243. (C) I, III and IV
A well-customized yoga class is characterized by its ability to meet the individual needs of every student present. This includes providing modifications and alternatives for difficult poses, using props for support, and tailoring instructions to different learning styles. A professional teacher avoids being overly rigid and instead responds to the actual capabilities and energy levels of the group. This inclusive and flexible approach ensures that the practice is safe, accessible, and effective for everyone, supporting their personal development and physical well-being within a supportive environment.

244. (D) Diagnostic Evaluation - Used to certify students at the end
Understanding the different phases of evaluation is essential for any professional educator. Diagnostic evaluation is used at the beginning of a course to determine the student's baseline level and specific needs. Formative evaluation occurs throughout the class to guide the learning process, and summative evaluation happens at the end to assess overall achievement. Using diagnostic tools to certify students at the end of a program is technically incorrect, as certification is the result of the final summative assessment and its evaluation of the student's long-term progress.

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217. (C) Selfless service rendered to the teacher or institution
In the context of yoga education, Seva is a foundational practice designed to help the student develop a sense of selflessness and humility. By performing tasks for the teacher or the yoga community without expecting a personal reward, the practitioner begins to overcome the influence of the ego. This internal purification makes the mind more receptive to receiving profound teachings. Seva is thus much more than just physical labor; it is a spiritual tool for character development and personal growth within the traditional system.

218. (A) I, II, III and IV
Customizing a yoga class involves using a variety of pedagogical and technical tools to ensure that the practice is appropriate for every student. This includes offering verbal cues for different levels, using props for support, and adjusting the pace of the class as needed. These methods allow for a high degree of personalization even in a group setting. A professional teacher understands how to apply these techniques to create an inclusive and safe environment where all students can make steady and meaningful progress.

219. (D) The teacher should position where they can see all students
The instructor's physical position in the classroom is vital for ensuring student safety and the effectiveness of the session. By being in a location where they can clearly see every practitioner, the teacher can monitor alignment and provide immediate feedback and corrections. This visibility is the foundation of responsible teaching and helps the instructor manage the group dynamics more effectively. A professional teacher always considers their own positioning as an essential part of classroom management and student supervision during any yoga session.

220. (B) Cultivating a culture of respect for space and guidance
In a modern context, the traditional principle of Pranipaata can be expressed as a commitment to maintaining a respectful and focused attitude within the yoga studio. This involves respecting the shared space, the instructor's expertise, and the quiet needed for the practice. By fostering this type of environment, the teacher and students create a supportive community where everyone can learn and grow. This application of the principle maintains its essential value of humility and receptivity without requiring a specific religious or cultural framework.

221. (C) Students should be able to touch each other's mats to save space.
Providing adequate space for each practitioner is a fundamental requirement for a safe and professional yoga environment. Standard guidelines suggest enough room for the full extension of limbs in all directions to prevent accidental collisions and injuries. Packing mats too tightly is dangerous and can lead to distractions that hinder the student's ability to focus. A professional teacher always ensures that the classroom arrangement respects the physical and psychological needs of the students for space and personal comfort during the yoga session.

222. (A) Both Statement I and Statement II are correct.
Evaluation in yoga education is a multi-stage process that serves different functions throughout a course. Formative evaluation is continuous and provides immediate feedback during the practice to ensure safety and correct technique. Summative evaluation takes place at the end to assess overall progress and achievement of the learning goals. Both methods are essential for a professional and effective educational program. They allow the teacher to support the students' development at every stage and to measure the success of the instructional strategies used.

223. (A) III, IV, II, I
The traditional path toward receiving wisdom follows a specific progression of attitudes and actions from the student. It begins with respectful approach (Pranipaata), followed by the sincere questioning (Pariprashna) needed to clear doubts. The practice of service (Seva) further prepares the student by purifying the ego. Together, these elements create the internal conditions of receptivity that allow for the ultimate reception of higher knowledge (Jnana). This systematic model highlights the importance of character and attitude in the deep learning process of yoga.

224. (B) Arrogance and testing the Guru
A receptive and humble attitude is considered essential for anyone seeking to learn and grow on

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Mudra is to channelize energy throughout the body. By including these subtle practices after physical stability is established, instructors help students regulate their internal states, bridging the gap between physical movement and the deeper states of breath regulation.

269. (C) To maintain logical progression through diverse practices
The facilitator underscored that a good lesson plan is vital for maintaining a logical progression through diverse practices. This systematic approach ensures that students move seamlessly from cleansing techniques to physical postures, energy channelization, breath regulation, and finally meditation. Having a clear structure allows the instructor to guide the class effectively, ensuring that each component builds upon the previous one.

270. (D) Pranayama
The training blueprints mapped out a precise transition between various yogic components to ensure a comprehensive practice. In this sequence, Pranayama directly precedes meditation, serving as the final preparatory step for mental stillness. By regulating the breath before attempting meditative practices, students are better prepared to achieve the quietude and focus required for deep internal reflection and systematic awareness.

271. (C) Distinction between the lesson plan and the content plan
The keynote presentation delivered during the seminar emphasized the structural aspects of instructional design in Yoga. It focused on the critical distinction and interconnectedness between the need for a lesson plan and the formulation of a detailed content plan. Understanding this difference ensures that teachers not only have a general schedule but also a specific breakdown of the material.

272. (B) Kaivalyadhama
The primary case study discussed in the seminar highlighted a highly structured pedagogical framework known as the Eight Step method. This specific blueprint for introducing new practices to students was originally developed in Kaivalyadhama. It provides instructors with a rigorous and sequential approach to teaching, ensuring that each new technique is presented with maximum clarity and precision to the learner.

273. (D) Arbitrary teaching
Scholars at the seminar demonstrated that using established models of lesson plans provides a necessary structure for Yoga education. Utilizing these models prevents arbitrary teaching, which can occur when instructors lack a formal guide. By following a structured blueprint, teachers ensure that their instruction is systematic, logical, and focused, leading to more consistent and effective learning outcomes for students.

274. (A) A blueprint for introducing new practices in the first phase
The Kaivalyadhama Eight Step method is presented as a rigorous pedagogical tool for instructors. It primarily provides a blueprint for introducing new practices in the first phase of instruction. By offering clear and sequential stages, the method ensures that the transition from explanation to demonstration and practice is handled professionally, enhancing the overall quality and precision of the teaching.

275. (C) The clarity, precision, and quality of the content plan
The academic consensus reached during the seminar highlighted the benefits of utilizing structured pedagogical models. Adopting the Eight Step method of Introduction profoundly enhances the clarity, precision, and quality of the content plan. This systematic approach ensures that the teacher can execute the planned material effectively, leading to a more professional and impactful delivery of Yoga education to students.

276. (A) Class evaluation methods and participant adaptations
The empirical academic investigation aimed to understand the factors that contribute to high-quality Yoga instruction. The primary focus of this study was class evaluation methods and participant adaptations. Researchers looked at how instructors assess student progress and how they modify their teaching strategies to meet the diverse and specific requirements of various individuals within a classroom setting.

277. (D) A rigid, one-size-fits-all approach

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An ideal yoga studio is designed to create a peaceful and safe atmosphere that supports the practitioner's internal work. Features like wooden flooring provide a stable and warm surface, while soft lighting helps to reduce sensory distraction and promote a sense of calm. Good airflow is essential for the physical and respiratory demands of the practice. Together, these environmental factors create a professional and conducive space where students can focus on their own body and breath, enhancing the quality of their experience.

232. (A) Determining if educational objectives were achieved
In the context of yoga teaching, evaluation is a professional tool used to assess the effectiveness of the instruction and the progress of the students. It involves measuring whether the original educational goals, such as learning a specific technique or achieving a certain level of focus, have been met. This systematic process provides valuable information for both the teacher and the student, helping to guide future learning and ensure that the program remains on track. It is a fundamental part of any responsible methodology.

233. (C) P-3, Q-2, R-4, S-1
Customizing a yoga class involves applying specific technical solutions to meet the individual needs and health concerns of the students. For example, those with neck pain should avoid forward bending of the neck, while individuals with sciatica should avoid deep forward folds. Emphasizing chest openers can help those with asthma, and restorative poses are beneficial for high stress. These professional and safety-conscious adjustments ensure that every practitioner can enjoy the benefits of yoga in a way that is appropriate for their own unique body and condition.

234. (A) Observing smooth breath and stillness in relaxation
In an ideal yoga class, mental calmness is not just a theoretical goal but is something that can be observed through the practitioner's physical state. A teacher assesses this by looking for signs of steady, even breathing and the ability of the student to remain still and relaxed during the final phase of the session. These subtle external indicators reflect the internal state of the mind and are essential for a complete and holistic evaluation of the student's progress and the effectiveness of the yoga practice.

235. (D) Audio systems (microphones) are strictly prohibited.
When teaching a mass yoga class, the primary challenge is ensuring that all participants can hear and see the instructions clearly. For this reason, using an elevated platform and a professional audio system is essential for effective communication with a large group. Without these tools, many students would be unable to follow the session safely. Other organizational features like grid arrangements for mats and the use of demonstrators among the crowd further help to maintain order and provide visual guidance for everyone in the audience.

236. (A) Both Statement I and Statement II are correct.
A healthy approach to yoga education requires a balance between respectful surrender to the source of knowledge and the active use of the intellect to clear doubts. This synergy ensures that the student is neither blindly dogmatic nor intellectually arrogant. By approaching the teachings with both humility and a sincere desire for clarity, the seeker can build a more stable and profound understanding of the path. This traditional model supports a deep and responsible education that respects both ancient wisdom and individual inquiry.

237. (C) It purifies the mind making it fit for knowledge
Seva, or selfless service, is much more than just a physical activity; it is a spiritual tool used in traditional yoga to help the practitioner overcome self-centeredness and ego. By performing tasks for others without any personal expectation, the individual begins to cultivate a more open and receptive state of mind. This internal purification is considered essential for preparing the seeker to receive and understand higher philosophical and spiritual truths. It is a foundational practice that supports the individual's growth on every level of their being.

238. (B) I, II and III
Evaluating an ideal yoga class involves several professional factors to ensure a complete and balanced assessment. This includes comparing

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the yogic path. Arrogance and an intention to test or challenge the teacher create a mental barrier that prevents the student from receiving the guidance they need. These negative traits are the opposite of the traditional qualities of respect and sincere inquiry. A professional and disciplined approach to learning requires a willingness to put aside one's own ego to benefit from the expertise and wisdom of the instructor.

225. (B) It creates an inclusive environment for monitoring

A semi-circular seating arrangement is particularly effective for small groups or therapeutic settings because it creates a sense of shared community and equality. It allows the teacher to easily monitor every individual's progress and provided personalized feedback from a central position. This layout also permits students to feel more included and connected to the group, which can enhance the overall learning experience. This thoughtful use of classroom space supports better communication and a more supportive environment for personal growth and physical therapy.

226. (A) The improvement in well-being of the participants

For a yoga class focused on holistic health, the most important measure of success is the actual positive transformation in the lives of the students. This includes improvements in physical health, mental clarity, and emotional stability. These broad and qualitative outcomes are far more meaningful than just physical metrics or the complexity of the poses achieved. A professional evaluation of an ideal class will always prioritize the students' overall sense of well-being and their progress toward a more balanced and healthy life.

227. (C) Non-slip flooring - To ensure stability in Asanas

The physical features of a yoga classroom are designed to support the specific requirements of the practice and ensure student safety. Non-slip flooring is essential for providing the stability needed for balancing poses and dynamic movements, as it prevents accidental slips and falls. This technical requirement is a fundamental part of creating a professional and safety-conscious environment. Other factors like proper lighting and ventilation also play a role in supporting the students' comfort and ability to focus on their internal experience during the session.

228. (A) Both A and R are true and R is the correct explanation of A.

Traditional yoga philosophy teaches that the ability to learn is directly related to the student's level of humility. An egoistic and closed mind cannot receive new information or guidance, much like a cup that is already full. By practicing Pranipaata, or respectful surrender, the student empties their mind of preconceived notions and arrogance, creating the space needed for true knowledge to enter. This internal state of receptivity is the foundation of the relationship between the teacher and the seeker on the path of yoga.

229. (C) Hypertension patient - Prolonged breath retention (Kumbhaka)

Customizing yoga for students with specific health conditions requires a deep understanding of which practices are safe and which are contraindicated. For individuals with hypertension, prolonged breath retention should be strictly avoided as it can put unnecessary strain on the heart and blood vessels. A professional teacher always prioritizes the safety of their students by providing appropriate modifications and alternatives. This responsible and technical approach ensures that the practice supports the individual's health without risking any negative physiological effects or causing physical distress.

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230. (B) Using interviews about sleep, stress, and mental focus

Assessing progress in meditation requires looking at the subtle and subjective changes in a student's daily life. A professional instructor uses techniques like interviews or self-report surveys to gather information about the student's stress levels, quality of sleep, and ability to focus. These indicators are much more reflective of the internal transformation caused by the practice than any external physical measurement. By valuing this subjective feedback, the teacher can gain a more complete and meaningful understanding of the student's overall development and well-being.

231. (D) Wooden flooring, soft lighting, and good airflow

245. (C) Adapting the lesson plan to stationary internal focus
When physical conditions like overcrowding make a dynamic yoga session unsafe, a skilled teacher must adapt their plan immediately to prioritize student safety. Switching the focus of the class to more stationary techniques like seated stretches or internal mental work allows the session to continue in a safe and meaningful way. This flexibility demonstrates the teacher's professional ability to manage the environment and ensure that the students' well-being is always the top priority. It maintains the quality and integrity of the yoga educational experience.

246. (B) Explaining it as mindfulness and community care
Ancient principles like Seva can be made more relevant to modern students by translating them into contemporary language and concepts. Explaining selfless service as a way to practice community care and mindfulness helps students understand its practical value without feeling friction with the traditional term. This approach maintains the essential goal of reducing the ego and fostering a sense of connection while making the practice accessible and meaningful for everyone. A professional teacher uses these communication skills to bridge the gap between tradition and modern life.

247. (D) Sincere inquiry or questioning
The term Pariprashna literally means to ask questions from all sides, emphasizing a comprehensive and sincere search for understanding. In the context of the student-teacher relationship, it represents the active role the seeker must take in their own education. By engaging in this way, the student ensures that they are not just passively receiving information but are actively working to resolve their own doubts and deepen their knowledge. This sincere inquiry is a vital part of the traditional path toward achieving a stable and clear understanding of yoga.

248. (A) Bhagavad Gita
The instruction to approach knowledge through respectful surrender, sincere inquiry, and service is found in verse 4.34 of the Bhagavad Gita. This text serves as one of the most important philosophical foundations for the various paths of yoga, offering guidance on how an individual should live and learn. This specific model for the student-teacher relationship highlights the importance of the student's internal state and character. Understanding this traditional source is essential for any deep and comprehensive education in the methodologies and philosophies of the entire yogic system.

249. (C) By ensuring the space embodies cleanliness (Saucha)
Applying philosophy to the design of a yoga classroom involves making the physical space reflect the values of the practice. Saucha, or cleanliness, is a foundational yogic principle that should be embodied in the environment to support a professional and supportive atmosphere. A clean, organized, and uncluttered space helps students turn their focus inward and maintain mental clarity. By ensuring that the classroom reflects these internal standards, the teacher demonstrates a commitment to the holistic nature of yoga, where the external environment and internal practice are interconnected and complementary.

250. (A) Assessing alignment, breath, focus, and behavior
A comprehensive and professional evaluation of a yoga student looks at multiple dimensions of their development over time. This includes technical aspects like physical alignment and breath control, as well as mental and ethical factors like concentration and behavior. By assessing the student as a whole, the teacher can gain a much deeper and more meaningful understanding of their progress on the path. This holistic approach ensures that the practice is supporting the total transformation of the individual, leading toward a more balanced, conscious, and healthy life in all aspects.

251. (B) Systematic yogic methods
The symposium emphasized that mere theoretical knowledge remains insufficient for the profound elevation of human awareness. Instead, researchers highlighted that actual progress in human consciousness demands the application of systematic yogic methods. These structured pathways, which include specific practical methodologies, provide the necessary framework for practitioners to actively bridge philosophical

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210. (A) It ensures a supply of oxygen essential for practice
Cross-ventilation is a critical feature for any yoga classroom, as it ensures a constant flow of fresh air through the space. This is vital for the physical and respiratory demands of the practice, particularly during pranayama and dynamic sequences where deep breathing is required. A well-ventilated room helps to keep the air fresh and comfortable, which supports the mental clarity and physical energy of the students. This environmental factor is an essential part of creating a safe and professional space for yoga.

211. (C) To engaging intellectually to clear doubts on the path
Pariprashna is an active part of the learning process that involves the student asking meaningful questions to gain a deeper understanding of the yoga teachings. This sincere inquiry is essential for resolving internal doubts and ensuring that the knowledge is accurately grasped. It represents a middle path between blind acceptance and arrogant challenge. By engaging in this way, the student takes an active role in their own education, leading to a more stable and profound internalization of the wisdom being shared by the teacher.

212. (D) Objective - Heart rate monitor or goniometer
Objective evaluation in yoga involves using tools that provide measurable and verifiable data on the student's physical and physiological state. Devices like heart rate monitors can track the intensity of the practice, while a goniometer can accurately measure the range of motion in a joint. This type of assessment provides a clear and scientific record of physical progress. By using these objective tools alongside subjective feedback, the teacher can gain a more complete and professional understanding of the student's development over time.

213. (C) I, II and IV
Creating an ideal yoga environment involves several factors that support the student's internal focus and physical safety. This includes maintaining a clean and clutter-free space with enough distance between practitioners to move freely. An inspiring and peaceful atmosphere further enhances the sense of tranquility required for a meaningful practice. Strong artificial scents should be avoided as they can be distracting or cause respiratory discomfort. These professional standards ensure that the classroom is a welcoming and effective space for all students to learn and grow.

214. (B) Staggered rows - Optimizes space while maintaining sightlines
Staggering the mats in a classroom is a professional technique used to ensure that every student has a clear view of the teacher and that no one is completely blocked by the person in front of them. This arrangement also optimizes the use of available space while providing enough room for safe movement. By carefully planning the layout of the mats, the instructor can improve communication and monitoring in the class. This attention to spatial detail is a hallmark of a well-organized and safety-conscious approach to teaching yoga.

215. (D) Modifying poses to keep the spine in a neutral position
When a student has a specific injury like back pain, the teacher must demonstrate a professional level of technical knowledge by adapting the practice to their needs. This involves providing modifications that ensure the safety of the affected area, such as keeping the spine neutral and avoiding high-risk movements. This responsible approach ensures that the student can still benefit from yoga without the risk of making their condition worse. Prioritizing safety and personalization is a key competency for any qualified and effective yoga instructor.

216. (A) Pariprashna done with the right attitude of focus
In the traditional student-teacher relationship, questioning is encouraged, but it must be sincere and focused on the subject of study. Irrelevant or personal questions that are intended to disrupt or challenge the teacher's authority are not considered part of true Pariprashna. A student with the right attitude uses inquiry to gain clarity and deepen their own understanding. By maintaining focus on the teachings, the student shows the discipline and respect needed to benefit from the wisdom being shared in the educational setting.

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into the teaching process, fostering character building among the students effectively.

260. (A) Balance among the three primary factors
The success of integrating Yoga Education into a curriculum is not dependent on any single element alone. Instead, it relies heavily on the balance among the three primary factors: the teacher, the student, and the teaching process. This dynamic and interactional harmony ensures that the values are not just taught but also internalized, transforming the curriculum into an effective tool.

261. (D) The intricate relationship between teaching and learning
The academic investigation into teaching methodology specifically evaluated the fundamental concepts of instruction and how individuals acquire knowledge. Researchers documented the intricate relationship between teaching and learning, noting that an effective environment depends on this dynamic connection. Understanding this relationship is vital for optimizing methodologies and ensuring that instructors can remain adaptable while meeting the diverse needs of their students.

262. (B) Highly adaptable
The study observed that several external and internal factors continuously influence the effectiveness of teaching methods in Yoga education. Consequently, instructors are required to remain highly adaptable to address these variables successfully. This adaptability allows teachers to modify their techniques and strategies in real-time, ensuring that the instructional delivery remains relevant and effective for different audiences and environments.

263. (C) Group teaching techniques
To manage diverse learning environments, the institute implemented specific instructional strategies tailored to the target audience. Group teaching techniques were particularly utilized to foster collaborative dynamics and shared learning experiences among participants. This approach encourages students to engage with one another, promoting a sense of community and collective progress while effectively mastering the foundational practices of Yoga education.

264. (D) To efficiently disseminate foundational practices in large events
The research concluded that different instructional techniques serve specific purposes within a Yoga curriculum. Mass teaching techniques were strategically deployed during large-scale community events to disseminate foundational practices efficiently to a broad audience. This method allows for the widespread delivery of basic yogic principles, ensuring that a large number of participants can receive clear and standardized instruction simultaneously.

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265. (A) Teaching-learning insight and technique selection
According to the academic review, the overall efficacy of teaching methods in Yoga education is not accidental but planned. It is directly determined by the combination of deep teaching-learning insight and the strategic selection of techniques. By understanding how students learn and choosing appropriate individual, group, or mass methods, instructors can ensure that their teaching is both impactful and purposeful.

266. (B) The teaching objectives remain ambiguous
The training workshop for Yoga instructors highlighted that a clear lesson plan is essential for effective classroom instruction. Without such a plan, the teaching objectives remain ambiguous, making it difficult to achieve systematic and progressive learning. A well-structured blueprint ensures that the instructor has a defined path, preventing confusion and ensuring that all instructional goals are met during the session.

267. (B) Shodhanakriya steps
The lesson planning modules designed during the workshop emphasized a logical and sequential flow of practices. In this structured framework, Shodhanakriya steps were introduced first to establish cleansing practices. This initial phase prepares the practitioner for subsequent physical and subtle work, ensuring that the transition to other components like Asana and Pranayama follows a systematic and historically grounded progression.

268. (A) To channelize energy
In the context of the specialized lesson plans, every yogic component serves a distinct function within the curriculum. The purpose of incorporating

definitions with tangible experiential realities within human life.

252. (A) As an applied philosophy
In the academic symposium, scholars determined that Yoga functions as an applied philosophy rather than a purely theoretical or abstract concept. This approach allows practitioners to bridge the gap between abstract philosophical definitions of consciousness and tangible experiential realities. By utilizing Yoga as an applied philosophy, individuals can effectively explore both the spiritual and scientific dimensions of their consciousness.

253. (C) Mantrayoga
The research findings identify specific practical pathways for the profound elevation of human consciousness, each serving a unique purpose. Mantrayoga is explicitly highlighted as the method designed for sound vibration. This vibrational refinement helps practitioners bridge abstract definitions with tangible experiences. Other methods like Bhaktiyoga focus on devotion, while Jnanyoga addresses knowledge and Karmayoga focuses on the path of action.

254. (D) Vedas, Upanishads, Gita, Yogasutra, and Yogavashishtha
Researchers analyzed the meaning, definition, and nature of consciousness by studying ancient foundational texts. The specific literature examined includes the Vedas, Upanishads, Bhagwad Gita, Yogasutra, and Yogavashishtha. These texts provide the philosophical and applied frameworks necessary to bridge spiritual and scientific approaches. Understanding consciousness through these sources allows for an integrated perspective on human awareness and systematic methodological elevation.

255. (C) Spiritual and scientific approaches
The case study emphasized that a comprehensive understanding of human consciousness requires a balanced perspective. This integrated view bridges the spiritual and scientific approaches, allowing for a deeper exploration of human awareness. By combining subjective realization with systematic practices, Yoga functions as an applied philosophy. This dual approach ensures that theoretical knowledge is transformed into tangible experiential realities through structured methods.

256. (B) The Teacher, the Student, and the Teaching process
The curriculum review conducted by the educational institute identified three indispensable factors that must interact dynamically within Yoga Education. These essential components are the Teacher, the Student, and the Teaching process itself. A balanced relationship among these primary factors is considered crucial for the successful integration of a holistic curriculum, ensuring that the educational framework functions as a transformative tool.

257. (D) To embody the diverse types of values being taught
The framework adopted by the institute defines the educator's responsibilities beyond simple information delivery. According to the source, the teacher's role is to embody the diverse types of values being taught to the students. By modeling these values personally, the teacher facilitates a deeper internalization process, ensuring that value-based education is actively practiced rather than remaining a theoretical subject.

258. (A) Meaning and definition of value education
To ensure effective character building within the new curriculum, the educational committee conducted a rigorous investigation into the core principles of the program. They rigidly analyzed the meaning and definition of value education. This foundational work allowed the designers to explore various types of values, establishing a clear conceptual framework necessary for developing a comprehensive and effective value-based curriculum.

259. (C) To develop a comprehensive value-based curriculum
The educational committee determined that simply mentioning values is insufficient for achieving transformative results. It is essential to define and categorize the types of values to develop a comprehensive value-based curriculum. This structured approach ensures that different value categories, such as personal and social values, are systematically integrated

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During the clinical phase of the study, evaluators noted that flexibility is essential for effective Yoga instruction. They observed that an ideal Yoga class cannot rely on a rigid, one-size-fits-all approach. Instead, instructors must be prepared to adjust their methods. Using a standardized, inflexible style fails to address the unique physical and mental needs of individual participants.

278. (B) Ability to modify practices based on individual needs
The research institute utilized specific evaluation methods to assess the competence of Yoga instructors. These methods specifically measured the instructors' ability to modify practices based on individual needs. By observing how teachers adjust techniques in real-time, the study determined whether the instructors could effectively customize their approach to ensure that every student benefits from the practice safely.

279. (C) Through rigorous demonstrations and training
Prospective instructors in the study were required to engage in practical learning rather than just theoretical study. These student-teachers learned to apply precise observational and assessment techniques through rigorous demonstrations and training. This hands-on approach allowed them to develop the skills necessary to identify individual student requirements and implement appropriate modifications during their future professional Yoga teaching sessions.

280. (D) Integrated evaluation methods and customizing techniques
The empirical investigation concluded that high-quality Yoga instruction depends on a combination of assessment and flexibility. The study stated that the true hallmark of an ideal Yoga class is the successful integration of evaluation methods and customizing techniques. This approach ensures that instruction is continuously monitored and adjusted to meet the highly specific needs of every participant effectively.

281. (A) The sitting arrangement in the Yoga class
The architectural study identified the layout of the environment as a major factor in student success. It highlighted the sitting arrangement in the Yoga class as a critical aspect of the physical classroom design. A well-planned arrangement allows the teacher to observe everyone and ensures that students have the space necessary to practice without physical or visual obstructions.

282. (B) Clear visibility, personal space, and unhindered movement
According to the pedagogical study, the physical area of a Yoga classroom must be managed carefully. The sitting arrangement must ensure clear visibility, personal space, and unhindered movement for all individuals. This ensures that students can see the instructor clearly while having enough room to perform various postures safely and without feeling crowded or restricted during the session.

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283. (B) Humble reverence and surrender to the instruction
The researchers analyzed classical interpersonal dynamics based on ancient philosophical frameworks. In this context, the study defines Pranipaata as representing the fundamental attitude of humble reverence and surrender to the instruction. This attitude is necessary for creating an authentic learning environment where the student is open to receiving guidance and following the structured path set by the teacher.

284. (A) Pariprashna
The traditional approach to learning Yoga involves active participation and mental clarity. According to the framework of BG 4.34, the attitude of Pariprashna involves engaging in sincere, extensive questioning to remove doubts. This practice ensures that the student gains a deep understanding of the subject matter, complementing their reverence and service with intellectual inquiry and clarity of purpose.

285. (C) Student discipline via Pranipaata, Pariprashna, and Seva
The study of traditional Yoga classroom dynamics concluded that success depends on both physical and mental factors. An effective Yoga classroom relies equally on physical area arrangements and student discipline via Pranipaata, Pariprashna, and Seva. By combining a well-designed sitting arrangement with the student's respectful and questioning attitude, the learning environment becomes both efficient and spiritually grounded.

286. (D) Vedas and Upanishads
The academic review analyzed how different classical traditions define human awareness. According to the scholars, the Vedas and Upanishads established the foundational philosophical meaning of consciousness. These ancient texts provided the initial theoretical basis upon which later works like the Bhagwad Gita and Yogasutra built applied frameworks for personal transformation and the systematic elevation of human awareness.

287. (C) Systematic, verifiable practices
In the debate over the nature of consciousness, scholars distinguished between different methods of inquiry. The scientific approach to human consciousness demands systematic, verifiable practices. Unlike purely subjective realization, this approach requires methods that can be observed and validated through structured disciplines. This ensures that the elevation of consciousness is not just a theoretical idea but a practical reality.

288. (B) Jnanyoga
The review categorized various yogic methodologies based on their primary function and intended outcome. Jnanyoga is specifically categorized as the method for intellectual discrimination. This path focuses on using the intellect to distinguish between the eternal and the transient, leading to a deeper understanding of the nature of consciousness through knowledge, study, and profound analytical contemplation within the practice.

289. (D) Psychosomatic regulation
Various traditional systems were showcased as primary vehicles for transforming awareness through physical and mental discipline. Ashtangayoga and Hathayoga were highlighted in the study for the specific purpose of psychosomatic regulation. These structured disciplines work on both the body and the mind, using physical postures and breath control to achieve a balanced and regulated state of consciousness.

290. (A) Use of Yoga as an applied philosophy
The scholars affirmed that classical texts do not treat consciousness as an isolated theoretical concept. Instead, the review affirmed that defining the nature of consciousness in classical texts is intrinsically linked to the use of Yoga as an applied philosophy. This perspective bridges spiritual and scientific approaches, turning abstract definitions into tangible experiential realities through various structured yogic methods.

291. (C) Reciprocal relationship based on fundamental principles
The faculty development program explored the theoretical constructs that govern successful instruction. The case study demonstrated that the nature of teaching is a reciprocal relationship based on fundamental principles. It is not a unidirectional transfer of information but a dynamic process where the instructor and the learner interact within a framework of established pedagogical rules and mutual engagement for learning.

292. (A) Because numerous factors constantly influence teaching methods
Instructors evaluated how different variables impact the quality of Yoga education. The session concluded that no single teaching method is universally applicable because numerous factors constantly influence teaching methods. These variables include the physical environment, the specific subject matter being taught, and the diverse backgrounds of the learners, all of which require the instructor to be flexible and adaptive.

293. (D) The learner's background
The program emphasized that pedagogical strategies must be chosen based on the context of the classroom. The learner's background is explicitly listed as a factor influencing teaching methods. Teachers must consider the prior experience, physical abilities, and cultural contexts of their students to select the most effective techniques, ensuring that the instruction is accessible and relevant to everyone.

294. (B) The factors influencing teaching methods
Effective instruction requires the ability to switch between different pedagogical strategies as the situation demands. The factors influencing teaching methods dictate the shift from individual instruction to group or mass techniques. By analyzing the environment and the size of the audience, instructors can determine whether

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a personalized approach or a more collective strategy will best serve the instructional goals.

295. (C) Deeply understanding the teaching and learning relationship
The academic consensus reached during the faculty program provided a clear path for professional development. Mastering the principles of teaching requires deeply understanding the teaching and learning relationship. Instructors who comprehend this dynamic can better navigate the various factors that influence their methods, allowing them to apply optimal strategies that ensure students effectively internalize the core concepts of Yoga.

296. (D) Integration of value-based education
In its assessment of the proposed school curriculum, the regional educational board focused on creating a holistic environment. It determined that a primary salient feature of Yoga Education must be the integration of value-based education. This ensures that the curriculum goes beyond physical exercise to foster character development, moral growth, and personal values among the students in the school.

297. (A) To ensure clarity in instructional goals
Curriculum developers recognized that clear goals are essential for successful education. They analyzed the meaning and definition of value-based education to ensure clarity in instructional goals. By establishing a precise understanding of what values represent, the developers could create a structured framework that guides teachers and students toward the specific outcomes intended by the integrated Yoga Education curriculum.

298. (B) Personal, social, and moral values
The assessment by the educational board categorized the specific areas of character building that the curriculum should address. Personal, social, and moral values are categorized as specific types of values in the source. Identifying these different types allows for a more comprehensive approach to value-based education, ensuring that students develop a balanced sense of self and their responsibilities.

299. (B) The student fails to internalize value-based education
The case study highlighted the importance of the teaching process in transmitting values. According to the findings, if the teaching process does not embed the categorized types of values, the student fails to internalize value-based education. Simply having an expert teacher is not enough; the methodology itself must be designed to make values a central and active part of learning.

300. (A) Aligning the Teacher, Student, and Teaching process
The board's report concluded that the success of Yoga Education depends on the synergy between its core components. Aligning the Teacher, Student, and Teaching process is critical for effectively actualizing the salient features of Yoga Education. When these three factors work in harmony, the curriculum can successfully transform from a theoretical subject into a tool for holistic personal development.

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36. What is the direct cause-effect relationship of regular practice of Parsvakonasana?
(A) It decreases the vital capacity of the lungs.
(B) It induces sleep and lowers the blood pressure.
(C) It primarily strengthens the entire cervical spine.
(D) It opens the chest while strengthening the legs.

37. During the practice of Padahastasana, a student bends their knees slightly to touch the floor. What is the application principle here?
(A) It permanently prevents hamstring lengthening.
(B) It is an advanced variation of the posture.
(C) It is a safe modification for tight hamstrings to protect the lower back.
(D) It increases the stretch on the sciatic nerve.

38. Read the following statements and select the correct combination.
I. Pranamasana
II. Hastauttanasana
III. Padahastasana
IV. Ashwa Sanchalanasana
V. Parvatasana
Which of the following represents the correct sequence of the first five steps of Suryanamaskar?
(A) I, III, II, IV, V
(B) I, II, III, IV, V
(C) II, I, III, V, IV
(D) I, II, IV, III, V

39. A practitioner with acute sciatica asks which standing posture to avoid. Which recommendation is most appropriate?
(A) Avoid Trikonasana
(B) Avoid Ardhachakrasana
(C) Avoid Veerasana
(D) Avoid Padahastasana

40. Identify the incorrect pair regarding the breathing pattern in Suryanamaskar.
(A) Ashtanga Namaskara - Inhalation
(B) Hastauttanasana - Inhalation
(C) Padahastasana - Exhalation
(D) Bhujangasana - Inhalation

41. Read the following statements and select the correct combination.
I. Hastauttanasana
II. Padahastasana
III. Parvatasana
IV. Ashwa Sanchalanasana
V. Pranamasana
Which of the following represents the chronological order of returning from Ashwa Sanchalanasana in the second half of a Suryanamaskar round?
(A) IV, III, II, I, V
(B) III, IV, II, I, V
(C) IV, II, III, I, V
(D) III, II, IV, I, V

42. Which is the most appropriate counter-pose for Padahastasana?
(A) Ardhachakrasana
(B) Trikonasana
(C) Veerasana
(D) Parsvakonasana

43. To effectively perform Parsvakonasana, the practitioner must show competency in which alignment?
(A) Keeping both legs completely straight.
(B) Resting the chest heavily on the front thigh.
(C) Arching the lower back deeply.
(D) Bending the front knee so the thigh is parallel to the floor, knee over ankle.

44. What does 'Paschimottanasana' literally translate to?
(A) Eastward facing intense stretch.
(B) Intense stretch of the back side.
(C) Lotus posture hip opening stretch.
(D) Spine twisting and seated posture.

45. Read the given statements and select the correct option.
Statement I: Suptavajrasana is a sitting posture that transitions into a supine position.
Statement II: It is highly contraindicated for individuals with severe knee or ankle injuries.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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(B) It is a meditation technique that focuses exclusively on the solar plexus.
(C) It is a practice performed strictly while lying in a supine position.
(D) It involves the rapid flapping of abdominal muscles during external retention.

8. Identify the correct pair of yogic practice and its primary target area.
(A) Tratak - Eyes and concentration
(B) Nauli - Respiratory tract
(C) Jala Neti - Lower intestines
(D) Kapalbhati - Muscular endurance

9. Read the following statements and select the correct combination.
I. Madhyama Nauli isolates the rectus abdominis in the center.
II. Vama Nauli isolates the muscles on the right side of the abdomen.
III. Dakshina Nauli isolates the muscles on the left side of the abdomen.
IV. It stimulates the digestive fire and massages abdominal organs.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II, and IV only
(D) All of the above

10. Identify the incorrect statement regarding Tratak.
(A) It is exclusively practiced by looking at the sun at noon.
(B) It is the practice of intense, unblinking gaze at a small object.
(C) It helps in improving memory and concentration.
(D) It balances the nervous system and relieves insomnia.

11. What is the primary physiological effect of practicing Vaatkrama Kapalbhati?
(A) Intentional reversal of natural digestive peristalsis.
(B) Deep relaxation of the skeletal muscles and joints.
(C) Significant reduction in the heart rate to basal levels.
(D) Increased carbon dioxide elimination and mild alkalosis.

12. A practitioner complains of a mild burning sensation in the nose after Jala Neti. What is the most likely application error?
(A) The water was too cold.
(B) The salt proportion in the water was incorrect.
(C) The practitioner exhaled too forcefully.
(D) The practitioner practiced it in a squatting position.

13. Read the following statements and select the correct combination.
I. Complete detoxification of the digestive tract
II. Improvement in skin conditions
III. Relief from chronic constipation
IV. Increase in basal metabolic rate
V. Purification of the nadis
Which of the above benefits of Poorna Sankhaprakshalana are most accurately emphasized?
(A) I, II, and III only
(B) I, III, IV, and V only
(C) I, II, III, and V only
(D) II, III, IV, and V only

14. A student attempts Dandadhauti but experiences strong gag reflexes and inability to swallow the tube. Based on progression, what is the best advice?
(A) Force the tube down quickly to bypass the reflex.
(B) Practice Jala Neti first to clear the nasal passages.
(C) Switch to Nauli as an alternative practice.
(D) Master Vamandhauti and Vastradhauti first to reduce throat sensitivity.

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15. Identify the incorrect pair regarding Shatkarma contraindications.
(A) Tratak - Flat feet
(B) Poorna Sankhaprakshalana - Peptic ulcer
(C) Nauli - Hernia
(D) Kapalbhati - High blood pressure

16. Arrange the asanas practiced in traditional Sankhaprakshalana in their correct chronological sequence.
I. Tiryaka Tadasana
II. Tadasana
III. Kati Chakrasana

IV. Tiryaka Bhujangasana
V. Udarakarshanasana
(A) II, I, III, IV, V
(B) I, II, III, IV, V
(C) II, III, I, IV, V
(D) III, II, I, V, IV

17. Which is the most appropriate practice for a beginner to strengthen the eye muscles and prepare for meditation?
(A) Agochari Mudra
(B) Tratak
(C) Shambhavi Mudra
(D) Jala Neti

18. To effectively practice Nauli, the practitioner must first demonstrate competency in which foundational practice?
(A) Agnisara and Uddiyana Bandha
(B) Mula Bandha and Jalandhara Bandha
(C) Kapalbhati and Bhastrika
(D) Tratak and Neti

19. How long should the cloth traditionally be for Vastradhauti?
(A) 5 to 7 meters
(B) 2 to 3 meters
(C) 10 to 12 meters
(D) 1 to 2 meters

20. Read the given statements and select the correct option.
Statement I: Sheetkarma involves drawing water through the mouth and expelling it through the nose.
Statement II: Vyutakrama involves drawing water through the nose and expelling it through the mouth.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

21. Which definition best describes 'Basti' in the context of Shatkarma?
(A) Cleansing of the upper respiratory tract.
(B) Cleansing of the stomach using a cloth.
(C) Cleansing of the large intestine using water.
(D) Rapid breathing and purification technique.

22. Identify the correct statement about Suryanamaskar.
(A) It consists of 10 postures.
(B) It combines physical postures, breathing, and mantra awareness.
(C) It is traditionally practiced facing the South.
(D) It is exclusively a cooling practice for the body.

23. Identify the incorrect statement regarding the traditional practice of Suryanamaskar.
(A) Ashwa Sanchalanasana is performed twice in one full round.
(B) Each half-round comprises 12 steps.
(C) Inhaling is typically associated with backward bending asanas.
(D) Ashtanga Namaskara requires the abdomen to rest fully on the floor.

24. A practitioner holds the breath out (Bahya Kumbhaka) after a complete exhalation. Which Shatkarma practice relies entirely on this breath application to manipulate the abdomen?
(A) Agnisara
(B) Vamandhauti
(C) Jala Neti
(D) Tratak

25. Which of the following is an exception to the practices of Kapalbhati?
(A) Vaatkrama
(B) Vyutakrama
(C) Sheetali
(D) Sheetkarma

26. In the traditional 12-step Suryanamaskar, which asana corresponds to the mantra 'Om Khagaya Namaha'?
(A) Ashwa Sanchalanasana
(B) Pranamasana
(C) Hastauttanasana
(D) Padahastasana

27. Read the given statements and select the correct option.
Statement I: Ardhakatichakrasana is a standing posture that involves lateral bending.
Statement II: It compresses the abdominal

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organs on the stretched side and expands them on the compressed side.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

28. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Padahastasana improves digestion and reduces abdominal fat.
Reason (R): The forward bend in Padahastasana creates a deep massage and compression of the intra-abdominal organs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. What is the defining characteristic of Trikonasana?
(A) It is a standing backward bend for the spine.
(B) It is a seated spinal twist for flexibility.
(C) It is a standing lateral stretch forming a triangle.
(D) It is a prone backward bend for core strength.

30. Which of the following asanas is NOT classified as a standing posture?
(A) Ardhachakrasana
(B) Parivrittatrikonasana
(C) Veerasana
(D) Paschimottanasana

31. Match the items in List I with the corresponding items in List II.
List I: (Standing Asana)
P. Padahastasana
Q. Ardhachakrasana
R. Parsvakonasana
S. Parivrittatrikonasana
List II: (Key alignment/feature)
1. Backward bending from the waist with hands on hips
2. Revolved triangle with a spinal twist
3. Forward bending to bring palms under or beside the feet
4. Lateral stretch with one knee bent at a right angle
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-3, S-4

32. Identify the correct statement regarding Ardhachakrasana.
(A) It is a forward bending posture.
(B) It involves supporting the lower back with the hands while bending backward.
(C) It requires lying on the abdomen.
(D) It is an advanced balancing posture.

33. Identify the correct pair of asana and its meaning.
(A) Parsvakonasana - Revolved triangle pose
(B) Veerasana - Hero pose
(C) Padahastasana - Half wheel pose
(D) Ardhakatichakrasana - Intense forward stretch

34. Read the following statements and select the correct combination.
I. The feet are spaced 3 to 4 feet apart.
II. The trunk is twisted to place the opposite hand outside the front foot.
III. Both knees remain completely bent.
IV. The gaze is directed towards the raised hand.
Which of the above statements regarding Parivrittatrikonasana are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) All of the above
(D) I, II, and III only

35. Identify the incorrect statement regarding Trikonasana.
(A) The knees should remain straight throughout the posture.
(B) The torso stretches laterally without bending forward or backward.
(C) The feet are kept together during the execution of the pose.
(D) The top arm aligns vertically with the bottom arm.

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56. Match the items in List I with the corresponding items in List II.
List I: (Sitting Asana)
P. Paschimottanasana
Q. Baddhakonasana
R. Akarnadhanurasana
S. Merudandasana
List II: (English translation/Focus)
1. Bound Angle Pose
2. Bow and Arrow Pose
3. Seated Forward Bend
4. Spinal Column Pose
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-3, S-1

57. Identify the correct statement regarding Suptavajrasana.
(A) The practitioner lies on the stomach.
(B) It is a primary core strengthening pose.
(C) It is a supine fold in the hero pose.
(D) It involves crossing legs in Padmasana.

58. Identify the correct pair.
(A) Vakrasana - Simplified spinal twist
(B) Paschimottanasana - Prone posture
(C) Merudandasana - Supine backward bend
(D) Akarnadhanurasana - Standing balance

59. Read the following statements and select the correct combination.
I. One leg is folded with the heel near the opposite buttock.
II. The other foot is placed flat on the floor outside the folded knee.
III. The spine must remain erect during the twist.
IV. Both sitting bones should ideally remain on the floor.
Which of the above statements regarding Ardhamatsyendrasana are correct?
(A) I and II only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

60. Identify the incorrect statement regarding Merudandasana.
(A) It requires strong core engagement to balance on the sitting bones.
(B) The legs are kept together while balancing.
(C) The practitioner holds the big toes with the fingers.
(D) It helps in achieving stability and equilibrium.

61. What is the physiological cause-effect of practicing Paschimottanasana regularly?
(A) Hyper-extension of the lumbar spine and the sciatica.
(B) Tightening of the hamstrings to improve sprint speed.
(C) Posterior kinetic chain stretch for parasympathetic tone.
(D) Increased sympathetic nervous system and heart activity.

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62. In a class, a student attempts Akarnadhanurasana but cannot reach the big toe of the extended leg. What is the safest application?
(A) Have another student push their back forcefully.
(B) Bend the extended leg completely to grab the toe.
(C) Tell the student to hold their breath to stretch further.
(D) Use a yoga strap around the foot of the extended leg to bridge the gap.

63. Read the following statements and select the correct combination.
I. Expands the chest and aids in deep breathing
II. Relieves stiffness in the shoulders
III. Stretches the piriformis and gluteal muscles
IV. Highly recommended for acute hernia
V. Induces relaxation and helps in meditation
Which of the above statements represent correct benefits of Gomukhasana?
(A) I, II, III, and V only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, and III only

64. A client presents with mild kyphosis (rounded shoulders). Which sitting asana is most beneficial based on its chest-expanding profile?
(A) Paschimottanasana
(B) Gomukhasana
(C) Vakrasana
(D) Akarnadhanurasana

46. What is the traditional definition of Ardhamatsyendrasana?
(A) A balancing posture performed on one leg.
(B) A forward bending posture for the hips.
(C) A posture imitating a fish in the water.
(D) A half-spinal twist named after a sage.

47. Identify the correct statement regarding Vakrasana.
(A) It involves twisting the spine while sitting with one leg straight and the other bent.
(B) It is an advanced version of Ardhamatsyendrasana.
(C) It requires both knees to be bent and stacked on top of each other.
(D) It is a prone posture for back strengthening.

48. Identify the incorrect statement regarding Baddhakonasana.
(A) It is also known as the bound angle or cobbler's pose.
(B) It heavily strains the lower back and should be avoided in pregnancy.
(C) The soles of the feet are brought together near the perineum.
(D) It helps open the hips and groin.

49. When applying the concept of reciprocal inhibition in Paschimottanasana, engaging which muscles helps release the hamstrings?
(A) Gluteus maximus
(B) Quadriceps
(C) Gastrocnemius
(D) Latissimus dorsi

50. Which of the following sitting asanas is an exception to the category of forward bends?
(A) Suptavajrasana
(B) Paschimottanasana
(C) Kurmasana
(D) Janu Sirsasana

51. Which asana is known as the 'Spinal Column Pose' and involves balancing on the buttocks with legs raised and spread apart, holding the big toes?
(A) Akarnadhanurasana
(B) Gomukhasana
(C) Merudandasana
(D) Baddhakonasana

52. Read the given statements and select the correct option.
Statement I: Akarnadhanurasana involves pulling the foot towards the ear like drawing a bowstring.
Statement II: It primarily targets the cervical spine and is used to cure hyperthyroidism.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

53. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Gomukhasana is beneficial for alleviating tight shoulders and improving posture.
Reason (R): The asana involves internally and externally rotating the shoulders to clasp the hands behind the back.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

54. Which of the following accurately describes Gomukhasana?
(A) The practitioner sits on the heels with knees wide apart.
(B) One knee is stacked over the other with feet pointing out.
(C) Both legs are extended straight forward on the yoga mat.
(D) The practitioner balances on the toes in a squat position.

55. Which of the following sitting postures does NOT involve a spinal twist?
(A) Ardhamatsyendrasana
(B) Vakrasana
(C) Bharadvajasana
(D) Baddhakonasana

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CHAPTER 10
Practical Yoga

1. Which of the following Shatkarmas specifically involves the cleansing of the digestive tract using a long strip of cloth?
(A) Vamandhauti
(B) Vastradhauti
(C) Dandadhauti
(D) Dantdauti

2. Read the given statements and select the correct option.
Statement I: Laghoo Sankhaprakshalana involves drinking lukewarm saline water and performing a specific set of five asanas.
Statement II: Poorna Sankhaprakshalana completely flushes the entire gastrointestinal tract until clear water is evacuated.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

3. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Vamandhauti should ideally be practiced on an empty stomach in the early morning.
Reason (R): The absence of solid food in the stomach prevents choking and facilitates the smooth expulsion of mucus and acid.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. What is the precise traditional definition of 'Sutra Neti'?
(A) Cleansing the nasal passage with a continuous stream of lukewarm saline water.
(B) Drawing water through the oral cavity and expelling it through the nostrils.
(C) Taking water through the nostrils and expelling it through the oral cavity.
(D) Passing a waxed cotton thread or catheter through the nose and out the mouth.

5. Which of the following is NOT a traditionally recognized variation of Kapalbhati?
(A) Vaatkrama
(B) Vyutakrama
(C) Jalakrama
(D) Sheetkarma

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Match the items in List I with the corresponding items in List II.
List I: (Practice)
P. Vamandhauti
Q. Dandadhauti
R. Vyutakrama
S. Sheetkarma
List II: (Description)
1. Drawing water through nostrils and expelling through mouth
2. Drinking water and vomiting it out
3. Drawing water through mouth and expelling through nostrils
4. Inserting a soft stem or tube into the stomach
(A) P-2, Q-4, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-1, Q-3, R-2, S-4

7. Identify the correct statement regarding Agnisara.
(A) It involves high-frequency hyperventilation without any breath retention.

65. Identify the incorrect pair regarding Shatkarma contraindications.
(A) Paschimottanasana - Slipped disc
(B) Baddhakonasana - Mild asthma
(C) Suptavajrasana - Severe knee arthritis
(D) Ardhamatsyendrasana - Recent abdominal surgery

66. Read the following statements and select the correct combination.
I. Place the right foot flat on the floor outside the left knee.
II. Twist the trunk to the right and bring the left arm over the right knee.
III. Fold the left leg and place the heel near the right buttock.
IV. Grasp the right foot or ankle with the left hand and look back.
Which of the following represents the correct sequence to perform Ardhamatsyendrasana from Dandasana?
(A) I, III, II, IV
(B) III, I, II, IV
(C) II, III, I, IV
(D) III, II, I, IV

67. Which of the following is the most appropriate preparatory pose for Suptavajrasana?
(A) Padmasana
(B) Siddhasana
(C) Vajrasana
(D) Swastikasana

68. To effectively perform Baddhakonasana, a practitioner must demonstrate competency in which joint action?
(A) Internal rotation of the hips
(B) Hyper-extension of the knees
(C) Plantar flexion of the ankles
(D) External rotation of the hips

69. Which prone posture is commonly known as the Cobra Pose?
(A) Shalabhasana
(B) Dhanurasana
(C) Bhujangasana
(D) Makarasana

70. Read the given statements and select the correct option.
Statement I: Shalabhasana involves lifting the upper body and head while keeping the legs flat on the floor.
Statement II: It primarily strengthens the lower back muscles and glutes.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

71. What is the fundamental definition of Dhanurasana?
(A) Lying on the back and lifting the hips into a bridge.
(B) Sitting on the floor and pulling one foot to the ear.
(C) Balancing on the hands and sweeping the legs upward.
(D) Lying on the abdomen and lifting up to resemble a bow.

72. Identify the correct statement regarding Urdhvamukhosvanasana (Upward-Facing Dog).
(A) The weight of the body is supported only by the hands and the tops of the feet.
(B) The thighs and knees rest heavily on the floor.
(C) It is a forward bending posture.
(D) The neck is tucked tightly into the chest.

73. Which of the following is an incorrect statement about Makarasana?
(A) It is a prone relaxation posture.
(B) The feet are typically kept apart with toes pointing outward.
(C) It is a strenuous backward bend used to build core strength.
(D) It is recommended for people with slipped disc or sciatica to relax the back.

74. When analyzing the concept of intra-abdominal pressure, which prone posture maximizes pressure on the abdominal organs?
(A) Dhanurasana
(B) Makarasana
(C) Adho Mukha Svanasana
(D) Shavasana

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Q. Preksha Meditation
R. Yoga Nidra
S. Ajapa Jap

List II: (Key concept)
1. Systematic rotation of consciousness
2. Insight meditation (seeing things as they really are)
3. Spontaneous, unceasing repetition of a mantra
4. Jain meditation technique for deep perception

(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

151. Identify the correct statement about Ajapa Jap.
(A) It requires a mala (rosary) to count the repetitions.
(B) It is strictly practiced aloud.
(C) It involves complex visualization of deities.
(D) It happens spontaneously without conscious effort, often synchronized with the breath.

152. Identify the correct pair.
(A) Preksha - To perceive carefully and profoundly
(B) Pranav Japa - Chanting of Soham
(C) Vipassana - Rotation of consciousness
(D) Antarmauna - Bellows breath

153. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Breath meditation is a foundational step for advanced meditation techniques like Vipassana.
Reason (R): Observing the breath anchors the mind in the present moment and develops single-pointed concentration (Dharana).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. Read the following statements and select the correct combination.
I. Relaxation (Sankalpa)
II. Rotation of consciousness
III. Breath awareness
IV. Externalizing awareness

Which of the above represents the correct inclusion of stages in Yoga Nidra?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

155. Identify the incorrect statement regarding Vipassana Meditation.
(A) It translates to seeing things as they really are.
(B) It involves observing bodily sensations with equanimity.
(C) It is a traditional practice taught for developing insight.
(D) It strictly requires visualizing colors at different chakras.

156. What is the psychological cause-effect of regular practice of Antarmauna?
(A) Increased agitation due to thought suppression.
(B) Development of the 'witness' consciousness (Sakshi Bhava), reducing emotional reactivity.
(C) Total elimination of all thoughts permanently.
(D) Enhancement of aggressive instincts.

157. A practitioner reports being flooded with negative thoughts during meditation. Applying the concept of Antarmauna, what is the best instruction?
(A) Forcefully suppress the thoughts.
(B) Stop meditating and perform vigorous exercise.
(C) Let the thoughts arise and pass without judging or engaging with them.
(D) Change the mantra immediately.

158. Read the following statements and select the correct combination.
I. Kayotsarga (Relaxation of the body)
II. Antaryatra (Internal trip)
III. Shvasa Preksha (Perception of breath)
IV. Sharira Preksha (Perception of body)
V. Tratak (Gazing at a candle)

Which of the above accurately reflects core

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management.
V. They flex the spine forward.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V only
(B) II, III, IV, and V only
(C) I, II, III, and IV only
(D) I, II, and IV only

84. Based on safety, which prone posture is permissible for a pregnant woman in her third trimester?
(A) Dhanurasana
(B) Bhujangasana
(C) Shalabhasana
(D) None of the above prone backbends

85. Identify the incorrect pair of prone posture and its typical physical benefit.
(A) Bhujangasana - Strengthens the spine
(B) Shalabhasana - Strengthens the hamstrings and glutes
(C) Makarasana - Cures hyperthyroidism
(D) Dhanurasana - Massages abdominal organs

86. Read the following statements and select the correct combination.
I. Press the palms into the floor beside the waist.
II. Inhale and straighten the arms.
III. Lift the torso, hips, and thighs off the floor.
IV. Keep the tops of the feet firmly on the mat.
Which of the following represents the correct sequence to enter Urdhvamukhosvanasana from a prone position?
(A) I, II, III, IV
(B) I, IV, II, III
(C) IV, I, II, III
(D) II, I, III, IV

87. Which of the following represents the most appropriate breathing pattern while lifting into Dhanurasana?
(A) Exhale completely and hold the breath out.
(B) Breathe rapidly (Kapalbhati) while lifting.
(C) Exhale forcefully while lifting the thighs.
(D) Inhale deeply while expanding the chest and lifting up.

88. To safely execute Shalabhasana, a practitioner must possess competency in engaging which specific muscle group?
(A) Erector spinae and gluteus maximus
(B) Abdominal rectus
(C) Pectoralis major
(D) Biceps brachii

89. Which supine posture is known as the 'Plow Pose'?
(A) Chakrasana
(B) Sarvangasana
(C) Halasana
(D) Matsyasana

90. Read the given statements and select the correct option.
Statement I: Chakrasana is a supine posture that involves lifting the body into a full wheel or upward bow.
Statement II: It requires significant flexibility in the shoulders and extension in the spine.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

91. What is the defining characteristic of Sarvangasana?
(A) The entire body rests flat on the floor for relaxation.
(B) The back is arched upward while resting on the crown.
(C) The legs are brought over the head to touch the floor.
(D) The body is lifted up and rests only on the shoulders.

92. Identify the correct statement regarding Matsyasana.
(A) It is essentially a forward bend.
(B) It is traditionally practiced with the legs folded in Padmasana.
(C) The chin is tucked tightly into the chest (Jalandhara Bandha).
(D) The weight of the body is entirely on the hands.

93. Identify the correct pair.
(A) Shavasana - Fish pose

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(B) Setubandhasana - Wheel pose
(C) Halasana - Plow pose
(D) Chakrasana - Corpse pose

94. Read the following statements and select the correct combination.
I. Lie on the back and bend the knees, bringing heels close to buttocks.
II. Hold the ankles or place hands flat on the floor.
III. Lift the hips and pelvis upward.
IV. Keep the chin pressed strictly into the chest.
Which of the above statements regarding the technique for Setubandhasana are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

95. Identify the incorrect statement regarding Shavasana.
(A) The breath should be forceful and loud.
(B) It requires conscious relaxation of all body parts.
(C) The palms typically face upward.
(D) It integrates the benefits of the preceding asanas.

96. What is the physiological cause-effect of practicing Sarvangasana?
(A) It increases strain on the lumbar spine.
(B) It drains venous blood from the lower extremities, resting the heart.
(C) It heavily stimulates the adrenal glands.
(D) It causes an immediate spike in resting heart rate.

97. A practitioner feels neck pain during Halasana. What is the correct application to ensure safety?
(A) Turn the head side to side to relieve tension.
(B) Avoid turning the head and use a folded blanket under the shoulders.
(C) Push the hips higher to increase the neck stretch.
(D) Hold the breath to stabilize the cervical spine.

98. Read the following statements and select the correct combination.
I. Expands the chest and lungs
II. Acts as a counter-pose to Sarvangasana
III. Massages the pelvic organs
IV. Highly beneficial for cervical spondylitis
V. Stretches the neck and throat
Which of the above statements represent correct benefits of Matsyasana?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, II, and V only

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99. For an individual with severe uncontrolled hypertension, which supine posture is strictly contraindicated?
(A) Shavasana
(B) Setubandhasana
(C) Sarvangasana
(D) Supta Baddhakonasana

100. Identify the incorrect statement regarding the target anatomical area.
(A) Halasana - Posterior chain and cervical spine
(B) Matsyasana - Thyroid and parathyroid region (throat stretch)
(C) Chakrasana - Lumbar spine extension and shoulder opening
(D) Shavasana - Intensive core strengthening

101. Arrange the sequence of asanas to correctly flow from a shoulder stand to its counter-pose, and then to relaxation.
I. Matsyasana
II. Sarvangasana
III. Halasana
IV. Shavasana
(A) II, III, I, IV
(B) II, I, III, IV
(C) III, II, I, IV
(D) I, II, III, IV

102. Which is the most appropriate counter-pose for Sarvangasana and Halasana?
(A) Chakrasana
(B) Matsyasana
(C) Setubandhasana
(D) Shavasana

103. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:

Assertion (A): Shavasana is often considered one of the most difficult asanas to master.
Reason (R): While physically still, keeping the mind awake, focused, and completely relaxed without falling asleep requires immense mental discipline.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

104. What is the literal meaning of Vrikshasana?
(A) Tree Pose
(B) Mountain Pose
(C) Eagle Pose
(D) Dancer Pose

105. Read the given statements and select the correct option.
Statement I: Garudasana is a balancing posture that involves wrapping one leg around the other and twisting the arms together.
Statement II: It primarily targets flexibility in the hamstrings and chest expansion.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

106. Match the items in List I with the corresponding items in List II.
List I: (Balancing Asana)
P. Vrikshasana
Q. Garudasana
R. Natrajasana
S. Tittibhasana
List II: (Key feature)
1. Lord of the Dance pose, holding the lifted foot behind
2. Arm balance resembling a firefly
3. Balancing on one leg, with the other foot placed on the inner thigh
4. Eagle pose, limbs entwined
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

107. Identify the correct statement regarding Natrajasana.
(A) It is a seated balancing posture.
(B) It involves holding the big toes and balancing on the buttocks.
(C) It requires balancing on the hands with legs off the floor.
(D) It is a standing balance incorporating a backward bend.

108. Identify the correct pair.
(A) Namaskarasana - Supine prayer pose
(B) Tittibhasana - Firefly pose (arm balance)
(C) Garudasana - Tree pose
(D) Vrikshasana - Eagle pose

109. Read the following statements and select the correct combination.
I. Balance on one leg.
II. Place the sole of the lifted foot on the inner thigh of the standing leg.
III. The knee of the lifted leg points straight forward.
IV. Hands are typically joined in Anjali mudra at the chest or raised above the head.
Which of the above statements regarding the alignment for Vrikshasana are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) All of the above

110. Identify the incorrect statement regarding Tittibhasana.
(A) It is an advanced arm balancing posture.
(B) The legs are extended forward and outward over the upper arms.
(C) The core and hip flexors are deeply engaged.
(D) It is a basic standing balance suitable for absolute beginners.

111. What is the direct cause-effect relationship of practicing balancing asanas like Vrikshasana?
(A) Improvement in neuromuscular coordination and focus.
(B) Significant increase in vital lung capacity.
(C) Drastic reduction in body fat percentage.
(D) Hypertrophy of the upper body muscles.

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112. A student struggles to balance in Natrajasana and keeps falling over. What is the best technique to help them?
(A) Tell them to close their eyes to improve internal focus.
(B) Instruct them to fix their gaze on a stationary point (Drishti) at eye level.
(C) Ask them to hold their breath continuously.
(D) Have them bend the standing leg completely.

113. Read the following statements and select the correct combination.
I. Improves concentration and balance
II. Stretches the shoulders and upper back
III. Strengthens the calves and ankles
IV. Opens the hips in external rotation
V. Alleviates mild sciatica
Which of the above statements represent correct benefits of Garudasana?
(A) I, III, IV, and V only
(B) I, II, III, and V only
(C) I, II, IV, and V only
(D) II, III, IV, and V only

114. To successfully perform Tittibhasana, a practitioner must first develop strength and flexibility in which areas?
(A) Wrist strength, core power, and hamstring flexibility.
(B) Ankle mobility and neck strength.
(C) Spinal extension and shoulder opening.
(D) Quadriceps strength and toe mobility.

115. Identify the incorrect pair regarding the point of focus (Drishti) or alignment.
(A) Vrikshasana - Forward at a fixed point
(B) Garudasana - Straight ahead
(C) Natrajasana - Upward to the ceiling
(D) Namaskarasana (squatting) - Inward or forward

116. Read the following statements and select the correct combination.
I. Cross the right thigh over the left thigh.
II. Hook the right foot behind the left calf.
III. Cross the left arm over the right arm and press the palms together.
IV. Bend both knees slightly to lower the center of gravity.
Which of the following represents the correct sequence to enter Garudasana from Tadasana?
(A) IV, I, II, III
(B) I, II, IV, III
(C) I, IV, II, III
(D) IV, III, I, II

117. Which of the following is the most appropriate primary benefit of Namaskarasana (performed as Malasana)?
(A) Strengthening the triceps
(B) Arching the lumbar spine
(C) Stretching the groin and Achilles tendons
(D) Stretching the neck muscles

118. To master balancing postures, a practitioner must demonstrate competency in controlling which subtle physical aspect?
(A) Apana Vayu
(B) Center of Gravity and base of support
(C) Udan Vayu
(D) Jatharagni

119. What does the term 'Pranayama' literally mean?
(A) Breathing exercises
(B) Control of the physical body
(C) Meditation on the breath
(D) Expansion or extension of the vital energy (Prana)

120. Read the given statements and select the correct option.
Statement I: Breath awareness involves simply observing the natural flow of breath without attempting to alter it.
Statement II: Sectional breathing (Vibhagiya Pranayama) includes clavicular, thoracic, and diaphragmatic breathing.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

121. What is the fundamental definition of Nadishuddhi (Anulom Vilom) Pranayama?
(A) Breathing through the mouth with a hissing sound.
(B) Bellows breathing involving forceful active cycles.

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(C) Alternate nostril breathing with or without retention.
(D) Humming bee breath producing a resonating vibration.

122. Identify the correct statement regarding Suryabhedan Pranayama.
(A) Inhalation is done through the right nostril and exhalation through the left.
(B) Inhalation is done through the left nostril and exhalation through the right.
(C) It cools down the body temperature significantly.
(D) It is traditionally practiced during intense summer heat.

123. Which of the following is NOT a 'cooling' pranayama?
(A) Sitali
(B) Sitkari
(C) Sadanta
(D) Bhastrika

124. What is the physiological cause-effect of practicing Ujjayi Pranayama?
(A) High frequency hyperventilation leading to dizziness.
(B) Glottis constriction to induce parasympathetic tone.
(C) Extreme drop in blood pressure and vascular collapse.
(D) Drying of the throat leading to severe coughing fits.

125. If a practitioner cannot roll their tongue into a tube for Sitali Pranayama, what is the best alternative?
(A) Skip cooling pranayamas entirely.
(B) Practice Suryabhedan Pranayama.
(C) Practice Sitkari Pranayama instead.
(D) Try to force the tongue using the fingers.

126. Read the following statements and select the correct combination.
I. It translates to 'bellows' breath.
II. Both inhalation and exhalation are active and forceful.
III. It generates heat and increases metabolic rate.
IV. It is highly recommended for people with severe hypertension.
Which of the above statements regarding Bhastrika Pranayama are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

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127. In a clinical case of acute anxiety and insomnia, which pranayama is the most appropriate intervention?
(A) Bhramari
(B) Bhastrika
(C) Suryabhedan
(D) Kapalbhati

128. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Sitali and Sitkari are usually practiced in the summer or when the body needs cooling.
Reason (R): These pranayamas involve inhaling through the mouth, which evaporates moisture on the tongue and cools the incoming air.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

129. Identify the incorrect pair regarding types of Pranayama.
(A) Bahyavritti - External exhalation and retention
(B) Chaturtha - Rapid forced breathing
(C) Abhyantarvritti - Internal inhalation and retention
(D) Stambhavritti - Sudden suspension of breath wherever it is

130. What is the most appropriate primary target of Nadishuddhi Pranayama?
(A) To balance the Ida and Pingala nadis for equilibrium.
(B) To increase total lung capacity and oxygen intake.
(C) To generate excessive body heat and metabolic fire.
(D) To produce auditory resonance in the brain cavity.

131. Match the items in List I with the corresponding items in List II.
List I: (Pranayama)
P. Ujjayi
Q. Bhramari
R. Suryabhedan
S. Sitali
List II: (Key feature)
1. Humming sound during exhalation
2. Inhaling through a rolled tongue
3. Right nostril inhalation
4. Hissing sound at the glottis
(A) P-1, Q-4, R-2, S-3
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-1, R-3, S-2
(D) P-4, Q-1, R-2, S-3

132. To demonstrate competency in advanced Pranayama involving Kumbhaka, a practitioner must first master which physiological locks?
(A) Shatkarmas
(B) Mudras
(C) Asanas (Standing)
(D) Bandhas (Mula, Jalandhara, Uddiyana)

133. Which text primarily details specific ratios (like 1:4:2) for inhalation, retention, and exhalation in Pranayama?
(A) Patanjali Yoga Sutras
(B) Bhagavad Gita
(C) Hatha Yoga Pradipika
(D) Upanishads

134. Read the following statements and select the correct combination.
I. Close the ears with the thumbs or index fingers.
II. Inhale deeply through the nose.
III. Exhale while making a smooth, continuous humming sound.
IV. Keep the teeth tightly clenched together.
Which of the above represents the correct method for Bhramari?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

135. Read the given statements and select the correct option.
Statement I: Stambhavritti Pranayama refers to holding the breath outside after a full exhalation.
Statement II: Stambhavritti is the internal retention where breath is suspended involuntarily or deliberately without transition.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

136. What is the literal meaning of 'Abhyantarvritti' in the context of Pranayama?
(A) Internal modification (Inhalation)
(B) External modification (Exhalation)
(C) Suppressed modification (Retention)
(D) Transcendent modification

137. Identify the correct statement regarding Bahyavritti Pranayama.
(A) The focus is entirely on a prolonged inhalation.
(B) It is practiced strictly by inhaling through the mouth.
(C) It involves the external flow of breath, focusing on controlled exhalation and sometimes external retention.
(D) It produces a loud humming sound.

138. Read the following statements and select the correct combination.
I. It induces a meditative state.
II. It helps in managing blood pressure.
III. It can be practiced in various postures, including walking or resting.
IV. It involves forceful bellow-like breathing.
V. It warms the incoming air.
Which of the above statements regarding Ujjayi Pranayama are correct?
(A) I, II, III, and V only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, and IV only

139. Which of the following is an incorrect statement about Sitkari Pranayama?
(A) It involves inhaling through slightly opened lips with teeth gently resting together.
(B) The tongue is kept flat or folded against the

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palate.
(C) It produces a hissing 'si' sound during inhalation.
(D) It generates immense heat in the body.

140. If a person feels lethargic and dull, which pranayama is traditionally applied to activate the Pingala Nadi?
(A) Chandrabhedan
(B) Suryabhedan
(C) Sitali
(D) Bhramari

141. Which practice is universally advised to be avoided during pregnancy?
(A) She should strictly avoid Bhramari pranayama.
(B) She should strictly avoid Ujjayi pranayama.
(C) She should strictly avoid breath retention.
(D) She should strictly avoid breath awareness.

142. Identify the incorrect pair.
(A) Ujjayi - Psychic breath
(B) Bhastrika - Bellows breath
(C) Bhramari - Humming bee breath
(D) Suryabhedan - Lunar breath

143. Which is the most appropriate reason to practice breath awareness before starting formal Pranayama?
(A) To establish a connection between mind and breath, assessing baseline breathing patterns.
(B) To increase the heart rate.
(C) To stretch the intercostal muscles.
(D) To induce hyperventilation safely.

144. To exhibit competency in sectional breathing (Vibhagiya Pranayama), a student must successfully isolate movement in which three areas?
(A) Pelvis, ribs, and neck
(B) Abdomen, chest, and clavicular region
(C) Shoulders, arms, and chest
(D) Lower back, upper back, and abdomen

145. What is the fundamental definition of 'Japa' in meditation practices?
(A) Physical postures held for a long time.
(B) The continuous, repetitive chanting or recitation of a mantra.
(C) Staring intensely at a candle flame.
(D) Performing complex breathing ratios.

146. Read the given statements and select the correct option.
Statement I: Pranav Japa refers to the chanting of the mantra 'Om'.
Statement II: Soham Japa translates to 'I am That' and aligns with the natural sound of inhalation and exhalation.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

147. What is 'Yoga Nidra' formally defined as in the context of meditative practices?
(A) Deep sleep without any internal or external awareness.
(B) A state of dynamic waking consciousness and movement.
(C) Conscious deep relaxation with internal awareness.
(D) A trance state induced by various hypnotic medicines.

148. Identify the correct statement regarding Antarmauna.
(A) It is an active physical exercise for flexibility.
(B) It requires speaking mantras loudly in a group.
(C) It is a breathing technique involving retention.
(D) It involves witnessing thoughts without attachment.

149. Which of the following is an exception to the practices leading directly to Meditation?
(A) Ajapa Jap
(B) Preksha Meditation
(C) Nauli
(D) Vipassana Meditation

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150. Match the items in List I with the corresponding items in List II.
List I: (Meditation Practice)
P. Vipassana

75. Which of the following is a contraindication for Bhujangasana?
(A) Mild backache
(B) Respiratory disorders like asthma
(C) Menstrual cramps
(D) Peptic ulcer in an acute stage

76. Match the items in List I with the corresponding items in List II.
List I: (Prone Asana)
P. Bhujangasana
Q. Shalabhasana
R. Makarasana
S. Urdhvamukhosvanasana
List II: (Meaning)
1. Locust
2. Crocodile
3. Upward-facing dog
4. Cobra
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

77. Identify the correct statement about Shalabhasana.
(A) The arms are stretched forward during the traditional variation.
(B) It involves holding the breath out (Bahya Kumbhaka) throughout.
(C) The chin rests on the floor while the legs are lifted.
(D) Both knees are bent at a 90-degree angle.

78. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Urdhvamukhosvanasana and Bhujangasana are often confused, but they have distinct anatomical engagements.
Reason (R): In Bhujangasana, the pelvis and thighs remain on the floor, whereas in Urdhvamukhosvanasana, they are lifted off the floor.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Read the following statements and select the correct combination.
I. Lie flat on the stomach.
II. Bend the knees and bring the heels near the buttocks.
III. Grasp the ankles with the hands.
IV. Inhale, lift the head, chest, and thighs off the floor.
Which of the above statements regarding the technique for Dhanurasana are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

80. Identify the incorrect statement regarding Bhujangasana.
(A) The hands are placed near the shoulders.
(B) The navel is lifted far off the floor to arch the upper back.
(C) The elbows remain slightly bent and close to the body in the classical pose.
(D) It improves spinal flexibility and expands the chest.

81. What is the primary cause-effect relationship of holding Makarasana for an extended period?
(A) Intense cardiovascular exertion
(B) Deep diaphragmatic breathing and relaxation of the lumbar spine
(C) Stretching of the cervical spine
(D) Strengthening of the abdominal rectus muscles

82. If a practitioner has weak arms and cannot lift into Urdhvamukhosvanasana, which posture is the best foundational alternative?
(A) Bhujangasana
(B) Dhanurasana
(C) Shalabhasana
(D) Makarasana

83. Read the following statements and select the correct combination.
I. Prone postures typically involve spinal extension (backward bending).
II. They stimulate the sympathetic nervous system when held actively.
III. They are generally contraindicated for severe lower back hyperlordosis.
IV. They expand the chest and aid in asthma

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components of Preksha Meditation?
(A) I, III, IV, and V only
(B) II, III, IV, and V only
(C) I, II, and III only
(D) I, II, III, and IV only

159. In a case study of a highly stressed individual needing profound relaxation without seated effort, which practice is most suitable?
(A) Yoga Nidra
(B) Vipassana
(C) Antarmauna
(D) Pranav Japa

160. Read the following statements and select the correct combination.
I. Pranav Japa - Om Chanting
II. Soham Japa - 'I am That'
III. Preksha - Insight into Buddhist texts
IV. Antarmauna - Inner silence
Which of the above pairs regarding meditation practices are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) All of the above

161. Which is the most appropriate definition of 'Sankalpa' in the context of Yoga Nidra?
(A) A physical posture held in sleep.
(B) A short, positive, and clear mental resolve or intention.
(C) The state of dreaming.
(D) The rotation of consciousness.

162. To demonstrate competency in guiding Om Meditation, a teacher must ensure the student focuses on which three syllables?
(A) A, U, M
(B) Sa, Re, Ga
(C) Om, Tat, Sat
(D) Bhu, Bhuvah, Svah

163. What is a 'Bandha' in Yogic terminology?
(A) A yogic hand gesture for focus.
(B) A cleansing technique for organs.
(C) A physical lock to direct prana.
(D) A standing balancing posture set.

164. Read the given statements and select the correct option.
Statement I: Mula Bandha involves the contraction of the perineum or cervix to stimulate the Muladhara chakra.
Statement II: It prevents the downward flow of Apana Vayu.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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165. What is the fundamental definition of Jalandhara Bandha?
(A) Pulling the abdomen inwards to the spine.
(B) Contracting the anal sphincter muscles.
(C) Dropping the chin and locking the throat.
(D) Crossing the eyes to gaze at the nose tip.

166. Identify the correct statement regarding Uddiyana Bandha.
(A) It is performed during inhalation.
(B) It is performed after full exhalation by pulling the abdominal organs inward and upward.
(C) It involves expanding the abdomen outward as far as possible.
(D) It is solely a meditative technique with no physical movement.

167. Which of the following is an exception to the three primary Bandhas that make up Maha Bandha?
(A) Mula Bandha
(B) Jalandhara Bandha
(C) Uddiyana Bandha
(D) Jivha Bandha

168. Match the items in List I with the corresponding items in List II.
List I: (Mudra/Bandha)
P. Maha Bandha
Q. Shanmukhi Mudra
R. VipareetKarni Mudra
S. Tadagi Mudra
List II: (Description)
1. Closing the six gates of perception
2. The Great Lock, combining three bandhas
3. Inverted posture/seal resembling half

II. Vipassana involves observing sensations without craving or aversion.
III. Antarmauna focuses on silencing the mind through a systematic process.
IV. TM focuses on a specific sound or mantra.
V. All are strictly physical exercise regimes.

Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

247. For a student with a hyperactive sympathetic nervous system (chronic stress), which sequence of pranayama is most appropriate?
(A) Bhastrika followed by Suryabhedan
(B) Kapalbhati followed by Agnisara
(C) Ujjayi followed by Bhastrika
(D) Nadishuddhi followed by Bhramari

248. Identify the incorrect pair regarding alignment in asanas.
(A) Veerasana - Balancing on the head
(B) Trikonasana - Arms in a straight vertical line
(C) Parsvakonasana - Bent knee at a 90-degree angle
(D) Paschimottanasana - Holding the toes

249. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Shavasana is performed at the end of an asana session.
Reason (R): It allows the body to assimilate the energy generated during the practice and brings the vital signs back to a resting baseline.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

250. Which is the most appropriate foundational practice to develop physical stamina and joint mobility required for classical Asanas?
(A) Yogic Sukshma Vyayama
(B) Vipassana
(C) Antarmauna
(D) Ajapa Jap

Direction : Please read the following source carefully.

In a recent clinical assessment of traditional cleansing techniques, researchers evaluated the efficacy of various Shatkarmas in enhancing respiratory and digestive health. The protocol initiated with evaluating upper respiratory clearance using Neti, specifically comparing the mechanical action of Sutra Neti with the aqueous flushing mechanism of Jala Neti. Following this, the study observed the neurological and respiratory impacts of Kapalbhati, isolating its three distinct variations: Vaatkrama, Vyutakrama, and Sheetkarma. The researchers noted that while Vaatkrama primarily utilizes air, Vyutakrama and Sheetkarma integrate water to achieve sinus purification. The gastrointestinal evaluation transitioned to observing the effects of Vamandhauti and Vastradhauti on stomach clearance. The researchers emphasized that these yogic practices must follow specific techniques to yield their salient features and benefits. The systematic application of these Shatkarmas demonstrated a comprehensive approach to internal purification, preparing the practitioners for subsequent yogic disciplines. The study concluded that understanding the distinct mechanisms of these practices, such as the differentiation between the water-based and air-based techniques of Kapalbhati, is crucial for maximizing therapeutic outcomes and ensuring the safe administration of traditional yogic cleansing methods in modern practice.

Based on the above source, attempt the following five questions.

251. According to the source, which specific mechanism is utilized in Jala Neti?
(A) Mechanical friction action
(B) Aqueous flushing mechanism
(C) Rapid air exhalation
(D) Induced stomach clearance

252. Which variation of Kapalbhati is described as primarily utilizing air for its execution?
(A) Vaatkrama
(B) Sheetkarma
(C) Vyutakrama
(D) Vamandhauti

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178. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Mudras and Bandhas are considered advanced yogic practices compared to Asanas.
Reason (R): They deal directly with the manipulation and channeling of subtle pranic energy rather than just the physical body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. Which is the most appropriate primary target of Tadagi Mudra?
(A) To stretch the vocal cords.
(B) To balance on the hands.
(C) To manipulate the abdomen like a pond to stimulate digestion and prana.
(D) To lock the pelvic floor.

180. To demonstrate competency in Maha Bandha, a practitioner must simultaneously apply which locks?
(A) Jivha, Mula, and Uddiyana Bandha
(B) Hasta, Pada, and Jalandhara Bandha
(C) Maha Mudra and Yoga Mudra
(D) Jalandhara, Uddiyana, and Mula Bandha

181. What is the fundamental definition of 'Yogic Sukshma Vyayama'?
(A) Intense cardiovascular and aerobic movements.
(B) Heavy weightlifting using yogic principles.
(C) Micro-exercises that loosen all the joints.
(D) Silent meditation for several hours daily.

182. Read the given statements and select the correct option.
Statement I: Yogic Sukshma Vyayama consists of micro-movements for physical and mental vitalization.
Statement II: It involves specific breathing patterns combined with rapid, repetitive movements of various body parts.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

183. Cyclic Meditation is a contemporary practice developed by which institution?
(A) Bihar School of Yoga (BSY)
(B) Maharishi Mahesh Yogi Institute
(C) Dev Sanskriti Vishwavidyalaya (DSVV)
(D) S-VYASA

184. Identify the correct statement regarding Cyclic Meditation.
(A) It is based on the principle of alternating stimulation and relaxation.
(B) It involves only seated, motionless meditation.
(C) It was developed by Swami Satyananda Saraswati.
(D) It strictly avoids any form of asana practice.

185. Which of the following is NOT an inherent component of the Mind Sound Resonance Technique (MSRT)?
(A) Listening to specific resonant sounds (like Om).
(B) Generating internal sounds.
(C) Intense physical aerobic exertion.
(D) Experiencing deep relaxation through sound vibrations.

186. Match the items in List I with the corresponding items in List II.
List I: (Contemporary Practice)
P. Yogic Sukshma Vyayama
Q. Cyclic Meditation
R. Transcendental Meditation
S. Savita Ki Dhyan Dharana
List II: (Associated Institution/Origin)
1. Maharishi Mahesh Yogi
2. Swami Dhirendra Brahmachari
3. DSVV (Dev Sanskriti Vishwavidyalaya)
4. S-VYASA
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

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226. Identify the correct pair.
(A) Gomukhasana - Sitting posture for shoulders and hips
(B) Ardhakatichakrasana - Sitting lateral bend
(C) Makarasana - Supine relaxation
(D) Setubandhasana - Prone backbend

227. Read the following statements and select the correct combination.
I. It vitalizes the endocrine system.
II. It includes alternating backward and forward bends.
III. It generates solar energy in the body.
IV. It is traditionally performed at sunset only.
Which of the above statements regarding Surya Namaskar are correct?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and III only
(D) All of the above

228. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Trikonasana provides a lateral stretch to the spine.
Reason (R): Bending sideways stretches the muscles on one side of the trunk while contracting the muscles on the opposite side.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

229. Identify the incorrect statement regarding the Bandhas.
(A) They are used to lock and channelize pranic energy.
(B) Jalandhara Bandha regulates the flow of blood and prana to the heart and head.
(C) Uddiyana Bandha can be practiced effectively after a heavy meal.
(D) Mula Bandha stimulates the pelvic nerves.

230. What is the effect of Nadishuddhi Pranayama on the brain hemispheres?
(A) It isolates activity to the left hemisphere only.
(B) It synchronizes and balances the activity of both right and left hemispheres.
(C) It severely depresses all brain activity.
(D) It causes epileptic seizures.

231. For a client who wants to improve vital lung capacity and chest expansion but has a weak lower back, which prone posture is best suited?
(A) Advanced Dhanurasana
(B) Ardha Shalabhasana
(C) Poorna Shalabhasana
(D) Bhujangasana (low cobra variant)

232. Read the following statements and select the correct combination.
I. Stimulates the thyroid and parathyroid glands
II. Relieves varicose veins
III. Improves blood circulation to the brain
IV. Cures severe cervical spondylitis
V. Induces tranquility
Which of the above statements regarding the benefits of Sarvangasana are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

233. Based on case studies, which practice is contraindicated for someone with severe myopia or glaucoma?
(A) Shavasana
(B) Yoga Nidra
(C) Tratak
(D) Sukshma Vyayama (ankle rotation)

234. Identify the incorrect pair of practice and primary benefit.
(A) Bhastrika - Cools the body
(B) Agnisara - Stimulates digestion
(C) Jala Neti - Prevents upper respiratory tract infections
(D) Mula Bandha - Tones the pelvic floor

235. Arrange the following Bandhas from top (head) to bottom (pelvis) anatomically.
I. Uddiyana Bandha
II. Jalandhara Bandha
III. Mula Bandha
(A) II, I, III
(B) I, II, III

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Reason (R): It systematically mobilizes all the joints, warms up the muscles, and removes pranic blockages.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

197. Which is the most appropriate description of the state achieved during Transcendental Meditation?
(A) Deep hypnotic trance.
(B) Active visualization.
(C) Restful alertness.
(D) Focused concentration.

198. To demonstrate competency in guiding Yoga Nidra, an instructor must ensure the tone of their voice is:
(A) Loud and commanding
(B) Clear, steady, and soothing to keep the practitioner on the border of sleep and wakefulness
(C) Fast and energetic
(D) Monotone and whispered

199. What does the term 'Savita' refer to in 'Savita Ki Dhyan Dharana'?
(A) The moon
(B) The ocean
(C) The sound of Om
(D) The brilliant, life-giving aspect of the Sun

200. Read the given statements and select the correct option.
Statement I: Cyclic Meditation bases its methodology on the principle of waking up the mind when lethargic and calming it when agitated.
Statement II: It completely ignores the physical body and works only on the mind.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

201. Which practice uses 'Uccarana' (loud chanting) and 'Upanshu' (whispering) of sounds to create internal resonance?
(A) Yoga Nidra
(B) Vipassana
(C) Mind Sound Resonance Technique (MSRT)
(D) Preksha Meditation

202. Identify the correct statement regarding Sukshma Vyayama techniques.
(A) They include specific exercises for throat and chakra vitalization.
(B) They only involve the lower extremities.
(C) They are purely meditative and require no physical movement.
(D) They were discarded in modern times.

203. Identify the incorrect statement regarding Transcendental Meditation.
(A) It is usually practiced for 15-20 minutes twice a day.
(B) It does not require intense concentration or contemplation.
(C) It has been widely researched for its effects on lowering blood pressure.
(D) The mantra is chanted loudly for the entire duration.

204. When applying the concept of Sukshma Vyayama, why are specific breathing patterns synchronized with movements?
(A) To distract the mind.
(B) To forcefully push prana into the nadis and clear blockages.
(C) To cause hyperventilation and dizziness.
(D) To reduce oxygen intake.

205. Which of the following is an exception to the techniques categorized as contemporary yogic practices?
(A) Cyclic Meditation
(B) Transcendental Meditation
(C) Vipassana Meditation
(D) Mind Sound Resonance Technique

206. Match the items in List I with the corresponding items in List II.
List I: (Meditation Component)
P. Rotation of consciousness
Q. Alternating stimulation/relaxation
R. Silent personal mantra

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187. Identify the correct statement about Transcendental Meditation (TM).
(A) It involves intense concentration on a candle flame.
(B) It requires assuming difficult asanas.
(C) It was founded by Swami Vivekananda.
(D) It uses a personal mantra repeated silently to settle the mind into a state of pure awareness.

188. Identify the correct pair regarding contemporary practices.
(A) Yoga Nidra - S-VYASA
(B) Savita Ki Dhyan Dharana - DSVV
(C) Mind Sound Resonance Technique - Maharishi Mahesh Yogi
(D) Cyclic Meditation - BSY

189. Read the following statements and select the correct combination.
I. It includes a Sankalpa (resolve).
II. It emphasizes the systematic rotation of consciousness.
III. The practitioner remains fully awake and aware throughout.
IV. It involves forceful physical exertion.
Which of the above statements regarding Yoga Nidra are correct?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and III only
(D) All of the above

190. Identify the incorrect statement regarding Savita Ki Dhyan Dharana.
(A) It is a meditation technique developed by DSVV.
(B) It involves meditation on the rising sun (Savita).
(C) It is designed to invoke inner light and spiritual awakening.
(D) It relies entirely on Buddhist Vipassana principles.

191. What is the physiological cause-effect of Cyclic Meditation according to institutional research?
(A) The combination of stimulation and relaxation leads to a deeper state of rest than relaxation alone.
(B) It drastically increases heart rate variability in a negative way.
(C) It causes physical exhaustion.
(D) It solely develops muscular hypertrophy.

192. In applying the concept of MSRT (Mind Sound Resonance Technique) for stress management, what is the primary mechanism utilized?
(A) Cognitive Behavioral Therapy
(B) Using the resonance of sound to harmonize mental and physical layers.
(C) Deep tissue massage.
(D) Extreme temperature exposure.

193. Read the following statements and select the correct combination.
I. Shavasana (Instant Relaxation Technique)
II. Standing Asanas (Ardhakatichakrasana)
III. Quick Relaxation Technique
IV. Deep Relaxation Technique
V. Kapalbhati
Which of the following represents the correct sequence elements of Cyclic Meditation?
(A) I, II, IV, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

194. For a corporate worker with high mental fatigue but low physical stamina seeking a structured meditation technique for chanting and resonance, which intervention is most appropriate?
(A) Mind Sound Resonance Technique (MSRT)
(B) Ashtanga Vinyasa
(C) Poorna Sankhaprakshalana
(D) Advanced Sukshma Vyayama

195. Identify the incorrect pair regarding institutions and their specific meditation techniques.
(A) S-VYASA - Cyclic Meditation
(B) BSY - Yoga Nidra
(C) DSVV - Mind Sound Resonance Technique
(D) Maharishi Mahesh Yogi - Transcendental Meditation

196. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Yogic Sukshma Vyayama is an excellent preparatory practice before performing traditional Asanas.

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managing pain and psychological distress.
Reason (R): The resonance of sounds like OM creates vibrations that help in releasing deep-rooted physical and emotional tension.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

217. Which is the most appropriate preparatory phase before practicing Savita Ki Dhyan Dharana?
(A) Eating a heavy meal.
(B) Sleeping for 8 hours.
(C) Physical and mental purification (Nadi Shuddhi/Pranayama).
(D) Practicing advanced arm balances.

218. To demonstrate competency in guiding Cyclic Meditation, which specific aspect should be emphasized during the asana phase?
(A) Closed eyes and deep internal awareness of changes in the body
(B) Speed and agility
(C) Maximum muscular hypertrophy
(D) Perfect classical alignment regardless of pain

219. What does the Sanskrit term 'Dhyana' translate to in the context of the Eight Limbs of Yoga?
(A) Concentration
(B) Sense withdrawal
(C) Breathing
(D) Meditation/Uninterrupted flow of awareness

220. Read the given statements and select the correct option.
Statement I: Tratak is classified strictly as an Asana.
Statement II: Tratak is a Shatkarma that acts as a highly effective practice leading to Dharana and Dhyana.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

221. What is the fundamental definition of 'Mudra' in Yoga?
(A) A physical cleaning process.
(B) A type of breath retention.
(C) A gesture that directs prana.
(D) An ethical discipline rule.

222. Identify the correct statement about Kapalbhati.
(A) It requires active inhalation and passive exhalation.
(B) It is a slow, cooling breath.
(C) It is practiced strictly by breathing through the mouth.
(D) It requires passive inhalation and active, forceful exhalation.

223. Which of the following is NOT an intended benefit of regular Pranayama practice?
(A) Weakening of the digestive fire (Jatharagni)
(B) Increased vitality (Prana)
(C) Purification of the Nadis
(D) Calming of the fluctuations of the mind

224. Match the items in List I with the corresponding items in List II.
List I: (Asana Category)
P. Standing
Q. Sitting
R. Prone
S. Supine
List II: (Example)
1. Chakrasana
2. Shalabhasana
3. Parsvakonasana
4. Suptavajrasana
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-3, S-1

225. Identify the correct statement regarding Vipassana.
(A) It involves chanting mantras continuously.
(B) It focuses on observing the breath and bodily sensations to develop equanimity.
(C) It was developed as a modern physical workout.
(D) It requires standing on one leg.

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S. Meditation on the Sun
List II: (Associated Practice)
1. Transcendental Meditation
2. Cyclic Meditation
3. Savita Ki Dhyan Dharana
4. Yoga Nidra
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-1, R-2, S-3
(C) P-1, Q-2, R-3, S-4
(D) P-4, Q-2, R-1, S-3

207. Identify the correct statement regarding the physiological basis of Yoga Nidra.
(A) It induces an increase in alpha and theta brain waves, associated with deep relaxation.
(B) It increases sympathetic nervous system activity.
(C) It spikes cortisol levels.
(D) It prevents the body from resting.

208. Identify the correct pair.
(A) Yoga Nidra - Maharishi Mahesh Yogi
(B) MSRT - S-VYASA
(C) Cyclic Meditation - Dev Sanskriti Vishwavidyalaya
(D) Savita Ki Dhyan Dharana - Bihar School of Yoga

209. Read the following statements and select the correct combination.
I. It is a solar meditation.
II. It invokes physical and spiritual vitality.
III. It often uses the Gayatri Mantra as a supportive element.
IV. It is rooted in the teachings of Shantikunj.
Which of the above statements regarding Savita Ki Dhyan Dharana are correct?
(A) I and II only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

210. Identify the incorrect statement regarding Cyclic Meditation (CM).
(A) It ends with intense aerobic jumping.
(B) It starts with an Instant Relaxation Technique (IRT).
(C) It incorporates postures like Ardhakatichakrasana.
(D) It uses a Deep Relaxation Technique (DRT) at the end.

211. What is the psychological cause-effect of regular Transcendental Meditation according to clinical studies?
(A) Increase in chronic stress
(B) Loss of short-term memory
(C) Reduction in trait anxiety and improvement in cognitive function
(D) Increase in aggression

212. Which contemporary practice offers specific micro-movements (Griva Shakti Vikasaka) for neck and shoulder stiffness?
(A) Transcendental Meditation
(B) Yoga Nidra
(C) Savita Ki Dhyan Dharana
(D) Yogic Sukshma Vyayama

213. Read the following statements and select the correct combination.
I. Ahata (produced sound)
II. Anahata (internal/unproduced sound)
III. Tratak (Gazing)
IV. Chanting of A, U, M and OM
V. Sankalpa (Resolve)
Which of the above reflect the core sound-based elements of MSRT?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, II, and IV only
(D) I, III, and IV only

214. Which practice is systematically designed to lead the practitioner into a hypnagogic state useful for curing sleep disorders?
(A) Surya Namaskara
(B) Yoga Nidra
(C) Kapalbhati
(D) Nauli

215. Identify the incorrect pair regarding the focus of the practice.
(A) Yoga Nidra - Conscious deep sleep
(B) TM - Effortless transcending via mantra
(C) Sukshma Vyayama - Joint mobilization
(D) Cyclic Meditation - Sound resonance

216. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): MSRT is highly effective in

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(C) III, I, II
(D) II, III, I

236. Which is the most appropriate description of 'Antaryatra' in Preksha Meditation?
(A) Journey to a physical holy place.
(B) An internal journey of awareness up and down the spinal cord.
(C) Visualizing external deities.
(D) Chanting aloud.

237. To exhibit competency in Nauli, which sequence of mastering the abdominal muscles must a practitioner follow?
(A) Vama, Dakshina, Madhyama
(B) Madhyama, Vama/Dakshina, Churning (Nauli Chalana)
(C) Churning, Madhyama, Vama
(D) Dakshina, Madhyama, Vama

238. Read the given statements and select the correct option.
Statement I: Matsyasana is called the Fish Pose because traditionally it allows a person to float on water like a fish.
Statement II: It requires the legs to be held straight up at 90 degrees.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

239. Which text is the primary source for defining the six Shatkarmas (Dhauti, Basti, Neti, Tratak, Nauli, and Kapalbhati)?
(A) Hatha Yoga Pradipika
(B) Patanjali Yoga Sutras
(C) Bhagavad Gita
(D) Taittiriya Upanishad

240. Identify the correct statement about Bhramari Pranayama.
(A) The exhalation produces a sound similar to a roaring lion.
(B) It is deeply relaxing and helps relieve anger and anxiety.
(C) The eyes are kept wide open.
(D) It is practiced with forceful inhalations.

241. Identify the correct pair.
(A) Vyutakrama - Supine Asana
(B) Sheetkarma - Kapalbhati variant
(C) Nauli - Meditation technique
(D) Dandadhauti - Eye cleansing

242. Read the following statements and select the correct combination.
I. Awareness of the breath.
II. Awareness of the mantra 'Soham'.
III. Spontaneous repetition without counting.
IV. Visualization of the psychic passage.
Which of the above statements regarding techniques involved in Ajapa Jap are correct?
(A) I and II only
(B) I, II, and III only
(C) II, III, and IV only
(D) All of the above

243. Identify the incorrect statement regarding the Bandhas.
(A) They are essentially neuromuscular locks.
(B) They help in untying the 'Granthis' (psychic knots) in the subtle body.
(C) They are purely physical with no impact on the endocrine system.
(D) They are integrated with Pranayama for advanced practice.

244. What is the effect of practicing Halasana on the spine?
(A) It severely compresses the lumbar vertebrae.
(B) It induces lordosis in the cervical spine.
(C) It restricts spinal fluid flow in the neck.
(D) It provides a deep forward stretch to the spine.

245. In applying the concept of Pratyahara (sense withdrawal), which mudra is most directly utilized to close the physical sense organs?
(A) VipareetKarni Mudra
(B) Tadagi Mudra
(C) Shanmukhi Mudra
(D) Maha Mudra

246. Read the following statements and select the correct combination.
I. Preksha Meditation emphasizes seeing the soul.

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shoulder-stand
4. Barrel-shaped abdomen seal
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-3, S-1

169. Identify the correct statement about Maha Mudra.
(A) It involves lying in Shavasana and breathing deeply.
(B) It is a hand gesture used exclusively for wealth.
(C) It is practiced by sitting with one leg extended, holding the toes, and applying Mula and Jalandhara bandhas.
(D) It requires balancing on the head.

170. Identify the correct pair.
(A) Shanmukhi Mudra - Yoni Mudra / Closing the seven gates
(B) Tadagi Mudra - Throat lock
(C) Yoga Mudra - Symbol of a bird
(D) Uddiyana Bandha - Root lock

171. Read the following statements and select the correct combination.
I. Sit in Padmasana or Sukhasana.
II. Hold the wrists behind the back.
III. Bend forward to touch the forehead to the floor.
IV. It stimulates the abdominal organs and relaxes the spine.
Which of the above statements regarding Yoga Mudra (posture) are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) All of the above

172. Identify the incorrect statement regarding VipareetKarni Mudra.
(A) It is an inverted attitude where the hips are supported by the hands.
(B) The chin is locked completely in Jalandhara Bandha, unlike Sarvangasana.
(C) It is believed to reverse the downward flow of amrita (nectar).
(D) The trunk is kept at a 45-degree angle to the floor.

173. What is the energetic cause-effect of applying Maha Bandha?
(A) It dissipates prana completely from the body.
(B) It induces severe lethargy and tamas.
(C) It arrests the upward flow of Prana and downward flow of Apana, forcing them into the Sushumna Nadi.
(D) It causes the heart rate to increase dangerously.

174. When applying the concept of Uddiyana Bandha, what is the crucial prerequisite to ensure safety and effectiveness?
(A) Full stomach
(B) Deep inhalation and holding the breath in
(C) Practice during menstruation
(D) Complete exhalation and empty stomach

175. Read the following statements and select the correct combination.
I. Directs awareness inward (Pratyahara)
II. Calms the nervous system
III. Highly beneficial for physical muscle building
IV. Relieves anxiety and mental tension
V. Opens the hips
Which of the above statements regarding Shanmukhi Mudra are correct?
(A) I, II, and IV only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, and V only

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176. For a student with high blood pressure and cervical spondylitis, which limitation should be applied regarding Bandhas?
(A) Avoid Mula Bandha completely.
(B) Avoid Jalandhara Bandha and prolonged breath retention.
(C) Practice Jalandhara Bandha forcefully.
(D) Avoid Tadagi Mudra.

177. Identify the incorrect pair regarding Mudras.
(A) Maha Mudra - Great Seal
(B) Shanmukhi Mudra - Root seal
(C) VipareetKarni Mudra - Inverted Seal
(D) Tadagi Mudra - Pond or tank seal (hollowing abdomen)

253. The evaluation of gastrointestinal clearance in the study was conducted by observing which of the following practices?
(A) Traditional Sutra Neti and Jala Neti
(B) Standard Vaatkrama and Sheetkarma
(C) Vamandhauti and Vastradhauti
(D) Complex Vyutakrama and Sutra Neti

254. What is the primary purpose of applying the varied Shatkarmas mentioned in the study?
(A) Promoting long-term joint flexibility and overall muscular strength
(B) Assessing internal cardiovascular endurance using rapid breathing
(C) Establishing structural alignment for complex standing postures
(D) Internal purification to prepare for subsequent yogic disciplines

255. Why do researchers emphasize understanding the distinct mechanisms of air-based and water-based Kapalbhati techniques?
(A) To transition practitioners away from traditional cleansing methods
(B) To replace the practice of Neti with more advanced techniques
(C) To maximize therapeutic outcomes and ensure safe administration
(D) To demonstrate that water-based methods are inferior to air-based methods

Direction : Please read the following source carefully.

A specialized training module on yogic standing postures was conducted to analyze their impact on spinal mobility and lower limb stability. The session commenced with Ardhakatichakrasana to evaluate lateral bending mechanics, subsequently moving to Padahastasana to assess posterior chain flexibility through forward flexion. The instructors carefully documented the structural alignment during the execution of Trikonasana and its rotational counterpart, Parivrittatrikonasana. They observed that the transition between these two postures required significant core engagement to maintain pelvic stability while rotating the torso. The training further explored the deep lunge mechanics required in Parsvakonasana, examining how it elongates the lateral musculature from the heel to the extended fingertips. Finally, the structural integrity of the practitioners was tested using Veerasana, which demands substantial knee and hip joint resilience. The salient features of these standing postures highlight their dual role in cultivating foundational strength and enhancing joint articulation. The systematic observation revealed that the benefits of these standing postures are highly dependent on the precise execution of their respective techniques, underscoring their importance as preparatory practices for more complex yogic sequences within the standardized syllabus.

Based on the above source, attempt the following five questions.

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256. Which standing posture was utilized in the training module specifically to evaluate lateral bending mechanics?
(A) Extended Padahastasana
(B) Ardhakatichakrasana
(C) Dynamic Parsvakonasana
(D) Traditional Veerasana

257. According to the source, what is the primary structural requirement when transitioning from Trikonasana to Parivrittatrikonasana?
(A) Improved posterior chain flexibility and extension
(B) Maximum extension of the entire cervical spine
(C) Rapid acceleration of the lower limbs and feet
(D) Core engagement for pelvic stability

258. How does the execution of Parsvakonasana primarily affect the musculature, as documented by the instructors?
(A) Lateral muscle elongation from heel to fingertips
(B) Inducing deep forward flexion to compress anterior muscles
(C) Creating maximum spinal rotation in a seated alignment
(D) Isolating the posterior chain without engaging lower limbs

259. Which asana was used to test structural integrity by demanding substantial knee and hip joint resilience?
(A) Padahastasana
(B) Ardhakatichakrasana

(C) Deliberate suspension of the breath during the thought exhaustion phase
(D) Physical manipulation of the six sensory apertures located on the face

285. The progression from active repetition to profound observational silence collectively fosters which of the following?
(A) Unilateral balance and joint flexibility
(B) Sympathetic nervous system activation
(C) Deep cognitive regulation and mental clarity
(D) Increased pulmonary capacity and exhalation force

Direction : Please read the following source carefully.

In an intensive workshop dedicated to advanced yogic energy regulation, instructors analyzed the biomechanical execution and physiological impact of specific internal locks or Bandhas. The session commenced with the technique of Mula Bandha, directing practitioners to contract the perineal region to prevent the downward dissipation of vital energy. The focus then moved upward to the abdominal cavity with the practice of Uddiyana Bandha, where participants were instructed to draw the diaphragm upward and the abdominal wall inward following a complete exhalation. To regulate the energy flow in the cervical region, the workshop incorporated Jalandhara Bandha, which requires the precise compression of the throat by resting the chin firmly against the upper sternum. The culmination of the session involved the simultaneous application of these three distinct locks to execute the Maha Bandha (the great lock). Researchers closely monitored the practitioners as they synchronized Mula, Uddiyana, and Jalandhara Bandhas, noting the profound concentration required to maintain this complex structural hold. The salient features of these locks highlight their critical role in consolidating internal awareness and achieving advanced states of yogic absorption.

Based on the above source, attempt the following five questions.

286. Which internal lock requires the contraction of the perineal region to prevent downward energy dissipation?
(A) Uddiyana Bandha
(B) Jalandhara Bandha
(C) Maha Bandha
(D) Mula Bandha

287. What respiratory condition is necessary to properly execute Uddiyana Bandha according to the source?
(A) A maximal inhalation
(B) Spontaneous breath suspension
(C) A complete exhalation
(D) Rapid alternate nostril breathing

288. How is the physical compression in Jalandhara Bandha achieved?
(A) Drawing the abdominal wall inward toward the spinal column
(B) Resting the chin firmly against the upper sternum
(C) Constricting the glottis while performing a deep inhalation
(D) Contracting the perineal muscles tightly to lock the energy

289. The execution of Maha Bandha requires the simultaneous application of which specific practices?
(A) Standard Jala Neti, Sutra Neti, and traditional Kapalbhati
(B) Bahyavritti, Abhyantarvritti, and also Stambhavritti techniques
(C) Pranav Japa, spontaneous Ajapa Jap, and deep Antarmauna
(D) Mula Bandha, Uddiyana Bandha, and Jalandhara Bandha

290. According to the researchers, what is a primary outcome of executing these energy locks?
(A) Internal awareness and achieving advanced yogic absorption
(B) Expanding outward physical strength and cardiovascular endurance
(C) Improving the overall flexibility of the entire posterior chain
(D) Achieving basic unilateral stability in complex standing postures

Direction : Please read the following source carefully.

An academic exploration of neuromuscular gestures focused on the techniques and salient features of various yogic Mudras. The study

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dynamic equilibrium through specific supine and balancing postures. The researchers first evaluated the supine series, prioritizing the inversion mechanics of Sarvangasana. This was followed by an analysis of Halasana, where the practitioners extended their legs beyond their heads to achieve maximum posterior elongation. The supine evaluation also included Chakrasana, emphasizing the requirement of profound shoulder mobility and spinal extension to lift the body into a full upward-facing arch. Transitioning from the floor, the study assessed balancing postures to measure proprioception and neuromuscular coordination. Vrikshasana was utilized to establish basic unilateral stability. The complexity was then increased with Garudasana, requiring simultaneous wrapping of the upper and lower extremities to test central nervous system focus. Finally, the dynamic equilibrium was measured using Natrajasana, which combines unilateral balance with a deep posterior spinal extension. The findings indicated that the salient features of these asanas, particularly the transition from supine inversions to intricate balancing acts, significantly enhance spatial awareness. The benefits rely strictly on executing the correct techniques.

Based on the above source, attempt the following five questions.

266. In the supine series evaluated by the researchers, which asana required extending the legs beyond the head to achieve posterior elongation?
(A) Chakrasana
(B) Halasana
(C) Sarvangasana
(D) Vrikshasana

267. What specific physical requirement is emphasized for the execution of Chakrasana according to the passage?
(A) Simultaneous wrapping of the upper and lower extremities
(B) Profound shoulder mobility and spinal extension
(C) Basic unilateral stability of the lower limbs
(D) Deep anterior flexion of the lumbar spine

268. Which balancing posture was utilized to establish basic unilateral stability?
(A) Vrikshasana
(B) Natrajasana
(C) Garudasana
(D) Sarvangasana

269. How does Garudasana test central nervous system focus in the study?
(A) Requiring the entire body to lift into a full upward-facing arch
(B) Combining unilateral balance with deep posterior spinal extension
(C) Simultaneous wrapping of the upper and lower extremities
(D) Achieving maximum posterior elongation while resting on the floor

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270. Which posture combines unilateral balance with a deep posterior spinal extension?
(A) Halasana
(B) Chakrasana
(C) Vrikshasana
(D) Natrajasana

Direction : Please read the following source carefully.

In a controlled environment evaluating respiratory techniques, participants engaged in a series of specific pranayama practices to observe their effects on thermoregulation and nervous system modulation. The protocol began with Suryabhedan, a technique specifically designed to activate the sympathetic nervous system by isolating inhalation exclusively through the right nostril. Following this, the practitioners implemented Ujjai pranayama, which required a slight constriction of the glottis to produce a resonant sound, focusing on breath awareness and internal heat generation. To contrast these heating mechanisms, the session introduced cooling practices, specifically Sitali and Sitkari. The researchers documented the technique for Sitali, which involves inhaling through a rolled tongue, while Sitkari achieves a similar cooling effect by drawing air through closed teeth. The respiratory assessment culminated with Bhastrika pranayama, characterized by forceful and rapid inhalations and exhalations, to evaluate the limits of pulmonary capacity and vigorous internal energy generation. The study highlighted the salient features of these varied respiratory patterns. The structured application of heating, resonant, cooling, and vigorous

practice is essential for stimulating the gastric fire and providing a deep internal massage to the abdominal viscera. While Vama and Dakshina refer to the left and right sides respectively, the description for those was swapped in the incorrect statements, making only I and IV valid.

10. (A) It is exclusively practiced by looking at the sun at noon.
This purification technique involves gazing steadily at a small object, such as a candle flame or a black dot, without blinking. Looking at the midday sun is dangerous and can cause permanent retinal damage. The practice is intended to calm the nervous system, improve memory, and resolve insomnia by focusing the mind and steadying the visual field through controlled gaze.

11. (D) Increased carbon dioxide elimination and mild alkalosis.
The rapid, forceful exhalations in this practice significantly lower the concentration of carbon dioxide in the blood. This physiological shift leads to a temporary increase in blood pH, creating a state of mild respiratory alkalosis. This process cleanses the respiratory system and refreshes the brain tissues. It does not aim to reduce heart rate or reverse peristalsis during the active cycles.

12. (B) The salt proportion in the water was incorrect.
Nasal cleansing requires water with a salt concentration similar to that of body fluids, creating an isotonic solution. If the salt content is too high or too low, it causes osmotic pressure on the sensitive nasal membranes, resulting in a stinging or burning sensation. Proper salinity ensures the water passes through the passages comfortably without irritating the delicate mucous lining.

13. (C) I, II, III, and V only.
This intensive cleansing process flushes the entire digestive tract, providing relief from chronic constipation and improving skin health by removing systemic toxins. It is also traditionally believed to purify the energy channels, or nadis. While it affects metabolism, increasing the basal metabolic rate is not its primary emphasized benefit compared to the complete detoxification and purification of the internal organs.

14. (D) Master Vamandhauti and Vastradhauti first to reduce throat sensitivity.
Inserting a tube into the esophagus requires the desensitization of the gag reflex. Practicing Vamandhauti helps the practitioner get used to the sensation of water in the throat, while Vastradhauti gradually trains the esophagus to accept a foreign object. Forcing the tube is dangerous and ineffective, while other practices like Nauli or Neti do not directly address the throat's sensitivity.

15. (A) Tratak - Flat feet
Flat feet do not impact the ability to perform focused gazing, as it is primarily a seated or standing mental and visual exercise. However, severe abdominal conditions like ulcers and hernias are critical contraindications for intensive practices like Sankhaprakshalana and Nauli. Similarly, the rapid breathing in Kapalbhati can spike blood pressure, making it unsafe for individuals with hypertension or heart conditions.

16. (A) II, I, III, IV, V
The traditional sequence of postures is designed to systematically move water through the digestive system. It begins with Tadasana for vertical stretching, followed by Tiryaka Tadasana for lateral movement. Kati Chakrasana provides a twist, Tiryaka Bhujangasana moves water through the middle intestines, and Udarakarshanasana completes the process by massaging the lower abdomen and colon to facilitate final evacuation.

17. (B) Tratak
This practice involves steady gazing, which strengthens the extraocular muscles and improves visual focus. It is an ideal entry point for beginners because it provides a tangible external object to anchor the mind, facilitating the development of concentration. Mudras like Shambhavi or Agochari are more internal and advanced, requiring a level of control that beginners often find difficult to maintain.

18. (A) Agnisara and Uddiyana Bandha
Mastering the ability to pull the abdomen inward and upward during external breath retention is the fundamental requirement for isolating the rectus abdominis. Agnisara builds the necessary muscular control and endurance in

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278. How is Abhyantarvritti Pranayama executed according to the passage?
(A) Spontaneously suspending the breath mid-cycle at any time
(B) Maintaining breath internally after a maximal inhalation
(C) Exhaling forcefully through the alternate nostrils only
(D) Ceasing the breath externally following a full exhalation

279. Which technique is characterized by the sudden and spontaneous suspension of breath at any given moment?
(A) Bahyavritti Pranayama
(B) Nadishuddhi
(C) Stambhavritti Pranayama
(D) Abhyantarvritti Pranayama

280. The isolation of these specific vritti (modifications) in pranayama demonstrated profound benefits for which of the following?
(A) Enhancing deep anterior spinal flexion and spinal range
(B) Increasing the muscular strength and power of lower limbs
(C) Generating high levels of internal physical heating energy
(D) Mental stillness and autonomic nervous system regulation

Direction : Please read the following source carefully.

A psychological research framework was established to evaluate the progressive stages of internalized awareness through specific practices leading to meditation. The initial phase focused on auditory and vocal repetition, utilizing Pranav and Soham Japa to anchor the wandering mind. As the practitioners developed concentration, the protocol transitioned to Ajapa Jap, emphasizing the spontaneous, unuttered repetition of the mantra synchronized with the natural respiratory cycle. To further cultivate objective observation of internal mental processes, the participants engaged in Antarmauna (inner silence), a systematic technique for observing and eventually exhausting spontaneous thought patterns. The framework then incorporated two distinct observational methodologies: Vipassana Meditation and Preksha Meditation. The researchers defined the techniques for these advanced stages, noting how they utilize heightened sensory perception to observe the subtle realities of the physical and mental structures without reaction. By progressing from the active repetition of Soham Japa to the profound observational silence of Antarmauna and Vipassana, the study demonstrated the continuous spectrum of these practices. The salient features of these techniques collectively foster deep cognitive regulation and ultimate mental clarity.

Based on the above source, attempt the following five questions.

281. Which practice was utilized in the initial phase of the research to anchor the wandering mind through auditory and vocal repetition?
(A) Pranav and Soham Japa
(B) Systematic Antarmauna
(C) Formal Preksha Meditation
(D) Advanced Vipassana Meditation

282. How does Ajapa Jap differ from the initial japa practices described in the passage?
(A) Involving loud, continuous chanting rituals in a group setting
(B) Spontaneous, unuttered repetition synchronized with respiration
(C) Focusing strictly on visual gazing techniques at an external object
(D) Employing a complete sensory shutdown without using any mantra

283. What is the systematic purpose of Antarmauna as outlined by the researchers?
(A) Generating internal heat through rapid breath modification techniques
(B) Observing and eventually exhausting spontaneous thought patterns
(C) Engaging in vigorous physical movements before starting meditation
(D) Projecting the mind outside the body into the physical environment

284. What shared technical feature defines the advanced stages of Vipassana and Preksha Meditation in the study?
(A) Observing subtle realities through perception without reaction
(B) Vocal repetition of a specific mantra synchronized with the heartbeat

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optimized for modern therapeutic application.
Based on the above source, attempt the following five questions.

296. Which contemporary practice utilizes subtle, localized movements to activate specific joints and was formulated by Swami Dheerandra Brahmchari?
(A) Cyclic Meditation
(B) Transcendental Meditation
(C) Savita Ki Dhyan Dharana
(D) Yogic Sukshma Vyayama

297. According to the passage, what is the core methodology of Cyclic Meditation developed by S-VYASA?
(A) Alternating stimulation and relaxation
(B) Continuous and effortless mantra repetition
(C) Maintaining awareness on the threshold of sleep
(D) Utilizing auditory vibrations for cellular relaxation

298. Which technique employs auditory vibrations to induce deep cellular relaxation?
(A) Restorative Yoga Nidra
(B) Mind Sound Resonance Technique
(C) Transcendental Meditation
(D) Yogic Sukshma Vyayama

299. Transcendental Meditation, attributed to Maharshi Mahesh Yogi, primarily utilizes which technique to achieve pure consciousness?
(A) Subtle joint movements
(B) Effortless mantra repetition
(C) Specific visualization techniques
(D) Alternating physical stimulation and rest

300. The systematic guided relaxation aimed at maintaining awareness on the threshold of sleep is associated with which institution in the study?
(A) Bihar School of Yoga (BSY)
(B) The specialized DSVV institution
(C) The modern S-VYASA organization
(D) Ashram of Swami Dheerandra Brahmchari

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began with Shanmukhi Mudra, requiring practitioners to use their fingers to close the six sensory apertures of the face, effectively shutting out external stimuli to induce a state of sensory withdrawal. The assessment then shifted to Tadagi Mudra, a technique characterized by the hollowing of the abdominal cavity while in a seated posture, simulating a pond-like structure to stimulate visceral organs. Further analysis included the Maha Mudra, an asymmetric practice combining elements of seated forward bending, breath retention, and specific internal locks to channel energy along the spinal axis. The researchers also examined VipareetKarni Mudra, a practice involving partial inversion where the pelvis is supported above the heart, deliberately altering the gravitational effect on circulation. Finally, the session evaluated Yoga Mudra in a seated cross-legged position to assess its benefits on psychological submission and physical flexibility. The precise execution of these distinct Mudras demonstrated their unique capacity to alter physiological pathways and enhance deep introspective focus within the practitioners.

Based on the above source, attempt the following five questions.

291. Which practice requires the practitioner to close the six sensory apertures of the face using their fingers?
(A) Traditional Tadagi Mudra
(B) Asymmetric Maha Mudra
(C) Shanmukhi Mudra
(D) Seated Yoga Mudra

292. What visual metaphor is used to describe the abdominal hollowing achieved in Tadagi Mudra?
(A) A pond-like structure
(B) A tall, towering tree
(C) A tight, coiled serpent
(D) A fully stretched bow

293. According to the source, Maha Mudra is an asymmetric practice that combines forward bending, breath retention, and which other element?
(A) Rapid hyperventilation
(B) Auditory mantra repetition
(C) Unilateral balancing
(D) Specific internal locks

294. What biomechanical position defines the execution of VipareetKarni Mudra?
(A) Deep anterior spinal flexion performed in a standing posture
(B) Pelvis supported above the heart in partial inversion
(C) Twisting the torso to its maximum capacity while seated
(D) Lying in a prone position and lifting the lower extremities

295. What are the dual benefits assessed during the execution of Yoga Mudra?
(A) Sensory withdrawal and thermoregulation
(B) Gravitational alteration and visceral stimulation
(C) Psychological submission and physical flexibility
(D) Autonomic modulation and breath suspension

Direction : Please read the following source carefully.

A comparative analysis of contemporary yogic practices evaluated various modern institutional frameworks designed for stress management and cognitive enhancement. The curriculum initiated with Yogic Sukshma Vyayama, formulated by Swami Dheerandra Brahmchari, utilizing subtle, localized movements to activate specific joints and internal organs. The focus then shifted to methodologies developed by S-VYASA, specifically assessing the sequence of alternating stimulation and relaxation found in Cyclic Meditation. Additionally, the researchers investigated S-VYASA's Mind Sound Resonance Technique, which employs auditory vibrations to induce deep cellular relaxation. The study also incorporated Transcendental Meditation, attributed to Maharshi Mahesh Yogi, to evaluate its technique of effortless mantra repetition for achieving pure consciousness. Furthermore, the systematic guided relaxation of Yoga Nidra, as standardized by the Bihar School of Yoga (BSY), was analyzed for its ability to maintain awareness on the threshold of sleep. Lastly, the protocol examined Savita Ki Dhyan Dharana from DSVV, observing its specific visualization techniques. The salient features of these contemporary practices highlight the evolution of traditional yogic concepts into structured, institutionally formalized techniques

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(C) Veerasana
(D) Parivrittatrikonasana

260. The systematic observation concluded that the benefits of the standing postures depend highly on what factor?
(A) The precise execution of their respective techniques
(B) The duration the breath is held during execution
(C) The simultaneous practice of internal energy locks
(D) The integration of auditory resonance during movement

Direction : Please read the following source carefully.

An academic review of yogic practices examined the contrasting biomechanical demands of selected sitting and prone postures. The sitting posture analysis focused on Paschimottanasana for assessing deep anterior spinal flexion and Ardhamatsyendrasana for evaluating maximum spinal rotation. The researchers noted that mastering these seated alignments is critical before transitioning to spinal extension exercises. The evaluation then shifted to prone postures, systematically analyzing the sequential engagement of the posterior musculature. The sequence initiated with Bhujangasana, focusing on the thoracic extension while keeping the lower extremities grounded. This was immediately contrasted with Shalabhasana, which shifts the muscular demand to elevating the lower limbs against gravity. To understand simultaneous anterior stretching and posterior contraction, the practitioners were instructed to perform Dhanurasana, effectively combining the mechanics of the previous two prone postures. The session concluded by observing the restorative features of Makarasana, utilized to neutralize the spinal tension accumulated during the intense backbending phase. The review concluded that alternating between the rotational sitting postures and the varying degrees of prone spinal extensions provides comprehensive conditioning, highlighting the salient therapeutic benefits of these traditional asana techniques.

Based on the above source, attempt the following five questions.

261. Which sitting posture was utilized to assess maximum spinal rotation?
(A) Focused Paschimottanasana
(B) Standard Bhujangasana
(C) Relaxing Makarasana
(D) Ardhamatsyendrasana

262. According to the source, what is the biomechanical focus of Bhujangasana?
(A) Deep anterior spinal flexion while in a standing posture
(B) Thoracic extension with grounded lower extremities
(C) Consistent elevation of the lower limbs against gravity
(D) Simultaneous anterior stretching and lateral rotation

263. Which prone posture shifts the muscular demand primarily to elevating the lower limbs against gravity?
(A) Paschimottanasana
(B) Makarasana
(C) Shalabhasana
(D) Dhanurasana

264. How does Dhanurasana relate to the other prone postures discussed in the passage?
(A) It provides deep anterior spinal flexion to contrast prone movements
(B) It functions exclusively as a restorative posture to neutralize tension
(C) It isolates the rotational movement of the cervical spine
(D) It combines the mechanics of Bhujangasana and Shalabhasana

265. What is the primary functional purpose of Makarasana in the sequence described?
(A) Neutralizing spinal tension from backbending
(B) Initiating intense thoracic extension and lift
(C) Elevating the lower limbs vertically and high
(D) Evaluating deep anterior spinal flexion patterns

Direction : Please read the following source carefully.

A physiological study was designed to investigate the integration of structural inversion and

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ANSWERS

1. (B) Vastradhauti
This purification practice involves swallowing a long, thin strip of cotton cloth to clean the stomach and esophagus. The cloth is typically about four fingers wide and several meters long. By slowly swallowing and then gently withdrawing it, mucus and toxins are removed from the digestive tract, improving digestion and alleviating various respiratory and gastric issues effectively.

2. (A) Both Statement I and Statement II are correct.
Laghoo Sankhaprakshalana is a shorter version involving specific saline water consumption and five dynamic asanas to stimulate bowel movement. Poorna Sankhaprakshalana is the full version that continues until the expelled water is as clear as the water consumed. Both practices utilize the same five postures to guide water through the entire gastrointestinal tract for complete detoxification.

3. (A) Both A and R are true and R is the correct explanation of A.
Practicing this cleansing technique early in the morning ensures the stomach is devoid of food, which is essential for safety. Empty conditions allow the lukewarm saline water to mix only with excess mucus and acid. This environment prevents complications like vomiting solid particles, which could lead to choking, and ensures a smooth expulsion process during the practice.

4. (D) Passing a waxed cotton thread or catheter through the nose and out the mouth.
This advanced nasal cleansing technique involves inserting a lubricated cotton thread or a rubber catheter into one nostril. The end is guided through the nasal passage into the throat and pulled out through the mouth. Massaging the internal passages this way removes congestion, improves vision, and desensitizes the nasal mucosa against common allergens and infections effectively.

5. (C) Jalakrama
Traditional hatha yoga texts describe three specific variations of this purification technique, which focus on different cleansing mediums. Vaatkrama involves air, while Vyutakrama and Sheetkarma utilize water through the nostrils and mouth. Jalakrama is not a recognized term in classical literature for these practices. Each valid variation aims to purify the frontal brain region and clear the sinuses.

6. (B) P-2, Q-4, R-1, S-3
Vamandhauti involves drinking and vomiting saline water for gastric cleansing, while Dandadhauti uses a soft tube for the same purpose. Vyutakrama requires drawing water through the nose and expelling it through the mouth. Sheetkarma is the reverse, drawing water through the mouth and expelling it through the nose. These techniques collectively ensure the purification of the upper digestive and respiratory tracts.

7. (D) It involves the rapid flapping of abdominal muscles during external retention.
This practice is performed by exhaling completely and holding the breath out. While the breath is retained externally, the abdominal muscles are rapidly contracted and expanded. This action stimulates the digestive fire and massages the internal organs. It is a vital preparatory practice for more advanced hatha yoga techniques like Nauli, requiring significant control over the abdominal wall.

8. (A) Tratak - Eyes and concentration
Focused gazing at a specific point or candle flame strengthens the optic nerves and improves vision. Beyond physical benefits, it serves as a bridge between hatha yoga and raja yoga by developing one-pointedness of the mind. Other practices like Nauli and Jala Neti target the abdominal organs and nasal passages, respectively, rather than the respiratory tract or lower intestines primarily.

9. (A) I and IV only
Madhyama Nauli is characterized by the central isolation of the rectus abdominis muscles. This

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pranayama techniques provided clear evidence of their specific benefits in regulating physiological functions.

Based on the above source, attempt the following five questions.

271. Which pranayama technique is described as activating the sympathetic nervous system by isolating inhalation through the right nostril?
(A) Resonant Ujjai
(B) Cooling Sitali
(C) Suryabhedan
(D) Breath Sitkari

272. What mechanical action is required to produce the resonant sound in Ujjai pranayama?
(A) Inhaling rapidly through the right nostril
(B) Slight constriction of the glottis
(C) Drawing air sharply through closed teeth
(D) Forceful and rapid exhalation from the abdomen

273. According to the researchers, how is the inhalation process executed in Sitali pranayama?
(A) Through closed teeth
(B) Exclusively through the right nostril
(C) With forceful and rapid abdominal contractions
(D) Through a rolled tongue

274. Which technique relies on drawing air through closed teeth to achieve a cooling effect?
(A) Sitkari
(B) Suryabhedan
(C) Ujjai
(D) Bhastrika

275. What is the defining characteristic of Bhastrika pranayama as evaluated in the respiratory assessment?
(A) Breath awareness with a resonant glottal sound
(B) Inhaling through a rolled tongue
(C) Forceful and rapid inhalations and exhalations
(D) Sympathetic activation via right-nostril isolation

Direction : Please read the following source carefully.

An advanced yogic breathing seminar focused on the precise measurement and application of different phases of respiration, specifically analyzing the vritti (modifications) of pranayama. The curriculum initiated with Nadishuddhi to ensure the balanced flow of breath through alternate nostrils, serving as a foundational purification before introducing breath retention. The instructors then directed the participants to practice Bahyavritti Pranayama, where the primary technical focus was on the controlled, external cessation of breath following a complete exhalation. This was systematically contrasted with Abhyantarvritti Pranayama, a technique requiring practitioners to maintain the breath internally after a maximal inhalation. The most complex phase of the seminar involved the introduction of Stambhavritti Pranayama. The researchers monitored the practitioners as they attempted this technique, which involves the sudden and spontaneous suspension of breath at any given moment, regardless of the inhalation or exhalation cycle. The salient features of these retention techniques demand intense focus and breath awareness. By isolating Bahyavritti, Abhyantarvritti, and Stambhavritti, the study illuminated the profound benefits of specific respiratory pausing on mental stillness and autonomic nervous system regulation.

Based on the above source, attempt the following five questions.

276. What was the purpose of practicing Nadishuddhi prior to breath retention techniques in the seminar?
(A) Balanced flow of breath through alternate nostrils
(B) Initiating sudden and spontaneous breath suspension
(C) Measuring the maximum capacity of external exhalation
(D) Inducing an immediate state of rapid hyperventilation

277. Which pranayama modification involves the controlled external cessation of breath following a complete exhalation?
(A) Abhyantarvritti Pranayama
(B) Nadishuddhi
(C) Stambhavritti Pranayama
(D) Bahyavritti Pranayama

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the abdominal wall. Without these foundations, the practitioner cannot create the vacuum or the muscle isolation required to perform the rolling or churning movements characteristic of the practice.

19. (A) 5 to 7 meters
Traditional hatha yoga texts specify that the cotton cloth used for this internal cleansing should be roughly twenty-two feet long. This length is necessary to ensure that a significant portion can be swallowed to reach the stomach while leaving enough outside for safe retrieval. The width is usually about four fingers, ensuring it is narrow enough to swallow but wide enough to cleanse.

20. (A) Both Statement I and Statement II are correct.
These two hatha yoga practices involve the use of water to purify the sinuses and the frontal region of the brain. Sheetkarma focuses on taking water through the mouth and expelling it via the nostrils, while Vyutakrama involves sniffing water through the nose and letting it flow out through the mouth. Both methods effectively clear mucus and improve the health of the sensory organs.

21. (C) Cleansing of the large intestine using water.
This shatkarma is essentially a yogic enema designed to purify the colon and lower intestines. Traditionally, it was performed by sitting in water and using abdominal vacuum techniques to draw water into the rectum. Modern variations may use a catheter. It is highly effective for removing accumulated waste, balancing the humors, and treating disorders related to the digestive and excretory systems.

22. (B) It combines physical postures, breathing, and mantra awareness.
This comprehensive practice is more than just a physical exercise; it is a spiritual sadhana. It traditionally consists of twelve postures performed in a graceful flow, synchronized with specific inhalation and exhalation patterns. The addition of sun mantras and awareness of the solar plexus enhances the energetic benefits, making it a holistic technique for balancing the body's physical and mental energies effectively.

23. (D) Ashtanga Namaskara requires the abdomen to rest fully on the floor.
In the eight-limbed salute, only the toes, knees, chest, hands, and chin or forehead should touch the ground. The abdomen and hips are kept slightly raised off the floor to create a specific curve in the spine. Resting the abdomen fully on the floor would transform the posture into a different prone position, losing the specific structural engagement and symbolic nature of the practice.

24. (A) Agnisara
This abdominal practice requires the practitioner to exhale completely and hold the breath out. In this state of external retention, the abdominal muscles are vigorously moved in and out. The lack of air in the lungs creates a vacuum-like effect that allows for the deep manipulation of the internal organs. Other practices like Neti or Tratak do not depend on this specific breath suspension.

25. (C) Sheetali
Vaatkrama, Vyutakrama, and Sheetkarma are the three classical hatha yoga variations of the frontal brain cleansing technique. Sheetali is a cooling pranayama that involves inhaling through a rolled tongue and is not categorized as a shatkarma or a variation of the rapid breathing purification process. It serves to cool the body and calm the mind, which is a different functional category.

26. (A) Ashwa Sanchalanasana
In the twelve-step solar salutation, each posture is associated with a specific name of the Sun. 'Om Khagaya Namaha', which means salutations to the one who moves through the sky, corresponds to the fourth and ninth steps. These steps involve the equestrian pose, where one leg is extended back and the other is bent forward, stretching the hips and the spine.

27. (C) Statement I is correct but Statement II is incorrect.
This standing posture involves a lateral bend of the torso to one side. Statement I is accurate as it describes the physical movement. However, Statement II is incorrect because the posture actually expands the side being stretched and compresses the side toward which the body is bending. This action helps improve the flexibility

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of the spine and tones the lateral abdominal muscles.

28. (A) Both A and R are true and R is the correct explanation of A.
This forward-bending posture involves bringing the hands toward the feet, which significantly compresses the abdominal region. This compression provides a natural massage to the internal organs, stimulating digestion and helping to metabolize abdominal fat. The deep fold also stretches the entire posterior chain of the body, including the hamstrings and the spine, promoting overall flexibility and improved metabolic health.

29. (C) It is a standing lateral stretch forming a triangle.
The triangle pose is characterized by a wide stance and a sideways lean, where the body forms several triangular shapes with the floor and between the limbs. It provides a profound lateral stretch to the spine and strengthens the legs and core. Unlike twists or backward bends, the primary movement occurs in the frontal plane, opening the chest and improving overall body alignment.

30. (D) Paschimottanasana
While the other options involve balancing or stretching while on the feet, this posture is performed while sitting on the floor with the legs extended forward. It is a classic seated forward bend designed to stretch the entire back of the body. Standing postures like Ardhachakrasana and Trikonasana focus on different planes of movement while maintaining a stable base through the legs and feet.

31. (A) P-3, Q-1, R-4, S-2
Padahastasana involves a deep forward bend with palms near the feet. Ardhachakrasana is a standing backward bend with hand support on the hips. Parsvakonasana requires a lateral stretch with a bent knee at a ninety-degree angle. Parivrittatrikonasana is the revolved version of the triangle pose, incorporating a spinal twist. These alignments define the unique physical and energetic benefits of each standing posture.

32. (B) It involves supporting the lower back with the hands while bending backward.
The half-wheel pose is a standing backward bend where the hands are placed on the hips or lower back to provide stability and support. This prevents overstraining the lumbar spine while allowing the chest and abdomen to expand. It is an effective counter-pose to forward bending and helps improve posture by opening the shoulders and strengthening the spinal muscles without requiring advanced flexibility.

33. (B) Veerasana - Hero pose
The name of this posture translates directly to the hero pose, reflecting the stability and strength required to hold it. Other translations provided were inaccurate; for instance, Padahastasana means hand-to-foot pose rather than half-wheel. Parsvakonasana refers to the side-angle pose. Accurate understanding of these Sanskrit terms helps practitioners align their mental focus with the intended physical and symbolic qualities of the specific yogic asana.

34. (C) All of the above
This posture is a complex standing twist that requires a wide base for stability. The trunk rotates so that the opposite hand reaches the floor outside the front foot, while the other arm reaches toward the ceiling. The gaze is directed upward to complete the spinal rotation. Both legs must remain active and straight to maintain the structural integrity and maximize the twisting benefit.

35. (C) The feet are kept together during the execution of the pose.
To perform the triangle pose correctly, the feet must be placed approximately three to four feet apart to create a stable base for the lateral stretch. Keeping the feet together would make the lateral movement and the formation of the triangle shape impossible. The knees should remain straight, and the torso must stay in a single plane, avoiding any forward or backward leaning.

36. (D) It opens the chest while strengthening the legs.
This side-angle posture requires a strong lunging position, which builds significant endurance and strength in the quadriceps and calves. Simultaneously, the lateral extension of the upper arm and the rotation of the torso expand the ribcage, improving respiratory capacity. It is

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an energizing pose that develops both physical stability and a sense of openness in the upper body and heart center.

37. (C) It is a safe modification for tight hamstrings to protect the lower back.
When the hamstrings are excessively tight, they can pull on the pelvis and cause the lower back to round painfully during forward bends. Bending the knees slightly allows the pelvis to tilt forward more easily, which reduces the strain on the lumbar vertebrae. This modification makes the pose accessible and safe, preventing injury while still allowing for a gentle stretch in the spine.

38. (B) I, II, III, IV, V
The traditional flow begins with Pranamasana (prayer pose), followed by Hastauttanasana (raised arms pose). The third step is Padahastasana (hand to foot pose), which leads into Ashwa Sanchalanasana (equestrian pose). The fifth step is Parvatasana (mountain pose). This chronological sequence ensures a balanced transition between forward and backward movements, systematically warming up the entire body for the subsequent more intensive postures.

39. (D) Avoid Padahastasana
Intense forward bending can aggravate the sciatic nerve by placing excessive tension on the posterior chain and potentially compressing the intervertebral discs. Individuals with acute sciatica should avoid deep forward folds like the hand-to-foot pose. Gentler movements or backward bends like Ardhachakrasana are often safer, as they do not put the same level of mechanical stress on the already inflamed or compressed nerve.

40. (A) Ashtanga Namaskara - Inhalation
In the eight-limbed salute, the breath is traditionally held out (Bahya Kumbhaka) or the posture is performed during a transition after exhalation. It is not an inhalation phase. Conversely, movements that expand the chest and bend the spine backward, such as Hastauttanasana and Bhujangasana, are synchronized with inhalation, while forward-folding movements like Padahastasana are performed with a full exhalation to facilitate the deep fold.

41. (B) III, IV, II, I, V
In the second half of the round, after the prone postures, the practitioner returns through Parvatasana (mountain) and then Ashwa Sanchalanasana (equestrian) by bringing the foot forward. This is followed by Padahastasana (forward fold) and Hastauttanasana (backward stretch), finally concluding in Pranamasana (prayer). This mirror-image sequence ensures that both sides of the body are worked equally while maintaining the rhythmic flow of the practice.

42. (A) Ardhachakrasana
After a deep forward bend that compresses the anterior body and stretches the back, it is essential to perform a backward bend to restore spinal equilibrium. The half-wheel pose serves as an ideal counter-pose because it expands the chest and abdomen while contracting the posterior muscles. This alternating movement ensures spinal health, prevents muscular imbalances, and keeps the energy flowing freely throughout the body.

43. (D) Bending the front knee so the thigh is parallel to the floor, knee over ankle.
Proper alignment in the side-angle pose requires a deep lunge where the front knee is stacked directly above the ankle. This protects the knee joint from shear force while maximizing the strengthening effect on the leg muscles. The torso should then extend laterally from this stable base. Resting the chest on the thigh or arching the back excessively indicates a lack of core engagement.

44. (B) Intense stretch of the back side.
The word 'Paschima' refers to the west, which symbolically represents the back of the human body in yogic traditions. 'Uttana' means intense stretch. Therefore, the name literally describes the primary action of the posture: a deep forward fold that provides a comprehensive stretch to the entire posterior chain, from the heels through the hamstrings and up to the base of the skull.

45. (A) Both Statement I and Statement II are correct.
This posture begins by sitting in the thunderbolt pose (Vajrasana) and then gradually reclining backward until the back rests on the floor. It effectively combines a seated position with a supine stretch. Because it places significant

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Halasana (plow) to further stretch the back. After these neck-compressing poses, Matsyasana (fish) is performed as the essential counter-pose to extend the neck and open the chest. The practice concludes with Shavasana (corpse pose) to allow the nervous system to relax and fully assimilate the benefits of the session's intense physical movements.

102. (B) Matsyasana
Since the shoulder stand and plow pose involve deep flexion of the neck, it is anatomically essential to follow them with a posture that provides the opposite movement: extension. The fish pose provides this necessary counter-stretch, opening the throat and chest while reversing the pressure on the cervical spine. This pairing ensures balance and prevents stiffness or injury in the delicate neck area after inversions.

103. (A) Both A and R are true and R is the correct explanation of A.
Mastering the corpse pose is challenging because it requires the practitioner to release all physical tension while maintaining sharp, clear awareness. It is easy to either remain physically tense or drift into sleep. True success in Shavasana lies in achieving a state of conscious relaxation, where the mind is quiet and focused, yet the body is completely at rest, requiring subtle mental control.

104. (A) Tree Pose
The name is derived from the Sanskrit word 'Vriksha', which means tree. In this posture, the practitioner stands on one leg like a trunk, with the other foot placed on the inner thigh and the arms often raised like branches. It is a foundational balancing pose that improves stability, concentration, and leg strength. Mountain, eagle, and dancer poses are Tadasana, Garudasana, and Natrajasana, respectively.

105. (C) Statement I is correct but Statement II is incorrect.
The eagle pose is correctly described in Statement I as a balance involving the entwining of both legs and arms. However, Statement II is incorrect because the primary focus of the pose is not hamstring flexibility or chest expansion; instead, it provides a deep stretch to the shoulders and upper back while strengthening the legs and improving neuromuscular coordination and focus.

106. (A) P-3, Q-4, R-1, S-2
Vrikshasana involves the foot on the inner thigh. Garudasana is the eagle pose with wrapped limbs. Natrajasana is the dancer's pose with a backward bend holding the foot. Tittibhasana is an arm balance known as the firefly pose. These descriptions highlight the unique physical requirements and symbolic forms of each posture, ranging from simple standing balances to complex arm-supported positions and deep spinal extensions.

107. (D) It is a standing balance incorporating a backward bend.
Named after the Dancing Shiva, this pose requires standing on one leg while reaching back to hold the other foot and lifting it away from the body. This creates a powerful arch in the spine and opens the chest and shoulders. It is a sophisticated posture that combines balance, flexibility, and strength, and is not a seated or hand-balancing pose as suggested by other descriptions.

108. (B) Tittibhasana - Firefly pose (arm balance)
This is a correct pair, as the posture involves balancing the body's weight on the hands with the legs extended forward and out, resembling a firefly. Other options are incorrect: Namaskarasana is a squat or prayer pose, not supine; Garudasana is the eagle pose, not the tree; and Vrikshasana is the tree pose, not the eagle. Accurate terminology is vital for understanding yoga.

109. (D) All of the above
To perform the tree pose correctly, one must stand on one leg and place the other foot on the inner thigh, avoiding the knee joint for safety. The knee of the lifted leg should point outward to open the hip, and the hands are typically joined at the chest or raised high. These elements work together to develop physical equilibrium and mental focus during the practice.

110. (D) It is a basic standing balance suitable for absolute beginners.
The firefly pose is an advanced arm balance that requires significant upper body strength, core stability, and hamstring flexibility. It is not suitable for absolute beginners due to the high

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55. (D) Baddhakonasana
The bound angle pose is a symmetrical seated posture focused on opening the hips and stretching the groin. It does not involve any rotation of the spinal column. In contrast, postures like Ardhamatsyendrasana, Vakrasana, and Bharadvajasana are specifically designed to rotate the vertebrae, providing a lateral twist that massages the abdominal organs and improves the flexibility of the back and torso.

56. (A) P-3, Q-1, R-2, S-4
Paschimottanasana is the seated forward bend. Baddhakonasana is the bound angle pose. Akarnadhanurasana is the bow and arrow pose, involving pulling the foot to the ear. Merudandasana is the spinal column pose, which is a seated balance. Understanding these English equivalents and primary focuses helps practitioners identify the correct posture and its intended physiological and energetic impact on the body.

57. (C) It is a supine fold in the hero pose.
This asana involves reclining onto the back from a kneeling position, which creates a powerful stretch in the thighs and abdomen. It is not performed on the stomach, nor does it typically involve the crossed-leg position of Padmasana. While it does engage the core to some degree, its primary focus is the deep extension of the anterior muscles and the flexibility of the legs.

58. (A) Vakrasana - Simplified spinal twist
This posture is widely recognized as an accessible version of more complex seated twists, making it suitable for beginners to improve spinal mobility. In contrast, Paschimottanasana is a seated forward bend, not a prone posture. Merudandasana is a seated balance, and Akarnadhanurasana is also a seated posture rather than a standing balance. Correct identification of these categories is fundamental to yogic practice.

59. (D) All of the above
To perform this spinal twist correctly, the foundation must be stable with both sitting bones grounded on the floor. One leg is folded with the heel by the hip, while the other foot crosses over. Maintaining an erect spine is crucial during the rotation to ensure the vertebrae are not compressed. These alignment details ensure the maximum benefit to the digestive and nervous systems.

60. (B) The legs are kept together while balancing.
In the classical version of the spinal column pose, the legs are extended upward and spread wide apart in a “V” shape while the practitioner balances on the sitting bones. Keeping the legs together would change the posture into a different seated balance, such as Naukasana. The wide leg position is essential for the specific stretch and the challenge of maintaining equilibrium in this pose.

61. (C) Posterior kinetic chain stretch for parasympathetic tone.
Deep forward bends stimulate the vagus nerve and activate the parasympathetic nervous system, which promotes a state of rest and relaxation. By stretching the entire back side of the body, including the calves, hamstrings, and spinal muscles, it helps reduce the heart rate and calm the mind. It does not increase sympathetic activity or cause hyper-extension of the lumbar spine.

62. (D) Use a yoga strap around the foot of the extended leg to bridge the gap.
When a practitioner lacks the flexibility to reach their toes, using a prop like a strap is the safest and most effective solution. This allows them to maintain the proper alignment of the spine and the intended pull of the posture without forcing the body or compromising safety. Bending the leg or holding the breath can lead to poor form and potential injury.

63. (A) I, II, III, and V only
The cow-face pose is excellent for opening the shoulders, expanding the chest, and stretching the deep hip muscles like the piriformis. It induces a sense of internal focus and relaxation. However, it is not recommended for individuals with an acute hernia because the leg position and abdominal engagement could potentially aggravate the condition. For others, it is a highly therapeutic and centering seated posture.

64. (B) Gomukhasana
This posture is specifically beneficial for correcting rounded shoulders because the interlocking of the arms behind the back forces

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the chest to open and the shoulder blades to retract. This helps to counteract the slumped posture associated with kyphosis. Other seated poses like Paschimottanasana actually involve a forward fold which could potentially worsen the rounding if the practitioner is not careful about spinal extension.

65. (B) Baddhakonasana - Mild asthma
Mild asthma is not a contraindication for the bound angle pose; in fact, many seated hip openers can be practiced safely by individuals with respiratory conditions. However, a slipped disc is a serious contraindication for deep forward bends like Paschimottanasana, and severe arthritis or recent surgery are critical reasons to avoid Suptavajrasana or Ardhamatsyendrasana respectively to prevent injury and promote safe healing.

66. (B) III, I, II, IV
From the base seated position, one must first fold the lower leg so the heel rests near the opposite buttock. Next, the other foot is placed flat on the floor outside the folded knee. Then, the trunk is twisted, and the opposite arm is brought over the knee to grasp the foot. This logical progression ensures a stable foundation before the spinal rotation.

67. (C) Vajrasana
Since Suptavajrasana is essentially a reclining version of the thunderbolt pose, mastering the seated kneeling position is the necessary first step. Vajrasana prepares the ankles and knees for the more intense pressure they will experience when the body weight is shifted backward. Other meditative postures like Padmasana or Swastikasana involve different leg configurations that do not provide the specific preparation needed.

68. (D) External rotation of the hips
To bring the soles of the feet together and allow the knees to drop toward the floor, the femurs must rotate outward within the hip sockets. This external rotation is the defining anatomical action of the bound angle pose. Internal rotation or knee hyper-extension are not part of this posture, and while the ankles are flexed, the primary limiting factor for most is hip mobility.

69. (C) Bhujangasana
This prone posture is named after the cobra because the lifting of the chest and head resembles a snake with its hood raised. It is a foundational backbend that strengthens the spine and opens the heart. Other prone poses like Shalabhasana and Dhanurasana are known as the locust and bow poses, respectively, and target different aspects of the posterior and anterior muscle chains.

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70. (D) Statement I is incorrect but Statement II is correct.
The locust pose involves lifting the legs and sometimes the lower torso off the floor while the head and chest remain relatively low or resting on the chin. Statement I is incorrect because lifting the upper body while keeping the legs down describes a variation of Bhujangasana. However, Statement II is correct as the pose effectively targets and strengthens the lower back and gluteal muscles.

71. (D) Lying on the abdomen and lifting up to resemble a bow.
In this posture, the practitioner grasps the ankles while lying prone and uses the strength of the legs to pull the chest off the floor. The body forms a curved shape similar to a bow, with the arms acting as the bowstring. This provides a deep stretch to the entire front of the body while strengthening the back and stimulating the abdominal organs.

72. (A) The weight of the body is supported only by the hands and the tops of the feet.
Unlike the cobra pose where the pelvis remains grounded, the upward-facing dog requires the entire lower body, including the thighs and knees, to be lifted off the mat. This demands more strength in the arms and core. The chest is pulled forward and upward, and the spine is in full extension. It is an active, energizing posture used frequently in vinyasa sequences.

73. (C) It is a strenuous backward bend used to build core strength.
The crocodile pose is actually a relaxation posture performed while lying on the stomach. It is designed to be effortless and is often used to rest between more active prone asanas. By allowing the abdomen to press against the floor,

it encourages diaphragmatic breathing and helps to release tension in the lower back, making it highly therapeutic for individuals with spinal issues.

74. (A) Dhanurasana
The bow pose creates significant pressure on the abdominal region because the weight of the entire body is balanced on the abdomen while the chest and thighs are lifted. This intense compression provides a deep massage to the internal organs, which can improve digestion and stimulate the solar plexus. Other poses like Makarasana or Shavasana are designed for relaxation and do not generate this pressure.

75. (D) Peptic ulcer in an acute stage
The cobra pose involves a deep stretch and pressure on the abdominal wall, which can aggravate an active ulcer and cause pain or internal irritation. While the pose is generally beneficial for many respiratory and minor back issues, individuals with acute inflammatory conditions in the digestive tract must avoid it. Once the condition is managed, the pose may be reintroduced under professional guidance.

76. (B) P-4, Q-1, R-2, S-3
Bhujangasana corresponds to the cobra, Shalabhasana to the locust, Makarasana to the crocodile, and Urdhvamukhosvanasana to the upward-facing dog. These names are derived from the animals whose shapes the postures emulate. Recognizing these traditional names and their English meanings is essential for understanding the specific physical actions and symbolic intentions behind each of these foundational prone yoga postures.

77. (C) The chin rests on the floor while the legs are lifted.
In the classical execution of the locust pose, the upper body remains grounded with the chin or forehead on the mat, while the legs are raised using the strength of the lower back and glutes. This focus on the lower body is what distinguishes it from other prone backbends. It is typically performed with an inhalation during the lift, rather than external breath retention.

78. (A) Both A and R are true and R is the correct explanation of A.
The primary anatomical difference between these two backbends lies in the contact points with the floor. Bhujangasana is a grounded pose where the pelvis and thighs stay on the mat, focusing the stretch on the upper spine. Urdhvamukhosvanasana is more active, with only the hands and tops of the feet touching the floor, requiring significant engagement of the arms, legs, and core.

79. (D) All of the above
The bow pose is performed by lying prone, bending the knees to bring the feet close to the hips, and then reaching back to grasp the ankles. On an inhalation, the practitioner lifts the head, chest, and thighs simultaneously. This creates a powerful arch that stretches the entire anterior chain and strengthens the back, requiring coordinated effort from the arms, legs, and core.

80. (B) The navel is lifted far off the floor to arch the upper back.
In the classical cobra pose, the navel and the lower abdomen should ideally remain in contact with the floor. This ensures that the backbend is distributed through the thoracic spine rather than dumping all the pressure into the lumbar region. Lifting the navel too high shifts the posture toward a different variation or upward dog, which changes the anatomical focus and intensity.

81. (B) Deep diaphragmatic breathing and relaxation of the lumbar spine
Lying in this relaxation pose allows the abdominal area to expand against the resistance of the floor, which naturally encourages deeper diaphragmatic movement. This breathing pattern calms the nervous system. Furthermore, the slightly supported position of the chest and the placement of the legs help to flatten and relax the lower back, providing relief from tension and mild spinal discomfort.

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82. (A) Bhujangasana
For those who find the arm strength required for the upward-facing dog too challenging, the cobra pose is the most appropriate foundational alternative. It allows the practitioner to work on spinal extension and chest opening while keeping the pelvis and thighs grounded, which reduces the load on the wrists and triceps. This

ensures progress in backbending flexibility while building the necessary upper body strength.

83. (C) I, II, III, and IV only
Prone backbends involve spinal extension, which expands the chest and helps manage respiratory conditions. Because they are active movements, they can stimulate the sympathetic nervous system and provide an energizing effect. However, they should be practiced with caution by those with excessive lower back curvature (hyperlordosis). Statement V is incorrect because prone postures focus on extension (bending back), not flexion (bending forward).

84. (D) None of the above prone backbends
During the third trimester of pregnancy, lying on the abdomen is physically impossible and unsafe, as it would place direct pressure on the growing fetus and the uterus. All prone postures, including the cobra, locust, and bow poses, are strictly contraindicated. Pregnant women should instead focus on standing, seated, or side-lying modifications that provide similar benefits without the risks associated with prone positioning.

85. (C) Makarasana - Cures hyperthyroidism
While the crocodile pose is excellent for relaxation and relieving back pain, it does not have a direct therapeutic effect on the thyroid gland. Postures that specifically target the neck and throat area, such as Sarvangasana or Matsyasana, are more traditionally associated with thyroid health. Other pairs, like Bhujangasana for spinal strength and Dhanurasana for abdominal massage, accurately reflect the primary physical benefits of those specific prone postures.

86. (B) I, IV, II, III
To enter the posture correctly, first place the hands beside the waist. Then, ensure the tops of the feet are firm on the mat. On an inhalation, straighten the arms to lift the entire torso and lower body off the floor. This sequence ensures a stable and symmetrical lift, protecting the joints and allowing for the maximum expansion of the chest and extension of the spine.

87. (D) Inhale deeply while expanding the chest and lifting up.
Inhaling as the body lifts into the bow pose is essential because the expansion of the lungs provides internal support for the thoracic spine and naturally facilitates the opening of the chest. This synchronization of breath and movement helps the practitioner achieve a fuller arch. Rapid breathing or breath retention during the dynamic phase of the lift can lead to unnecessary strain and instability.

88. (A) Erector spinae and gluteus maximus
Lifting the legs against gravity in a prone position requires significant contraction of the muscles that run along the spine and the large muscles of the buttocks. These are the primary movers for the locust pose. Without strength in these areas, the legs cannot be lifted high or held steadily. While other muscles provide support, the core of the effort is in the posterior chain.

89. (C) Halasana
This supine posture is named after the traditional Indian plow (hala). In this pose, the legs are brought over the head until the toes touch the floor, creating a shape that resembles the agricultural tool. It provides an intense stretch to the entire back and neck. Other supine poses like Sarvangasana and Matsyasana are the shoulder stand and fish pose, respectively, with different anatomical focuses.

90. (A) Both Statement I and Statement II are correct.
The wheel pose is an advanced supine backbend where the body is pushed up into an arch, supported by the hands and feet. This requires substantial flexibility in the spine to extension and openness in the shoulders and chest. Both statements accurately describe the physical form and the necessary anatomical requirements to perform the posture safely and effectively, emphasizing its nature as a full-body backbend.

91. (D) The body is lifted up and rests only on the shoulders.
Often called the “queen of asanas,” the shoulder stand involves lifting the torso and legs vertically while the weight is balanced on the shoulders, upper arms, and the back of the neck. This inversion allows gravity to assist in venous return and provides a powerful stretch to the cervical spine. It is distinct from the plow pose, where the feet reach for the floor over the head.

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92. (B) It is traditionally practiced with the legs folded in Padmasana.
In the classical version of the fish pose, the legs are crossed in the lotus position while the practitioner reclines, arching the back and resting the crown of the head on the floor. This provides a deep opening to the chest and throat. While modern variations may use straight legs, the traditional form emphasizes the synergy between the lotus legs and the arched upper body.

93. (C) Halasana - Plow pose
This pair is correct, as 'Hala' means plow. Other options were incorrect: Shavasana is the corpse pose, not the fish pose; Setubandhasana is the bridge pose, not the wheel pose (which is Chakrasana); and Chakrasana itself is the wheel pose. Accurate knowledge of these Sanskrit names and their English meanings is crucial for the correct identification and practice of these foundational supine yoga postures.

94. (D) All of the above
To perform the bridge pose, one must lie on the back, bend the knees, and bring the heels close to the hips. As the pelvis is lifted, the chest should move toward the chin, creating a natural throat lock. The hands can either support the back, hold the ankles, or rest on the floor. These steps ensure a stable arch that strengthens the back and stretches the neck.

95. (A) The breath should be forceful and loud.
In the corpse pose, the breathing should be natural, soft, and effortless to facilitate deep relaxation of the nervous system. Forceful breathing would create tension and keep the body in an active state, which is the opposite of the pose's intended purpose. The practice requires complete stillness and internal awareness, allowing the body and mind to integrate the benefits of the preceding asanas.

96. (B) It drains venous blood from the lower extremities, resting the heart.
By inverting the body, gravity helps the blood from the legs and abdomen flow more easily back toward the heart, which can reduce the workload of the cardiovascular system. This position also stimulates the thyroid gland and calms the nervous system. It does not typically cause a spike in heart rate; rather, it is known for its soothing and restorative physiological effects.

97. (B) Avoid turning the head and use a folded blanket under the shoulders.
To protect the cervical spine during deep neck flexion, it is vital to keep the head centered and stable. Turning the head can cause uneven pressure on the vertebrae and potentially lead to injury. Using a blanket under the shoulders provides extra space for the neck, reducing the intensity of the flexion and making the posture safer and more comfortable for many practitioners.

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98. (A) I, II, III, and V only
The fish pose is highly effective for expanding the chest, stretching the throat, and acting as a necessary counter-pose to inversions like the shoulder stand. It also provides a gentle massage to the pelvic and abdominal organs. However, due to the intense neck extension, it is generally contraindicated for individuals with acute or severe cervical spondylitis, as it may aggravate the condition.

99. (C) Sarvangasana
Inversions like the shoulder stand cause an immediate increase in blood pressure to the head and can be dangerous for individuals with uncontrolled hypertension. The increased pressure on the cardiovascular system and the head region makes it a high-risk posture in such cases. Restorative poses like Shavasana or Supta Baddhakonasana are much safer and more appropriate for managing high blood pressure and promoting overall relaxation.

100. (D) Shavasana - Intensive core strengthening
The corpse pose is a dedicated relaxation posture aimed at achieving complete physical and mental stillness; it involves no active muscular engagement or core strengthening. In contrast, Halasana effectively targets the back muscles, Matsyasana focuses on the throat and thyroid region, and Chakrasana is a powerful extension of the spine and shoulders. Shavasana serves as the ultimate restorative end to a yogic practice.

101. (A) II, III, I, IV
A balanced sequence typically begins with Sarvangasana (shoulder stand), followed by

pressure on the knee and ankle joints, individuals with existing injuries in these areas must avoid the practice to prevent further damage or acute pain.

46. (D) A half-spinal twist named after a sage.
This classic seated posture is named after the great yogi Matsyendranath. It involves a sophisticated rotation of the spine that massages the internal organs and improves the flexibility of the vertebrae. One leg is folded on the floor while the other foot is placed on the opposite side of the knee. It is not a fish imitation or a simple hip opener.

47. (A) It involves twisting the spine while sitting with one leg straight and the other bent.
Often considered a preparatory pose for more complex twists, this asana is performed by keeping one leg extended and crossing the other foot over it. The torso is then rotated toward the bent knee. It provides a foundational stretch for the spine and abdominal region. Unlike Ardhamatsyendrasana, it does not require both legs to be folded, making it more accessible.

48. (B) It heavily strains the lower back and should be avoided in pregnancy.
The bound angle pose is actually highly recommended during pregnancy as it helps to open the hips and pelvic region, which can facilitate a smoother delivery. When practiced correctly, it does not strain the lower back; instead, it provides a gentle stretch to the inner thighs and groin. It is a restorative seated posture that promotes circulation to the pelvic organs and relieves fatigue.

49. (B) Quadriceps
Reciprocal inhibition is a physiological principle where the contraction of one muscle group causes the opposing group to relax. In a seated forward bend, consciously engaging and tightening the quadriceps on the front of the thighs sends a signal to the hamstrings on the back of the thighs to release. This allows for a deeper, safer stretch in the posterior muscles without forceful pulling.

50. (A) Suptavajrasana
Most of the other postures listed, such as Paschimottanasana and Janu Sirsasana, involve folding the torso forward over the legs. Suptavajrasana, however, is a backward-bending reclining pose performed from a seated position. It focuses on stretching the anterior chain, including the quadriceps and abdomen, rather than the posterior chain. This makes it a distinct exception in the category of seated forward folds.

51. (C) Merudandasana
This 'Spinal Column Pose' is a challenging balance that requires both strength and flexibility. The practitioner balances on the sitting bones while extending the legs upward and outward at an angle, holding the big toes with the fingers. It demands significant core engagement and helps in centering the nervous system. It is distinct from Gomukhasana or Baddhakonasana, which are grounded seated stretches without balancing.

52. (C) Statement I is correct but Statement II is incorrect.
This posture mimics the action of an archer pulling a bowstring, with one foot being drawn toward the ear while the other remains extended. This description in Statement I is accurate. However, Statement II is false because the pose primarily targets the hip joints and hamstrings, not the cervical spine. While it improves overall circulation, it is not a specific cure for hyperthyroidism.

53. (A) Both A and R are true and R is the correct explanation of A.
The cow-face pose requires a unique arm position where one arm reaches over the shoulder and the other reaches up from the lower back. This requires significant internal and external rotation of the shoulder joints. Regular practice effectively opens the chest and counteracts the effects of rounded shoulders from desk work. The combined action of the arms and legs promotes symmetry and improved posture.

54. (B) One knee is stacked over the other with feet pointing out.
In this seated posture, the legs are folded so that the knees are aligned vertically in the center of the body. The feet rest beside the opposite hips, resembling the ears of a cow. This arrangement provides a deep stretch to the hips and piriformis muscles. It is not performed with wide knees or straight legs, nor is it a toe-balancing squat.

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level of coordination and power needed to lift and hold the body weight on the hands. It demands a strong foundation in both arm balances and deep seated forward folds before it can be practiced safely.

111. (A) Improvement in neuromuscular coordination and focus.
Balancing on one leg requires constant micro-adjustments by the nervous system and the small muscles of the feet and ankles. This process strengthens the connection between the brain and the body, leading to better coordination and a sharper mind. While it may slightly strengthen the legs, its primary benefit is the development of mental steadiness and better control over the body's center of gravity.

112. (B) Instruct them to fix their gaze on a stationary point (Drishti) at eye level.
Visual stability is closely linked to physical balance. By focusing the eyes on a single, unmoving point, the practitioner can stabilize the vestibular system and keep the mind from wandering, which makes it much easier to maintain the posture. Closing the eyes or holding the breath would actually make balancing more difficult and potentially unsafe for someone who is already struggling with the pose.

113. (B) I, II, III, and V only
The eagle pose is excellent for improving concentration, stretching the upper back and shoulders, and strengthening the lower body joints. It is also known to help alleviate mild sciatica by stretching the gluteal region. However, it does not involve external hip rotation; instead, it requires internal rotation to wrap the legs together. This internal compression is what characterizes the physical and energetic effect of the pose.

114. (A) Wrist strength, core power, and hamstring flexibility.
To lift the body and extend the legs forward while balancing on the hands, the practitioner must have strong wrists to support the weight and a powerful core to maintain the lift. Additionally, long hamstrings are necessary to straighten the legs over the arms. Without these prerequisites, the posture is difficult to achieve and may place excessive strain on the joints, leading to potential injury.

115. (C) Natrajasana - Upward to the ceiling
In the dancer's pose, the gaze should traditionally be focused forward at a fixed point to maintain balance while the body arches. Looking straight up at the ceiling can disrupt the sense of equilibrium and may cause the practitioner to fall. For most balancing poses, a level or slightly forward gaze is essential for providing the visual feedback needed to stabilize the body's position in space.

116. (A) IV, I, II, III
To enter the eagle pose from standing, first bend the knees slightly to lower the center of gravity and provide a stable base. Then, cross one thigh over the other and hook the foot behind the calf if possible. Finally, entwine the arms and press the palms together. This sequence ensures that the lower body is locked and stable before the upper body movement is added.

117. (C) Stretching the groin and Achilles tendons.
When performed as a deep squat with the palms joined, this posture provides a powerful stretch to the inner thighs, hips, and the tendons at the back of the ankles. It is a highly effective way to improve lower body mobility and relieve the stiffness caused by prolonged sitting. It does not focus on the neck or arms, nor does it arch the lower back significantly in its traditional form.

118. (B) Center of Gravity and base of support.
Every balancing posture is a lesson in physics, requiring the practitioner to keep their center of mass directly over the supporting part of the body. Mastering this involves a subtle awareness of weight distribution and the ability to make fine muscular adjustments. While yogic concepts like Apana Vayu are related, the practical physical competency required for these poses is the management of the body's mechanical balance.

119. (D) Expansion or extension of the vital energy (Prana).
The word is composed of 'Prana' (vital force) and 'Ayama' (extension or expansion). While it involves breathing exercises, the ultimate goal is to increase and control the flow of energy within the body's subtle channels. This practice serves

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technique and its various physical and mental benefits, making it a valuable part of a balanced hatha yoga practice.

172. (B) The chin is locked completely in Jalandhara Bandha, unlike Sarvangasana.
This is incorrect because in the inverted attitude of VipareetKarni, the neck is kept straight and the chin is NOT tucked into the chest. This lack of a throat lock is the primary difference from Sarvangasana (shoulder stand). The posture is a gentler inversion where the hips are supported by the hands at an angle, allowing for the benefits of inversion without the intense pressure on the cervical spine and throat.

173. (C) It arrests the upward flow of Prana and downward flow of Apana, forcing them into the Sushumna Nadi.
By simultaneously applying the root, abdominal, and throat locks, the practitioner creates a powerful energetic pressure. This pressure stops the dissipation of vital energy and forces it from the side channels into the central spinal channel. This unification of energies is traditionally believed to lead to spiritual awakening and the development of higher consciousness. It is an energizing rather than a lethargic or dangerous practice when done correctly.

174. (D) Complete exhalation and empty stomach
For the abdominal lift to be performed safely and effectively, there must be no food in the stomach and no air in the lungs. An empty stomach prevents discomfort and allows for deep internal massage. Complete exhalation is necessary to create the internal vacuum that pulls the organs upward. Practicing this during menstruation or after a meal can cause severe discomfort and potential injury, and is therefore strictly contraindicated.

175. (A) I, II, and IV only
By physically closing the ears, eyes, nose, and mouth, this mudra effectively cuts off external sensory input, facilitating Pratyahara and calming the nervous system. This internalization of awareness is highly beneficial for reducing anxiety and mental tension. It is a subtle, meditative practice and does not directly build muscle or open the hips, as those are the primary functions of more vigorous asanas or specific hip-opening postures.

176. (B) Avoid Jalandhara Bandha and prolonged breath retention.
For someone with cervical issues, the deep chin tuck of the throat lock can place excessive strain on the vertebrae and aggravate the condition. Additionally, prolonged breath retention can cause dangerous spikes in blood pressure. Therefore, these individuals must avoid these specific hatha yoga practices to ensure their safety. Gentle breathing and root locks like Mula Bandha are usually safe when practiced without strain and under professional guidance.

177. (B) Shanmukhi Mudra - Root seal
This is incorrect because Shanmukhi is the "six-gated" seal focused on the senses in the head, not the root. The root seal is actually Mula Bandha or certain variations of it. The other pairs are correct: Maha Mudra is the great seal, VipareetKarni is the inverted seal, and Tadagi Mudra is the abdominal "pond" seal. Accurate understanding of these traditional names and their meanings is fundamental for the study and practice of hatha yoga.

178. (A) Both A and R are true and R is the correct explanation of A.
While asanas primarily focus on the physical alignment and flexibility of the body, mudras and bandhas are more subtle and work directly on the energetic and nervous systems. They require a higher degree of internal awareness and control to channelize the prana effectively. This focus on the subtle energy body is why they are traditionally taught after the practitioner has established a firm foundation in physical postures and basic breath control.

179. (C) To manipulate the abdomen like a pond to stimulate digestion and prana.
This "pond" seal involves hollowing the abdomen during breath retention, which creates a specific internal pressure. This action provides a powerful massage to the digestive organs and helps to balance the vital energies in the solar plexus region. It is not about hand balancing, vocal cord stretching, or the pelvic floor. Instead, it focuses on the health and vitality of the entire abdominal region through subtle hatha yoga manipulation.

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which significantly lowers the temperature of the incoming air. This cooled air then helps to reduce the overall body temperature and provides a refreshing, calming effect, making these practices ideal for hot weather.

129. (B) Chaturtha - Rapid forced breathing
In yogic terminology, 'Chaturtha' refers to the fourth or transcendent state of pranayama, where the breath becomes extremely subtle or seems to stop spontaneously during meditation. It is not a technique involving rapid or forced breathing. Other terms like Bahyavritti (external), Abhyantarvritti (internal), and Stambhavritti (suspension) correctly describe the different phases of breath control according to classical hatha yoga and Patanjali's system.

130. (A) To balance the Ida and Pingala nadis for equilibrium.
The primary goal of alternate nostril breathing is to ensure that the two major energy channels are functioning harmoniously. This balance is said to facilitate the flow of energy into the central channel, Sushumna, which is essential for meditation. While it does improve lung function, its unique and most emphasized target is the energetic and mental equilibrium achieved by alternating the flow of the breath.

131. (C) P-4, Q-1, R-3, S-2
Ujjayi is the throat breath with a hissing sound. Bhramari involves the humming sound. Suryabhedan is inhalation only through the right nostril. Sitali is performed by inhaling through a rolled tongue. These distinct features allow practitioners to select the specific breathing technique that will produce the desired physiological and mental effect, such as cooling, heating, calming, or balancing the body's internal energy.

132. (D) Bandhas (Mula, Jalandhara, Uddiyana)
In advanced pranayama, holding the breath (Kumbhaka) requires the use of internal locks to prevent the dissipation of energy and to protect the internal organs from excessive pressure. These bandhas ensure that the prana is directed into the central channel. Without first mastering these physical locks through asana and dedicated practice, advanced breath retention can be dangerous and is generally not recommended for practitioners.

133. (C) Hatha Yoga Pradipika
This classical text provides detailed instructions on the techniques and specific ratios for effective pranayama. While other texts like the Yoga Sutras or the Bhagavad Gita mention the importance of breath control, they do not provide the same level of practical, technical detail regarding the duration of inhalation, retention, and exhalation. The Pradipika is the primary source for the systematic and technical application of hatha yoga.

134. (D) I, II, III, and IV
To practice the humming bee breath correctly, the ears are closed to internalize the sound, and a deep nasal inhalation is followed by a slow, humming exhalation. Keeping the teeth slightly apart but the lips closed, or the teeth gently touching, allows the vibrations to resonate more clearly through the skull. All these steps are essential for creating the soothing, meditative effect that characterizes this powerful and accessible breathing practice.

135. (D) Statement I is incorrect but Statement II is correct.
Statement I is incorrect because external retention is actually called Bahyavritti. Statement II correctly defines Stambhavritti as a state where the breath is suddenly suspended or held, either deliberately or spontaneously, at any point in the respiratory cycle. It is a profound state of stillness where the fluctuations of the mind and the breath come to a complete halt, often leading to deep meditative experiences.

136. (A) Internal modification (Inhalation)
In the context of Patanjali's Yoga Sutras, this term refers to the movement of the breath into the body. It is the inhalation phase of the pranayama practice. Understanding these Sanskrit terms is crucial for following the classical definitions of breath control, where each part of the breath—the inhale, the exhale, and the suspension—is categorized and studied for its specific physical and mental effects.

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awareness. This includes making a positive resolve (Sankalpa), systematically moving awareness through different body parts, focusing on the breath, and eventually externalizing the mind to re-engage with the environment. Each stage serves a specific psychological and physiological purpose in the process of deep hatha yoga relaxation.

155. (D) It strictly requires visualizing colors at different chakras.
This is incorrect because this insight meditation technique is based on the direct observation of physical sensations throughout the body as they are, without trying to imagine or visualize anything external. The focus is on developing equanimity toward both pleasant and unpleasant sensations to understand the nature of impermanence. Visualization of colors or chakras is a different type of meditative practice, often used in kundalini or tantric traditions.

156. (B) Development of the 'witness' consciousness (Sakshi Bhava), reducing emotional reactivity.
By systematically practicing the observation of thoughts without judgment or involvement, the practitioner learns to detach themselves from the chaotic flow of the mind. This develops a stable internal perspective, allowing one to respond to external situations with greater calm rather than reacting impulsively. It does not eliminate thoughts entirely but changes our relationship to them, leading to increased mental peace and better emotional management in daily life.

157. (C) Let the thoughts arise and pass without judging or engaging with them.
The core of this inner silence technique is the practice of non-attachment. Forcing thoughts away only creates more mental tension and struggle. By simply witnessing the negative thoughts as they appear and disappear, the practitioner drains them of their emotional power. This process eventually leads to a quieter mind as the backlog of impressions is cleared without the mind being re-engaged or further agitated by judgment.

158. (D) I, II, III, and IV only
This Jain meditation system includes specific stages such as body relaxation, internal journeys along the spine, and focused perception of the breath and body. These components work together to refine perception and purify the mind. While Tratak is a valuable yogic practice, it is not a core component of the Preksha meditation system, which focuses more on internal perception than external gazing at objects like a candle flame.

159. (A) Yoga Nidra
For someone who is highly stressed and unable to sit for long periods, this reclining practice is the most effective choice. It allows the practitioner to lie in Shavasana and be guided into a state of deep, effortless relaxation. Unlike seated meditation or active mental witnessing, it minimizes physical strain while still providing a systematic and profound release of tension, making it accessible and highly beneficial for beginners and stressed individuals.

160. (A) I, II, and IV only
Pairs I, II, and IV are correct as they accurately describe Om chanting, the Soham mantra, and the practice of inner silence. However, Statement III is incorrect because Preksha meditation is a Jain practice, not an insight into Buddhist texts (which would be more closely related to Vipassana). Understanding the origins and specific focuses of these different hatha yoga and spiritual traditions is essential for a complete and accurate study of meditation.

161. (B) A short, positive, and clear mental resolve or intention.
This 'seed' of change is planted in the subconscious mind during the receptive state of Yoga Nidra. It is a powerful tool for personal transformation and habit change. By repeating a clear and simple statement of intent, the practitioner harnesses the power of the subconscious to manifest positive qualities or goals in their life. It is a key element that distinguishes psychic sleep from simple relaxation or napping.

162. (A) A, U, M
The sacred sound of Om is traditionally understood as being composed of three distinct phonetic components. 'A' represents the waking state and begins in the abdomen, 'U' represents the dream state and resonates in the chest, and 'M' represents deep sleep and vibrates in the head. Meditating on these sounds in sequence helps to

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positive focus, eventually leading to a state of mental stillness and internal resonance that is fundamental to many spiritual traditions.

146. (A) Both Statement I and Statement II are correct.
Pranav Japa is the traditional practice of meditating on the cosmic sound of Om, while Soham Japa is a more naturalistic practice where the syllables 'So' and 'Ham' are synchronized with the inhalation and exhalation. Both techniques are used to anchor the mind and develop internal awareness. These hatha yoga practices are highly effective for calming the nervous system and preparing the practitioner for deeper levels of meditation.

147. (C) Conscious deep relaxation with internal awareness.
Often called "psychic sleep," this practice involves lying in a comfortable position and following a systematic series of instructions that lead the mind into a state between wakefulness and sleep. While the body is completely relaxed, the mind remains alert and focused, allowing for the release of deep-seated muscular, emotional, and mental tensions. It is a powerful tool for stress management, self-healing, and spiritual transformation.

148. (D) It involves witnessing thoughts without attachment.
This 'inner silence' technique is a systematic method for training the mind to observe its own processes. Rather than trying to stop or suppress thoughts, the practitioner allows them to arise and pass away naturally, maintaining the perspective of an impartial observer. This practice helps to reduce emotional reactivity and develops a deep sense of internal stability and self-knowledge, leading to a quieter and more focused mind.

149. (C) Nauli
While Ajapa Jap, Preksha, and Vipassana are all dedicated techniques designed to train the mind and lead to higher states of awareness, Nauli is a physical shatkarma focused on the purification of the abdominal organs. It involves the isolation and churning of the abdominal muscles. Although it requires concentration, its primary purpose is physiological cleansing and the stimulation of the digestive fire rather than direct meditative insight or silence.

150. (B) P-2, Q-4, R-1, S-3
Vipassana is focused on insight and seeing things as they are. Preksha is a Jain technique for deep perception. Yoga Nidra involves the systematic rotation of consciousness through the body. Ajapa Jap is the spontaneous, unceasing repetition of a mantra. Each of these practices offers a different path to mental clarity and spiritual awakening, utilizing either focused observation, structured relaxation, or the rhythmic power of sacred sound.

151. (D) It happens spontaneously without conscious effort, often synchronized with the breath.
Unlike formal Japa, which requires active counting and effort, this practice is considered a natural state where the mantra flows effortlessly with the rhythm of the breath. It is often described as the 'unuttered prayer.' By becoming aware of the natural sound of the breath, the practitioner enters a state of continuous meditation that doesn't depend on external tools like a mala or active vocalization.

152. (A) Preksha - To perceive carefully and profoundly
The word 'Preksha' is derived from the Sanskrit for 'to see' or 'to perceive,' and the meditation involves a deep, impartial observation of the body and mind. Other options were incorrect: Pranav Japa involves the Om mantra, not Soham; Vipassana is about insight rather than just rotation of consciousness; and Antarmauna is a practice for witnessing thoughts, not a breathing technique like the bellows breath.

153. (A) Both A and R are true and R is the correct explanation of A.
The breath is a constant and reliable object of focus that is always available in the present moment. By practicing breath meditation, a student learns to steady the wandering mind and develop the single-pointed concentration necessary for more advanced techniques like Vipassana. This foundational skill builds the mental discipline required to observe more subtle sensations and thoughts without being distracted or overwhelmed by them.

154. (D) All of the above
A complete session of psychic sleep includes several key stages designed to lead the practitioner into deep relaxation and then back to external

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This is the correct pair, as this solar meditation was developed and is promoted by the Dev Sanskriti Vishwavidyalaya. Other options were incorrectly matched: Yoga Nidra is traditionally associated with the Bihar School of Yoga; MSRT and Cyclic Meditation are both products of S-VYASA; and TM is the creation of Maharishi Mahesh Yogi. Accurate knowledge of these institutional links is vital for the study of modern yoga developments.

189. (C) I, II, and III only
The practice of psychic sleep is characterized by a conscious resolve, the systematic movement of awareness through the body, and a state of complete wakefulness throughout. It is a deeply restorative practice and specifically avoids any form of forceful physical exertion. Instead, it relies on complete physical stillness and internal mental focus to release deep-seated tensions and achieve a state of profound hatha yoga relaxation and self-awareness.

190. (D) It relies entirely on Buddhist Vipassana principles.
This solar meditation is rooted in the Vedic and hatha yoga traditions and focuses on the spiritual and physical vitality of the Sun (Savita). It is a distinct technique developed by DSVV and does not use the methodology of Vipassana, which is based on the impartial observation of sensations to develop insight. While both are meditative, their philosophical roots and practical focuses are different and belong to separate spiritual traditions.

191. (A) The combination of stimulation and relaxation leads to a deeper state of rest than relaxation alone.
Scientific research from S-VYASA suggests that by alternating between gentle hatha yoga postures and periods of intense relaxation, the mind is better able to release tension and reach a state of deep tranquility. This cycle mimics the natural rhythms of life and helps to balance the nervous system more effectively than static rest. It does not lead to physical exhaustion but rather to a refreshed and energized state of being.

192. (B) Using the resonance of sound to harmonize mental and physical layers.
This meditation technique utilizes the power of vibrations produced by chanting or listening to specific sounds, such as Om. These resonances are said to penetrate the deep layers of the body and mind, helping to dissolve physical and emotional blockages. It is a subtle but powerful way to manage stress and achieve a state of internal harmony, rather than relying on cognitive therapies, massage, or external temperature changes.

193. (B) I, II, III, and IV only
The structured sequence of this contemporary practice involves several relaxation techniques—Instant (IRT), Quick (QRT), and Deep (DRT)—interspersed with simple standing asanas like Ardhakatichakrasana. This specific combination provides the cycles of stimulation and rest that define the technique. While Kapalbhati is a valuable hatha yoga practice, it is not an inherent part of the standard Cyclic Meditation protocol, which focuses on the flow between movement and stillness.

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194. (A) Mind Sound Resonance Technique (MSRT)
For someone seeking a meditative practice that uses chanting and internal resonance to combat stress, this technique is the most appropriate. It does not require high physical stamina or complex asanas, making it accessible for corporate workers. The focus on sound helps to quiet the mind and provide a deep sense of peace. Other options like advanced Sukshma Vyayama or Sankhaprakshalana are more physical or purification-focused.

195. (C) DSVV - Mind Sound Resonance Technique
This is incorrect because MSRT is a contemporary hatha yoga practice developed by S-VYASA in Bengaluru, not DSVV. DSVV is instead the origin of Savita Ki Dhyan Dharana. The other pairs are correct: S-VYASA developed Cyclic Meditation, the Bihar School of Yoga is famous for its systematic approach to Yoga Nidra, and Maharishi Mahesh Yogi founded Transcendental Meditation. Knowing these correct associations is essential for the study of modern yoga.

196. (A) Both A and R are true and R is the correct explanation of A.
These micro-exercises are the perfect warm-up because they systematically address every

harmonize the different levels of consciousness and creates a deep sense of internal resonance.

163. (C) A physical lock to direct prana.
The word 'Bandha' literally means to bind or lock. In hatha yoga, these are specific muscular contractions that are used to control the flow of vital energy within the subtle body. By locking certain areas, the practitioner can prevent the dissipation of energy and direct it into the central channel, Sushumna. They are essential for advanced pranayama and the awakening of higher states of consciousness and vitality.

164. (A) Both Statement I and Statement II are correct.
This root lock involves the contraction of the muscles at the pelvic floor. It is used to stimulate the primary energy center at the base of the spine and to reverse the naturally downward flow of Apana Vayu, directing it upward to unite with Prana. Both statements accurately describe the physical action and the energetic purpose of this foundational hatha yoga practice, which is vital for spiritual and physical health.

165. (C) Dropping the chin and locking the throat.
This throat lock is performed by lengthening the neck and bringing the chin toward the chest. It serves to regulate the flow of energy to the head and heart and is essential during breath retention to prevent excessive pressure in the brain and ears. It also stimulates the thyroid gland and helps to calm the nervous system. It is not an abdominal or anal contraction, nor a visual focus.

166. (B) It is performed after full exhalation by pulling the abdominal organs inward and upward.
Often called the "abdominal lift," this practice requires the practitioner to exhale completely and then pull the navel back toward the spine and up toward the ribcage. This creates a powerful vacuum in the abdomen, which massages the internal organs and stimulates the digestive fire. It must never be performed on an inhalation or with a full stomach, as it requires a completely empty abdominal cavity for effectiveness.

167. (D) Jivha Bandha
The "great lock" is a powerful combination of the three primary locks: Mula (root), Uddiyana (abdominal), and Jalandhara (throat). Together, they are used to force the vital energy into the central channel of the spine. Jivha Bandha, or the tongue lock, is a different technique and is not considered one of the three main components that make up the classical Maha Bandha in traditional hatha yoga literature.

168. (A) P-2, Q-1, R-3, S-4
Maha Bandha is the combination of the three main locks. Shanmukhi Mudra involves closing the six gates of perception (ears, eyes, nose, mouth). VipareetKarni is an inverted seal resembling a half shoulder-stand. Tadagi Mudra involves the hollowing of the abdomen into a barrel shape. Understanding these distinct descriptions is essential for the correct application of these hatha yoga seals and locks and their specific physiological and energetic effects.

169. (C) It is practiced by sitting with one leg extended, holding the toes, and applying Mula and Jalandhara bandhas.
This "great seal" is a powerful hatha yoga technique that combines a physical posture with internal locks and breath control. It is designed to stimulate the flow of energy throughout the body and prepare the practitioner for meditation. It is not a relaxation pose like Shavasana, nor is it a hand gesture or a head balance. Its complexity and effectiveness make it a highly regarded practice in traditional hatha yoga.

170. (A) Shanmukhi Mudra - Yoni Mudra / Closing the seven gates
These two terms are often used interchangeably or together to describe the practice of closing the sense organs to internalize awareness. It is a fundamental practice of Pratyahara. Other options were incorrect: Tadagi Mudra is an abdominal seal, not a throat lock (which is Jalandhara); Yoga Mudra is a forward fold in Padmasana; and Uddiyana is the abdominal lift, not the root lock (which is Mula). Correct terminology is key.

171. (D) All of the above
This seated forward bend is performed from Padmasana by reaching behind the back and then folding forward until the forehead touches the floor. This action provides a deep massage to the abdominal organs, improves digestion, and helps to calm the nervous system and relax the spine. All the statements correctly describe the

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as a bridge between the physical and mental realms, preparing the practitioner for deeper states of meditation and higher levels of spiritual awareness and vitality.

120. (A) Both Statement I and Statement II are correct.
Breath awareness is the foundational practice of observing the natural rhythm of breathing to calm the mind. Sectional breathing, or Vibhagiya Pranayama, is a technique used to train and strengthen the different parts of the respiratory system—the abdomen, chest, and clavicles. Both statements accurately describe these fundamental practices, which are essential prerequisites for more advanced hatha yoga pranayama techniques and general well-being.

121. (C) Alternate nostril breathing with or without retention.
This purification technique involves inhaling through one nostril and exhaling through the other in a rhythmic cycle, often with a period of breath holding. Its primary purpose is to balance the two main energy channels, Ida and Pingala, which correspond to the parasympathetic and sympathetic nervous systems. This balance promotes mental clarity, emotional equilibrium, and a sense of deep inner peace and physiological harmony.

122. (A) Inhalation is done through the right nostril and exhalation through the left.
This 'sun-piercing' breath is designed to activate the Pingala Nadi, which is associated with heat, vitality, and sympathetic nervous system activity. By always inhaling through the right side, the practitioner increases the metabolic rate and warms the body. It is typically practiced when one feels sluggish or cold, rather than in the summer, as it generates significant internal heat and physical energy.

123. (D) Bhastrika
This 'bellows' breath is a powerful, heating practice that involves rapid and forceful inhalation and exhalation. It is used to generate internal fire and increase energy levels. In contrast, Sitali, Sitkari, and Sadanta are all specifically designed to lower the body temperature and calm the nervous system by inhaling air through the mouth, which is cooled by contact with moisture on the tongue.

124. (B) Glottis constriction to induce parasympathetic tone.
By slightly narrowing the back of the throat, the practitioner creates a soft, audible sound similar to ocean waves. This constriction provides resistance to the breath, which slows down the heart rate and stimulates the vagus nerve. This physiological response shifts the body into a state of relaxation and deep focus. It does not cause hyperventilation or lead to an extreme drop in blood pressure.

125. (C) Practice Sitkari Pranayama instead.
Genetic factors prevent some people from being able to roll their tongue into a tube. Sitkari is the traditional alternative, which achieves a similar cooling effect by inhaling through slightly parted lips with the teeth gently together. This allows the air to pass over the tongue, evaporating moisture and cooling the body. Forcing the tongue is ineffective and can cause unnecessary tension during the practice.

126. (D) All of the above
The bellows breath involves active, powerful movements of the diaphragm for both the inhale and exhale, which generates intense heat and increases metabolism. While highly beneficial for many, its forceful nature can cause a significant temporary increase in blood pressure and intra-abdominal pressure. Therefore, it is traditionally advised that those with severe hypertension or heart issues approach this practice with extreme caution or avoidance.

127. (A) Bhramari
The humming bee breath is exceptionally effective for calming the mind and soothing the nervous system. The resonance of the humming sound in the head helps to release mental tension and reduce anxiety, making it a perfect practice to prepare for sleep. Heating or forceful practices like Bhastrika or Kapalbhati would be too stimulating and could potentially worsen feelings of agitation or restlessness in such cases.

128. (A) Both A and R are true and R is the correct explanation of A.
These techniques are unique because the air is taken in through the mouth rather than the nose. As the air passes over the wet surfaces of the tongue and mouth, evaporation occurs,

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180. (D) Jalandhara, Uddiyana, and Mula Bandha
The simultaneous application of these three fundamental locks—at the throat, the abdomen, and the pelvic floor—is what constitutes the "great lock." This powerful hatha yoga technique is used to unify and direct the flow of energy into the central channel. It is not performed with tongue locks or hand/foot locks. Mastering each lock individually is a necessary prerequisite before attempting to perform them together in this advanced and highly effective energetic practice.

181. (C) Micro-exercises that loosen all the joints.
This system of hatha yoga consists of gentle yet effective movements designed to systematically mobilize and warm up every joint in the body, from the toes to the neck. It is a vital preparatory practice that improves circulation, removes stiffness, and prepares the physical and energetic systems for more intensive asanas. It is not a cardiovascular workout or a heavy lifting program, but a precise way to maintain joint health.

182. (A) Both Statement I and Statement II are correct.
These hatha yoga micro-exercises are unique because they combine specific physical movements with synchronized breathing and focused mental attention. This holistic approach ensures that both the physical body and the vital energy (prana) are stimulated and balanced. Both statements accurately capture the essence of the practice as a comprehensive system for vitalizing the body and mind, making it an excellent daily routine or warm-up for advanced yogic practices.

183. (D) S-VYASA
This contemporary hatha yoga practice was developed by the Swami Vivekananda Yoga Anusandhana Samsthana in Bengaluru. It is based on ancient principles but structured in a way that is modern and scientifically researched. The technique uses alternating cycles of physical activity and deep relaxation to lead the practitioner into a state of profound rest and mental clarity. It is a hallmark of the evidence-based approach to yoga promoted by this institution.

184. (A) It is based on the principle of alternating stimulation and relaxation.
The core philosophy of this hatha yoga technique is that the body and mind reach a deeper state of relaxation when they are first moderately stimulated through physical movement. By moving between gentle asanas and periods of complete stillness, the practitioner can release tension more effectively than through motionless meditation alone. It is not just a seated practice and specifically includes postures to facilitate this cycle of stimulation and rest.

185. (C) Intense physical aerobic exertion.
This sound-based meditation technique focuses on the power of resonance to calm the mind and relax the body. It involves generating internal sounds and listening to external vibrations to harmonize the various layers of the individual. It is a gentle, restorative practice and does not include any form of intense aerobic or physical exercise. Its goal is mental and physiological equilibrium through sound, rather than physical fitness through high-intensity cardiovascular activity.

186. (A) P-2, Q-4, R-1, S-3
Yogic Sukshma Vyayama is associated with Swami Dhirendra Brahmachari. Cyclic Meditation was developed by S-VYASA. Transcendental Meditation was founded by Maharishi Mahesh Yogi. Savita Ki Dhyan Dharana is a practice from Dev Sanskriti Vishwavidyalaya. Knowing these origins is crucial for understanding the distinct methodologies and institutional backgrounds of these popular contemporary hatha yoga and meditation techniques and their specific contributions to modern yoga.

187. (D) It uses a personal mantra repeated silently to settle the mind into a state of pure awareness.
This widely researched meditation technique is characterized by its simplicity and lack of effort. Unlike practices that require intense concentration or physical postures, it involves the effortless mental repetition of a specific sound. This process allows the mind to naturally transcend the busy level of thoughts and experience a state of restful alertness. It was founded by Maharishi Mahesh Yogi and is practiced while sitting comfortably.

188. (B) Savita Ki Dhyan Dharana - DSVV

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137. (C) It involves the external flow of breath, focusing on controlled exhalation and sometimes external retention.
This phase of pranayama is characterized by the movement of the breath out of the body and the subsequent period of stillness before the next inhalation. It is the opposite of internal inhalation. The focus is on the controlled, steady release of air. It is not practiced through the mouth and does not typically involve humming; it is a fundamental component of various nasal breathing techniques.

138. (A) I, II, III, and V only
The psychic breath is a versatile practice that can be done in any position, including while moving. It helps regulate blood pressure, warms the air by resistance, and induces a meditative state through its steady, ocean-like sound. It is not a forceful, rapid practice like the bellows breath (Bhastrika). Instead, it is a smooth and continuous technique that provides a gentle but effective control over the respiratory system.

139. (D) It generates immense heat in the body.
This is incorrect because the practice is actually one of the primary cooling techniques in hatha yoga. By inhaling through the mouth with a hissing sound, the air is cooled by the moisture on the tongue and oral cavity. This lower-temperature air then helps to reduce internal body heat, calm the nervous system, and alleviate thirst and hunger. It is specifically recommended for hot conditions or fever.

140. (B) Suryabhedan
To counteract dullness and lack of energy, hatha yoga prescribes the 'sun-piercing' breath, which involves inhaling exclusively through the right nostril. This side is associated with the solar energy and the sympathetic nervous system. Inhaling through the right activates the body's vital forces, increases the metabolic rate, and sharpens the mind. Chandrabhedan and Sitali would have the opposite, cooling and calming effect, which is not suitable for lethargy.

141. (C) She should strictly avoid breath retention.
While gentle breathing and awareness are highly beneficial during pregnancy, the practice of Kumbhaka (holding the breath) should be avoided. Retention can cause fluctuations in blood pressure and reduce the steady supply of oxygen to the fetus. It also increases intra-abdominal pressure, which is not recommended. Gentle, rhythmic breathing without any strain is the safest and most effective approach for both mother and child during this period.

142. (D) Suryabhedan - Lunar breath
This is incorrect because 'Surya' means sun, and this breath is therefore the solar breath, designed to increase heat and vitality. The 'lunar breath' is actually Chandrabhedan, which involves inhaling through the left nostril to cool and calm the body. The other pairs correctly identify Ujjayi as the psychic breath, Bhastrika as the bellows breath, and Bhramari as the humming bee breath, reflecting their traditional hatha yoga names and qualities.

143. (A) To establish a connection between mind and breath, assessing baseline breathing patterns.
Before attempting to control the breath, a practitioner must first learn to observe it without judgment. This initial step helps to calm the nervous system and makes one aware of any habits like shallow or irregular breathing. Establishing this mindful connection ensures that the subsequent pranayama practices are performed with the necessary sensitivity and without forcing the body beyond its current capacity or comfort level.

144. (B) Abdomen, chest, and clavicular region
To develop full control over the respiratory system, a student must learn to isolate and consciously expand the three main areas of the lungs. This involves abdominal breathing for the lower lobes, thoracic breathing for the middle portion, and clavicular breathing for the upper peaks. Mastering these sections individually allows for the eventual integration of the complete yogic breath, which utilizes the maximum capacity of the lungs efficiently.

145. (B) The continuous, repetitive chanting or recitation of a mantra.
This meditative practice involves the focused repetition of a sacred word or sound to steady the mind and deepen concentration. It can be performed aloud, in a whisper, or entirely within the mind. The rhythmic nature of the repetition helps to replace chaotic thoughts with a single,

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joint and muscle group in a gentle but thorough manner. By increasing circulation and mobilizing the joints, they reduce the risk of injury during more intense asanas. Additionally, they help to clear the energy channels, making the subsequent practice more effective on both a physical and an energetic level. This foundation is essential for a safe and productive hatha yoga session.

197. (C) Restful alertness.
This phrase is commonly used to describe the unique state of consciousness achieved during Transcendental Meditation. While the body is in a state of deep physiological rest—often deeper than during sleep—the mind remains fully awake and aware, though quiet. This combination is highly effective for reducing stress and improving cognitive function. It is not a hypnotic trance or a state of active visualization or effortful concentration.

198. (B) Clear, steady, and soothing to keep the practitioner on the border of sleep and wakefulness.
The instructor's voice acts as a vital anchor for the practitioner's awareness. It must be calm and rhythmic to encourage deep relaxation, yet clear and audible enough to prevent the person from falling into a heavy sleep. This delicate balance allows the practitioner to stay in the hypnagogic state, where the mind is highly receptive and deep-seated tensions can be released effectively through the guided hatha yoga process.

199. (D) The brilliant, life-giving aspect of the Sun.
In Vedic hatha yoga traditions, Savita refers to the spiritual power of the Sun, representing the light of consciousness that dispels darkness and ignorance. Meditation on this aspect is intended to invoke inner wisdom and vitality. It is not about the moon, the ocean, or a specific sound, but about connecting with the source of life and light to achieve spiritual awakening and overall physical and mental well-being.

200. (C) Statement I is correct but Statement II is incorrect.
The practice is based on the ancient principle of balancing the mind's state by using the body. Statement I accurately reflects this goal of calming agitation and waking up lethargy. However, Statement II is false because the technique heavily utilizes physical asanas and relaxation techniques to achieve its mental goals. It is a holistic approach that works through the physical body to reach and stabilize the mind.

201. (C) Mind Sound Resonance Technique (MSRT)
This contemporary hatha yoga practice systematically uses different levels of sound, from loud chanting to silent internal vibration, to create a healing resonance throughout the individual. This process helps to harmonize the energetic and mental layers, promoting deep relaxation and stress management. Other practices like Vipassana or Yoga Nidra do not focus on this specific progression of sound and resonance as their primary methodology for achieving mental clarity and rest.

202. (A) They include specific exercises for throat and chakra vitalization.
This system of hatha yoga micro-exercises is comprehensive, addressing not just the major joints but also more subtle areas like the throat, eyes, and energy centers. For example, 'Griva Shakti Vikasaka' is specifically for the neck and throat region. These movements are designed to improve the flow of prana and enhance the health of the entire body. They are very much an active physical practice and remain a vital part of modern yogic training.

203. (D) The mantra is chanted loudly for the entire duration.
This is incorrect because Transcendental Meditation is a silent practice where the mantra is repeated effortlessly in the mind. Loud chanting would require too much effort and would prevent the mind from naturally settling into the deeper, quieter state of awareness that is the goal of the technique. It is designed to be simple and accessible, requiring no intense concentration, and has been scientifically validated for its numerous health and psychological benefits.

204. (B) To forcefully push prana into the nadis and clear blockages.
The specific breathing patterns in these hatha yoga micro-exercises are designed to provide the energetic "push" needed to clear the subtle channels. By synchronizing the flow of breath with the physical movement, the practitioner ensures that the vital energy is active and directed

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237. (B) Madhyama, Vama/Dakshina, Churning (Nauli Chalana).
Mastery of this abdominal shatkarma begins with isolating the central rectus abdominis muscles. Once this is achieved, the practitioner learns to isolate the left and right sides. Only after these foundations are solid can the complex churning or rolling movement of the muscles be performed. This logical progression ensures that the necessary hatha yoga muscular control and intra-abdominal vacuum are developed before attempting the most advanced stage of the practice.

238. (C) Statement I is correct but Statement II is incorrect.
The fish pose is indeed named for the ability it gives to float in water, which is achieved through its expansive and balanced form. Statement I is accurate. However, Statement II is false because the legs are traditionally folded in Padmasana or kept on the floor, not held at ninety degrees (which would be a different posture like Uttanpadasana). This hatha yoga backbend focuses on chest expansion and throat stimulation rather than intensive leg lifting.

239. (A) Hatha Yoga Pradipika
This classical hatha yoga text, written by Swami Swatmarama, is the primary authority that defines and describes the six shatkarmas, or purification techniques. While other texts like the Yoga Sutras of Patanjali focus more on the philosophical and mental aspects of yoga (the eight limbs), the Pradipika provides the technical details for these physical cleansing practices, which are considered essential hatha yoga prerequisites for successful pranayama and deeper meditation.

240. (B) It is deeply relaxing and helps relieve anger and anxiety.
The soothing humming sound of this "bee breath" is exceptionally effective for calming the mind and soothing the nervous system. The internal resonance in the head helps to release mental tension and soothe the emotions, making it a valuable hatha yoga tool for emotional balance. It is not a roaring sound like Simhasana, nor does it involve wide-open eyes or forceful inhalations. Instead, it is a quiet, internal, and restorative practice.

241. (B) Sheetkarma - Kapalbhati variant
This is a correct pair, as Sheetkarma is one of the three hatha yoga variations of Kapalbhati that uses water to purify the sinuses and brain. Other options were incorrect: Vyutakrama is also a shatkarma, not a supine asana; Nauli is a physical cleansing shatkarma, not just a meditation technique; and Dandadhauti is a stomach cleansing practice, not for the eyes (which would be Tratak or Neti). Accurate classification is vital for hatha yoga.

242. (D) All of the above
This spontaneous meditation practice involves awareness of the breath and the natural sound of Soham as it flows through the subtle energy passages. It is characterized by its effortless, uncounted repetition and internal visualization. All the statements correctly describe the various technical and energetic elements of this hatha yoga-related meditative technique, which leads to a deep state of mental stillness and a closer connection to the self's natural rhythm and essence.

243. (C) They are purely physical with no impact on the endocrine system.
This is incorrect because hatha yoga bandhas, like Jalandhara (throat lock), are well-known to stimulate and balance glands like the thyroid and parathyroid. Their impact is both physical and hormonal. The other statements accurately describe them as neuromuscular locks that help in untying psychic knots and are essential for advanced pranayama. Understanding their holistic effect on the body and mind is fundamental to the study and safe application of advanced hatha yoga techniques.

244. (D) It provides a deep forward stretch to the spine.
By bringing the legs over the head in a supine position, this plow pose provides an intensive and comprehensive stretch to the entire back, from the heels through the hamstrings and up along the spinal column to the base of the skull. It is a powerful hatha yoga forward bend that helps to increase spinal mobility and relieve tension in the back. It does not typically restrict spinal fluid or induce lordosis when practiced with proper alignment.

245. (C) Shanmukhi Mudra

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practices like TM or Yoga Nidra focus on mental relaxation and do not include these types of specific, joint-targeted physical exercises for neck and shoulder stiffness.

213. (C) I, II, and IV only
This resonance technique focuses on the power of both produced (Ahata) and internal (Anahata) sounds to calm the mind. Chanting the different components of Om (A, U, M) is a central part of the practice. While the process is meditative and may include a resolve, its core sound-based elements are the resonance and chanting. It does not use Tratak (external gazing) as a primary element, as its focus is entirely on auditory and internal vibrational harmony.

214. (B) Yoga Nidra
This guided hatha yoga practice is specifically designed to keep the practitioner on the threshold between being awake and being asleep. This state is known as the hypnagogic state and is highly effective for reprogramming the subconscious mind and releasing the deep-seated tensions that cause sleep disorders like insomnia. Active practices like Surya Namaskara or Kapalbhati are too stimulating for this purpose, and Nauli is a physical shatkarma focused on the digestive system.

215. (D) Cyclic Meditation - Sound resonance
This is incorrect because the primary focus of Cyclic Meditation is the alternating cycle of physical stimulation through asanas and deep relaxation through IRT, QRT, and DRT. Sound resonance is the primary focus of MSRT (Mind Sound Resonance Technique). The other pairs correctly identify Yoga Nidra with conscious sleep, TM with effortless transcendence through a mantra, and Sukshma Vyayama with joint mobilization. These distinctions are vital for the correct study of contemporary hatha yoga.

216. (A) Both A and R are true and R is the correct explanation of A.
The resonance produced by sounds like the Om mantra creates subtle vibrations that penetrate throughout the entire physical and mental structure. These vibrations are effective at breaking up the tension held in the tissues and calming the nervous system, which helps in the management of chronic pain and stress. This scientifically-backed contemporary hatha yoga technique uses sound as a tool to achieve the profound state of relaxation and internal harmony necessary for overall health.

217. (C) Physical and mental purification (Nadi Shuddhi/Pranayama).
Like most traditional hatha yoga and meditative practices, Savita Ki Dhyan Dharana is most effective when the body's energy channels are clear and the mind is calm. Performing alternate nostril breathing helps to balance the nervous system and prepare the practitioner for the deep focus required for solar meditation. Eating a heavy meal or performing advanced arm balances would be distracting or physically counterproductive, while sleep alone is not a sufficient preparation for active meditation.

218. (A) Closed eyes and deep internal awareness of changes in the body.
The purpose of the asana phase in this contemporary practice is not physical fitness or perfect form, but to provide a moderate level of stimulation to the body and mind. By keeping the eyes closed and focusing on the internal sensations during movement, the practitioner enhances their awareness and prepares themselves for the deep relaxation that follows. This internal focus is key to the cycle of stimulation and rest that defines this hatha yoga technique.

219. (D) Meditation/Uninterrupted flow of awareness.
In the context of Patanjali's eight limbs, this term refers to a state where the practitioner's focus on an object becomes steady and continuous, like the flow of oil from one vessel to another. It is the stage that follows Dharana (concentration) and precedes Samadhi. While it is often translated simply as meditation, its specific hatha yoga definition emphasizes this seamless and spontaneous quality of attention and internal focus.

220. (D) Statement I is incorrect but Statement II is correct.
Statement I is false because Tratak is classified as one of the six shatkarmas, or purification techniques, in hatha yoga. However, Statement II is correct as it is a highly powerful practice for developing concentration. By steadying the gaze, the mind also becomes steady, making it an

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are designed for stomach clearance and internal purification. Vamandhauti involves drinking lukewarm saline water and inducing vomiting, while Vastradhauti uses a cloth strip. Both techniques require precise execution to yield their intended salient features and significant digestive health benefits.

254. (D) Internal purification to prepare for subsequent yogic disciplines
Shatkarmas serve the primary purpose of achieving comprehensive internal purification within the human body. By systematically cleansing the respiratory and digestive tracts through various specialized techniques, these practices remove toxins and imbalances. This purification process is vital because it establishes a clean physical and energetic foundation, effectively preparing the practitioner for more advanced and complex subsequent yogic disciplines.

255. (C) To maximize therapeutic outcomes and ensure safe administration
Researchers emphasize understanding the distinct mechanisms of air-based and water-based Kapalbhati techniques to maximize therapeutic outcomes. Each variation has unique physiological impacts on the body, requiring specific administration protocols. Distinguishing between air-based methods like Vaatkrama and water-based methods ensures the safe application of these traditional cleansing practices, ultimately enhancing the overall efficacy and safety of modern yogic sessions.

256. (B) Ardhakatichakrasana
Ardhakatichakrasana is a standing posture specifically utilized to evaluate and improve lateral bending mechanics of the spine. During its execution, the practitioner performs a side stretch that tests spinal mobility and the flexibility of the lateral musculature. This posture serves as an essential assessment tool within a training module designed to analyze structural alignment and enhance overall spinal health.

257. (D) Core engagement for pelvic stability
The transition between Trikonasana and its rotational counterpart, Parivrittatrikonasana, requires significant core engagement to maintain pelvic stability. As the torso rotates, the muscles of the abdomen and back must work together to prevent the pelvis from shifting out of alignment. This structural requirement ensures that the spine remains supported and the posture is executed with precision and safety.

258. (A) Lateral muscle elongation from heel to fingertips
Parsvakonasana is designed to elongate the lateral musculature of the body through a deep lunge and extended reach. The technique creates a continuous line of stretch from the grounded heel all the way to the extended fingertips. This mechanical action enhances lateral flexibility and strengthens the lower limbs, demonstrating how precise execution impacts the body's structural integrity and alignment.

259. (C) Veerasana
Veerasana is utilized to test structural integrity due to its demand for substantial resilience in the knee and hip joints. This standing posture requires the practitioner to maintain a deep, stable position that challenges joint articulation and lower limb stability. By executing this technique correctly, practitioners cultivate foundational strength and develop the necessary resilience for more complex sequences in yoga.

260. (A) The precise execution of their respective techniques
The benefits derived from yogic standing postures are highly dependent on the precise execution of their respective techniques. Accurate structural alignment and correct movement patterns are essential for enhancing joint articulation and spinal mobility. Without focusing on these specific technical details, the therapeutic effects on lower limb stability and core engagement may be diminished, highlighting the importance of disciplined practice.

261. (D) Ardhamatsyendrasana
Ardhamatsyendrasana is a seated posture specifically utilized to assess and develop maximum spinal rotation. By twisting the torso while keeping the foundation stable, this asana tests the rotational capacity of the vertebrae and surrounding muscles. Mastering this seated alignment is critical for practitioners, as it provides comprehensive conditioning before they

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standing hatha yoga posture, which is essential for a healthy and mobile back.

229. (C) Uddiyana Bandha can be practiced effectively after a heavy meal.
This is incorrect because the abdominal lift requires a completely empty stomach to allow the organs to be pulled inward and upward toward the spine. Practicing this hatha yoga lock after eating can cause severe pain and discomfort and will be physically impossible due to the presence of food. The other statements correctly describe the use of bandhas to lock energy and the specific regulatory and stimulatory effects of the throat and root locks.

230. (B) It synchronizes and balances the activity of both right and left hemispheres.
Scientific studies on alternate nostril breathing suggest that this hatha yoga practice helps to harmonize the activity between the two sides of the brain. Each nostril is linked to the contralateral brain hemisphere, so rhythmic alternating breathing encourages a state of neurological balance. This leads to improved mental clarity, emotional stability, and better overall cognitive function. It does not depress brain activity or cause seizures when practiced correctly according to traditional hatha yoga guidelines.

231. (D) Bhujangasana (low cobra variant)
For someone with a weak back, a low cobra is much safer than the intense lift of Shalabhasana or Dhanurasana. It allows the practitioner to work on expanding the chest and improving lung capacity by gently lifting the upper torso while keeping the lower abdomen grounded. This provides the benefits of hatha yoga spinal extension without placing excessive mechanical stress on the lumbar region, making it an ideal choice for strengthening the back safely.

232. (A) I, II, III, and V only
The shoulder stand is widely praised for its ability to stimulate the thyroid, improve venous return from the legs, and boost circulation to the brain, which helps to calm the mind. However, it is generally contraindicated for individuals with severe cervical spondylitis because the intense pressure on the neck can aggravate the condition. For others, it remains a highly restorative and vitalizing hatha yoga posture when practiced with proper alignment and care.

233. (C) Tratak
While focused gazing is generally beneficial for many, it can be contraindicated for individuals with severe myopia or glaucoma. The intense, unblinking focus can place extra strain on the eyes and increase intraocular pressure in some cases. Individuals with these conditions should seek professional advice before starting this hatha yoga practice. Other exercises like ankle rotation or relaxation techniques like Yoga Nidra do not affect the eyes and are generally safe for these individuals.

234. (A) Bhastrika - Cools the body
This is incorrect because the bellows breath is a highly heating hatha yoga practice that increases metabolism and generates intense internal fire. The cooling practices are actually Sitali and Sitkari. The other pairs correctly identify Agnisara for digestion, Jala Neti for respiratory health, and Mula Bandha for pelvic floor health, reflecting the traditional and scientifically supported benefits of these hatha yoga shatkarmas and internal locks for physical and energetic well-being.

235. (A) II, I, III
Anatomically, Jalandhara Bandha is located at the throat, making it the highest lock. Uddiyana Bandha is situated in the abdominal region, in the center of the body. Mula Bandha is at the perineum or pelvic floor, which is the lowest lock. This top-to-bottom sequence is fundamental to understanding how these hatha yoga locks address different regions of the body and how they can be combined effectively during advanced breath retention and energetic practices.

236. (B) An internal journey of awareness up and down the spinal cord.
This component of Preksha meditation involves mentally traveling along the central axis of the body to refine internal perception and purify the subtle energy channels. It is not about an external pilgrimage, deity visualization, or vocal chanting. Instead, it is a focused hatha yoga-related meditative technique that uses internal awareness to achieve a deeper state of consciousness and a clearer understanding of the self's energetic and physical structure.

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essential bridge to higher meditative states like Dharana and Dhyana. It is unique among hatha yoga practices for its dual role as a cleanser and a direct path to meditation.

221. (C) A gesture that directs prana.
The word 'Mudra' can be translated as a seal, shortcut, or gesture. In hatha yoga, these are specific physical configurations of the body—often the hands, head, or the whole body—that are used to seal and direct the flow of vital energy. By creating these symbolic and physical gestures, the practitioner can influence their state of mind and enhance the effectiveness of pranayama and meditation by preventing the dissipation of energy.

222. (D) It requires passive inhalation and active, forceful exhalation.
This "frontal brain cleansing" technique is unique because the focus is entirely on the sharp, rapid exhalation produced by the quick contraction of the abdominal muscles. The inhalation is a spontaneous and quiet recoil. This hatha yoga practice is used to clear the respiratory system and energize the brain. It is a heating and invigorating technique and is never practiced as a slow, cooling, or mouth-breathing exercise in its classical form.

223. (A) Weakening of the digestive fire (Jatharagni)
Regular breath control is traditionally believed to strengthen, not weaken, the digestive fire. By improving the flow of prana and stimulating the abdominal region through diaphragmatic movement, hatha yoga pranayama actually aids in metabolism and detoxification. The other benefits—purifying the nadis, increasing vital energy, and calming the fluctuations of the mind—are all well-recognized and primary goals of this fundamental and powerful yogic practice.

224. (B) P-3, Q-4, R-2, S-1
Parsvakonasana is a standing side-angle pose. Suptavajrasana is a seated posture that reclines into a supine-like stretch but is categorized by its seated base. Shalabhasana is the prone locust pose. Chakrasana is the supine wheel pose. Understanding these hatha yoga categories and their examples is essential for a balanced practice that addresses the body from all orientations, ensuring a comprehensive and safe approach to physical development and energetic balance.

225. (B) It focuses on observing the breath and bodily sensations to develop equanimity.
This ancient insight meditation technique involves a systematic and non-judgmental observation of the reality of one's own body and mind. By developing an impartial awareness of the ever-changing nature of sensations, the practitioner learns to break the habits of craving and aversion. It is a dedicated mental training process and is not about physical fitness, standing on one leg, or the continuous chanting of mantras as its primary methodology.

226. (A) Gomukhasana - Sitting posture for shoulders and hips
This is a correct pair, as the cow-face pose is a renowned hatha yoga seated posture that simultaneously provides a deep stretch to the shoulders and the hip joints. Other options were incorrect: Ardhakatichakrasana is a standing lateral bend; Makarasana is a prone relaxation pose, not supine; and Setubandhasana is a supine backbend (the bridge), not a prone one. Correct categorization is fundamental to the study and safe practice of yoga.

227. (C) I, II, and III only
This hatha yoga flow is a complete practice that vitalizes the entire body, including the endocrine system, by alternating between forward and backward bends. It is designed to generate heat and solar energy. However, it is not traditionally limited to sunset; in fact, it is most commonly and ideally practiced at sunrise to greet the day. These statements accurately capture its dynamic and comprehensive nature as a foundational and popular yogic technique.

228. (A) Both A and R are true and R is the correct explanation of A.
In the triangle pose, the sideways movement of the torso creates a deep stretch along one side of the trunk and a corresponding contraction on the other. This alternating pressure helps to improve the lateral flexibility of the spinal column and tones the internal organs. Both statements accurately describe the physical action and the resulting anatomical benefit of this foundational

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This "six-gated" seal is the most direct hatha yoga tool for sense withdrawal because it involves physically blocking the eyes, ears, nose, and mouth. This action helps the practitioner to cut off external distractions and turn their awareness inward, which is the definition of Pratyahara. While other mudras like Maha Mudra or VipareetKarni have significant energetic benefits, they do not focus on the physical closure of the sense organs to internalize focus and awareness.

246. (B) I, II, III, and IV only
These statements accurately capture the primary focus of each practice—Preksha on internal perception, Vipassana on sensation awareness, Antarmauna on thought witnessing, and TM on silent mantra repetition. Statement V is incorrect because these are all primarily mental and meditative practices, not "strictly physical exercise regimes." While hatha yoga involves the body, its ultimate aim through these techniques is the training and purification of the mind for higher states of awareness and peace.

247. (D) Nadishuddhi followed by Bhramari
For a hyperactive nervous system, alternate nostril breathing is ideal for bringing balance between the sympathetic and parasympathetic branches. Following this with the humming bee breath provides a powerful resonance that calms the mind and releases deep mental tension. These two hatha yoga practices are highly soothing and restorative. Heating or forceful techniques like Bhastrika or Kapalbhati would be too stimulating and could potentially increase the practitioner's sense of agitation or stress.

248. (A) Veerasana - Balancing on the head
This is incorrect because the hero pose is a seated or lunging hatha yoga posture that focuses on leg strength and spinal alignment; it does not involve balancing on the head (which would be Shirshasana). The other pairs correctly describe Trikonasana with vertical arm alignment, Parsvakonasana with a ninety-degree knee lunge, and Paschimottanasana with holding the toes. Accurate knowledge of these classical hatha yoga alignments is vital for a safe, stable, and effective physical practice.

249. (A) Both A and R are true and R is the correct explanation of A.
The corpse pose is the essential final step of a hatha yoga session because it allows the physiological systems—heart rate, respiration, and muscle tension—to return to their resting baseline. This period of stillness is when the body assimilates the benefits of the active asanas and the nervous system shifts from the sympathetic to the parasympathetic state. Without this relaxation, the practitioner may miss the deepest restorative and integrative effects of their entire hatha yoga practice.

250. (A) Yogic Sukshma Vyayama
This system of hatha yoga micro-exercises is specifically designed to loosen the joints, warm the muscles, and build the physical foundation necessary for classical asanas. By addressing every part of the body with gentle but effective movements and synchronized breathing, it systematically prepares the practitioner for more intensive physical work. Meditative practices like Vipassana or Ajapa Jap focus on the mind and do not provide this essential physical warm-up and joint-targeted mobilization and strengthening.

251. (B) Aqueous flushing mechanism
Jala Neti utilizes a specific aqueous flushing mechanism to clean the nasal passages and upper respiratory tract. Unlike the mechanical friction used in Sutra Neti, this technique relies on the gentle flow of saline water. This aquatic approach helps in removing mucus and pollutants efficiently, ensuring optimal respiratory health and preparing practitioners for more advanced and complex yogic disciplines.

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252. (A) Vaatkrama
Vaatkrama is a specific variation of Kapalbhati that primarily utilizes air to achieve internal purification. In this technique, the practitioner focuses on forceful exhalations through the nostrils to cleanse the respiratory system. This air-based method is distinct from Vyutakrama and Sheetkarma, which integrate water. Understanding these differences is essential for maximizing the therapeutic outcomes of traditional cleansing methods.

253. (C) Vamandhauti and Vastradhauti
The gastrointestinal evaluation within the clinical assessment focused on the effects of Vamandhauti and Vastradhauti. These specific yogic practices

to the area being exercised. This combined action is much more effective for removing stiffness and vitalizing the body than physical movement alone or disconnected breathing.

205. (C) Vipassana Meditation
While Cyclic Meditation, Transcendental Meditation, and MSRT are contemporary developments or modern organizations based on ancient roots, Vipassana is considered one of India's most ancient meditation techniques, rediscovered and taught in its traditional form. It focuses on the direct observation of physical sensations to develop insight. It is a classical Buddhist practice and is not categorized as a modern "contemporary yogic practice" in the same way as the other scientifically researched or institutionally developed methods.

206. (D) P-4, Q-2, R-1, S-3
Rotation of consciousness is a key stage in Yoga Nidra. Alternating stimulation and relaxation defines Cyclic Meditation. Silent personal mantras are used in Transcendental Meditation. Meditation on the Sun is the core of Savita Ki Dhyan Dharana. Each component is a defining feature of its respective practice, highlighting the diverse ways in which hatha yoga and meditation use body awareness, rhythmic movement, sacred sound, and nature-based focus to achieve mental peace.

207. (A) It induces an increase in alpha and theta brain waves, associated with deep relaxation.
Scientific studies have shown that the systematic guided relaxation of psychic sleep shifts the brain into patterns similar to deep sleep and meditative states. This increase in alpha and theta activity corresponds to a reduction in stress, enhanced creativity, and better emotional processing. It promotes a state of profound rest while maintaining conscious awareness, rather than stimulating the sympathetic nervous system or increasing cortisol, making it a powerful therapeutic tool in hatha yoga.

208. (B) MSRT - S-VYASA
This is the correct pair, as the Mind Sound Resonance Technique is a proprietary contemporary practice of the S-VYASA institution. Other options were incorrect: Yoga Nidra is traditionally linked to the Bihar School of Yoga, Cyclic Meditation is from S-VYASA (not DSVV), and Savita Ki Dhyan Dharana is from DSVV (not the Bihar School). Accurate institutional knowledge is essential for understanding the modern landscape of hatha yoga and scientifically researched meditation techniques.

209. (D) All of the above
This solar meditation is a holistic hatha yoga practice that focuses on the vitality of the Sun to awaken inner light. It is a central teaching at Shantikunj and the DSVV institution and often incorporates the chanting of the Gayatri Mantra to enhance its spiritual and energetic effects. All the statements provided accurately reflect the nature, purpose, and institutional roots of this modern yet traditionally grounded meditative technique for personal and spiritual growth.

210. (A) It ends with intense aerobic jumping.
This is incorrect because the entire philosophy of this hatha yoga practice is to lead the practitioner toward deeper and deeper states of rest. Ending with intense jumping would stimulate the sympathetic nervous system and undo the relaxation achieved. Instead, it concludes with a Deep Relaxation Technique (DRT) performed in Shavasana, allowing the body and mind to settle into a state of profound stillness and peace, which is the ultimate goal of the practice.

211. (C) Reduction in trait anxiety and improvement in cognitive function.
Numerous clinical studies have demonstrated that the regular practice of this effortless meditation technique significantly lowers chronic stress and anxiety. By allowing the mind to transcend busy thoughts and experience a state of restful alertness, it also improves focus, memory, and overall mental clarity. It is a well-regarded hatha yoga-related intervention for improving quality of life and does not lead to aggression, memory loss, or increased stress when practiced correctly.

212. (D) Yogic Sukshma Vyayama
This system of hatha yoga micro-exercises includes a dedicated series for the neck and shoulders, known as Griva Shakti Vikasaka. These gentle movements are specifically designed to mobilize the cervical spine and release the tension that often accumulates in the upper back from modern sedentary habits. Other meditative

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transition to more demanding spinal extension or backbending exercises.

262. (B) Thoracic extension with grounded lower extremities
Bhujangasana focuses on thoracic extension while the practitioner keeps the lower extremities firmly grounded. This prone posture initiates the sequential engagement of the posterior musculature by lifting the chest and arching the upper back. This specific biomechanical action contrasts with other prone movements and serves as a foundational step in developing spinal flexibility and strength during backbending sequences.

263. (C) Shalabhasana
Shalabhasana is a prone posture that shifts the muscular demand to elevating the lower limbs against the force of gravity. Unlike practices that focus on the upper body, this technique emphasizes the strength of the lower back and legs. It provides a targeted challenge to the posterior musculature, helping to balance the effects of anterior spinal flexion exercises used in seated practices.

264. (D) It combines the mechanics of Bhujangasana and Shalabhasana
Dhanurasana effectively combines the mechanical actions found in both Bhujangasana and Shalabhasana. By simultaneously lifting the chest and the legs to form a bow-like shape, the practitioner achieves simultaneous anterior stretching and posterior contraction. This integrated approach utilizes the thoracic extension and lower limb elevation learned in previous prone postures, providing a more intense and comprehensive spinal conditioning.

265. (A) Neutralizing spinal tension from backbending
Makarasana serves a primary functional purpose as a restorative posture used to neutralize spinal tension accumulated during intense backbending. After performing demanding prone extensions like Dhanurasana, resting in this position allows the muscles to relax and the spine to return to its neutral state. This phase is crucial for ensuring safe practice and reaping the therapeutic benefits of asanas.

266. (B) Halasana
Halasana is a supine asana where practitioners extend their legs beyond their heads to reach the floor behind them. This movement is specifically designed to achieve maximum posterior elongation of the entire spine and hamstrings. By following the inversion of Sarvangasana with Halasana, practitioners enhance their structural flexibility and deepen the physiological impact of the inverted posture series during training.

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267. (B) Profound shoulder mobility and spinal extension
The execution of Chakrasana requires profound shoulder mobility and significant spinal extension to lift the body into a full upward-facing arch. This complex supine posture demands that the practitioner creates a stable bridge using the hands and feet. The ability to achieve this arch depends on the flexibility of the anterior chain and the strength of the posterior musculature.

268. (A) Vrikshasana
Vrikshasana is utilized in the study to establish basic unilateral stability as a foundational balancing posture. By standing on one leg while the other is placed against the inner thigh, the practitioner develops the necessary proprioception and neuromuscular coordination. This practice serves as a starting point before progressing to more intricate and demanding balancing acts like Garudasana and Natrajasana.

269. (C) Simultaneous wrapping of the upper and lower extremities
Garudasana tests central nervous system focus by requiring the simultaneous wrapping of both the upper and lower extremities while balancing on one leg. This intricate coordination demands intense mental concentration and spatial awareness. The complexity of the posture challenges the brain to maintain equilibrium while managing the intertwined limbs, highlighting the link between physical balance and cognitive focus.

270. (D) Natrajasana
Natrajasana is a dynamic balancing posture that combines unilateral stability with a deep posterior spinal extension. In this asana, the practitioner balances on one foot while reaching back to hold the other foot, arching the spine into a backbend. This combination measures dynamic equilibrium

and enhances spatial awareness, representing an advanced stage of neuromuscular coordination and structural integration.

271. (C) Suryabhedan
Suryabhedan is a pranayama technique specifically designed to activate the sympathetic nervous system by isolating inhalation exclusively through the right nostril. This practice is associated with increasing internal heat and energy levels within the body. By focusing on the solar channel, Suryabhedan serves as a heating mechanism that modulates physiological functions and prepares the practitioner for more vigorous breathing.

272. (B) Slight constriction of the glottis
The resonant sound characteristic of Ujjai pranayama is produced through a slight constriction of the glottis during the breathing process. This mechanical action creates a gentle, soothing vibration that enhances breath awareness and generates internal heat. By narrowing the passage of air in the throat, practitioners can control the flow of breath, promoting relaxation and nervous system modulation.

273. (D) Through a rolled tongue
In Sitali pranayama, the inhalation process is executed by drawing air through a rolled tongue. This specific technique allows the air to be cooled as it enters the body, providing an immediate thermoregulatory effect. Sitali is categorized as a cooling practice, used to contrast the effects of heating techniques like Suryabhedan and Ujjai by lowering the internal temperature.

274. (A) Sitkari
Sitkari is a cooling pranayama technique that relies on drawing air through closed teeth to achieve its physiological effect. Similar to Sitali, it is used to lower internal body temperature and calm the nervous system. The sound produced by air passing through the teeth helps the practitioner focus, making it an effective tool for thermoregulation and mental stillness.

275. (C) Forceful and rapid inhalations and exhalations
Bhastrika pranayama is characterized by forceful and rapid inhalations and exhalations, which evaluate the limits of pulmonary capacity. This vigorous technique is designed for intense internal energy generation and physiological activation. By moving air quickly through the respiratory system, Bhastrika helps in clearing the airways and stimulating the autonomic nervous system, highlighting its role in advanced respiratory training.

276. (A) Balanced flow of breath through alternate nostrils
Nadishuddhi was practiced in the seminar to ensure a balanced flow of breath through the alternate nostrils. This foundational purification technique is essential for clearing the energetic channels before introducing more complex breath retention methods. By balancing the airflow, practitioners achieve a state of physiological and mental equilibrium, which is necessary for the safe and effective practice of pranayama.

277. (D) Bahyavritti Pranayama
Bahyavritti Pranayama is a respiratory modification that focuses on the controlled, external cessation of breath following a complete exhalation. In this practice, the lungs are kept empty for a specific duration, which helps in calming the mind and regulating the autonomic nervous system. This technique is systematically used to train the practitioner in external retention, emphasizing breath control.

278. (B) Maintaining breath internally after a maximal inhalation
Abhyantarvritti Pranayama is executed by maintaining the breath internally after a maximal inhalation. This internal retention technique requires the practitioner to hold the air within the lungs, which contrasts with the external cessation practiced in Bahyavritti. By focusing on this internal pause, practitioners enhance their pulmonary efficiency and develop deep concentration, contributing to the goal of achieving stillness.

279. (C) Stambhavritti Pranayama
Stambhavritti Pranayama is characterized by the sudden and spontaneous suspension of breath at any given moment, regardless of whether the practitioner is inhaling or exhaling. This advanced technique involves a mid-cycle pause that requires intense focus and heightened breath awareness. It is considered one of the most complex phases of pranayama modifications,

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directly impacting mental stillness and cognitive regulation.

280. (D) Mental stillness and autonomic nervous system regulation
The isolation of specific vritti, such as Bahyavritti, Abhyantarvritti, and Stambhavritti, demonstrates profound benefits for mental stillness and autonomic nervous system regulation. By controlling the pauses in the respiratory cycle, these techniques help in stabilizing the mind and balancing physiological functions. The structured application of these breath retention methods leads to enhanced internal awareness and a deeper relaxation.

281. (A) Pranav and Soham Japa
Pranav and Soham Japa were utilized in the initial phase of the research to anchor the wandering mind through auditory and vocal repetition. By repeatedly chanting these mantras, practitioners create a focal point for their attention, which helps in reducing mental fluctuations. This foundational practice prepares the mind for more subtle stages of internalized awareness and subsequent silent meditation.

282. (B) Spontaneous, unuttered repetition synchronized with respiration
Ajapa Jap differs from initial japa practices because it involves the spontaneous and unuttered repetition of a mantra synchronized with the natural respiratory cycle. Unlike vocal chanting, this technique is internal and effortless, occurring naturally as the practitioner breathes. This progression represents a more advanced stage of concentration where the mantra becomes an integral part of the practitioner's subconscious awareness.

283. (B) Observing and eventually exhausting spontaneous thought patterns
Antarmauna, or inner silence, is a systematic technique designed for observing and eventually exhausting spontaneous thought patterns. By cultivating objective observation, the practitioner learns to witness the internal mental processes without becoming attached to them. This practice is essential for developing cognitive regulation and clearing the mind of repetitive thoughts, leading toward the profound silence required for deep meditation.

284. (A) Observing subtle realities through perception without reaction
Both Vipassana and Preksha Meditation are defined by the practice of observing subtle realities of the physical and mental structures through heightened sensory perception without reaction. This observational methodology allows practitioners to gain insights into their internal state with objectivity. By maintaining a non-reactive awareness, they develop the mental clarity and cognitive regulation necessary for advanced spiritual and psychological growth.

285. (C) Deep cognitive regulation and mental clarity
The progression from the active repetition of mantras to the profound observational silence of Antarmauna and Vipassana collectively fosters deep cognitive regulation and ultimate mental clarity. These practices work together to stabilize the mind and refine internal awareness. By moving through these progressive stages, practitioners achieve a continuous spectrum of mental discipline that enhances overall psychological focus.

286. (D) Mula Bandha
Mula Bandha is an internal lock that requires the contraction of the perineal region to prevent the downward dissipation of vital energy. By physically engaging these muscles, practitioners aim to redirect energy upwards along the spinal axis. This technique is the first in a series of Bandhas used to regulate energy flow and enhance internal awareness during advanced yogic practices.

287. (C) A complete exhalation
To properly execute Uddiyana Bandha, a complete exhalation is necessary before drawing the diaphragm upward and the abdominal wall inward. This respiratory condition creates the internal vacuum required to pull the abdomen toward the spine. Performing this lock on empty lungs allows for a deeper physical engagement of the abdominal cavity, which is essential for stimulating internal organs and energy.

288. (B) Resting the chin firmly against the upper sternum
Jalandhara Bandha achieves precise physical compression of the throat by resting the chin firmly against the upper sternum. This cervical

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lock regulates the energy flow in the upper body and helps in maintaining concentration. The mechanical action of tucking the chin ensures that the energy is contained within the torso, facilitating deeper states of meditation and advanced yogic absorption.

289. (D) Mula Bandha, Uddiyana Bandha, and Jalandhara Bandha
Maha Bandha, often referred to as the great lock, requires the simultaneous application of Mula Bandha, Uddiyana Bandha, and Jalandhara Bandha. Practitioners must synchronize these three distinct internal locks while holding the breath to create a comprehensive energetic seal. This complex structural hold demands profound concentration and serves to consolidate internal awareness and energy for advanced spiritual practices.

290. (A) Internal awareness and achieving advanced yogic absorption
A primary outcome of executing energy locks like Mula, Uddiyana, and Jalandhara Bandhas is the consolidation of internal awareness and the achievement of advanced yogic absorption. These techniques are designed to regulate the body's internal energy and focus the mind. By mastering these locks, practitioners can stabilize their internal state, leading to deeper meditative experiences and enhanced spiritual development.

291. (C) Shanmukhi Mudra
Shanmukhi Mudra is a neuromuscular gesture that requires the practitioner to use their fingers to close the six sensory apertures of the face. By shutting out external sights, sounds, and other stimuli, this technique induces a state of sensory withdrawal. This practice is essential for turning the attention inward and fostering the deep introspective focus necessary for advanced meditation.

292. (A) A pond-like structure
A pond-like structure is the visual metaphor used to describe the abdominal hollowing achieved during the practice of Tadagi Mudra. While in a seated posture, the practitioner creates a deep concave shape in the abdomen, which is intended to stimulate the visceral organs. This specific mechanical action helps in toning the digestive system and enhancing the flow of internal energy.

293. (D) Specific internal locks
Maha Mudra is an asymmetric practice that combines seated forward bending and breath retention with specific internal locks. These elements work together to channel energy along the spinal axis and improve internal focus. By integrating these different yogic techniques, practitioners can alter physiological pathways and achieve a heightened state of awareness, demonstrating the comprehensive nature of traditional Mudra practices.

294. (B) Pelvis supported above the heart in partial inversion
VipareetKarni Mudra is defined by a biomechanical position where the pelvis is supported above the heart in a state of partial inversion. This posture deliberately alters the gravitational effect on circulation, encouraging blood flow from the lower extremities toward the upper body. This gravitational shift provides unique physiological benefits and helps in calming the nervous system during yogic practice.

295. (C) Psychological submission and physical flexibility
The execution of Yoga Mudra in a seated cross-legged position was evaluated for its dual benefits on psychological submission and physical flexibility. By folding forward in this posture, practitioners demonstrate a sense of humility and release while also stretching the back and hip muscles. These combined effects contribute to a deeper introspective focus and the overall well-being of the practitioner.

296. (D) Yogic Sukshma Vyayama
Yogic Sukshma Vyayama is a contemporary practice formulated by Swami Dheerandra Brahmchari that utilizes subtle, localized movements. These exercises are designed to activate specific joints and internal organs throughout the body. By focusing on small, precise movements, this technique provides a foundational approach to physical preparation and energy activation, making it a key component of modern institutional frameworks.

297. (A) Alternating stimulation and relaxation
The core methodology of Cyclic Meditation, developed by S-VYASA, involves the sequence of alternating stimulation and relaxation. This

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systematic approach uses physical movements to stimulate the body followed by periods of deep rest to induce a state of calm. By cycling between these two states, practitioners can effectively manage stress and achieve a balanced state of cognitive enhancement and physiological rest.

298. (B) Mind Sound Resonance Technique
The Mind Sound Resonance Technique, an institutional methodology developed by S-VYASA, employs auditory vibrations to induce deep cellular relaxation. By focusing on the resonance of specific sounds, practitioners can release internal tension at a microscopic level. This technique highlights how modern yogic applications integrate traditional sound concepts with structured protocols to achieve therapeutic outcomes and enhance cognitive health.

299. (B) Effortless mantra repetition
Transcendental Meditation, attributed to Maharshi Mahesh Yogi, primarily utilizes the technique of effortless mantra repetition to achieve a state of pure consciousness. Unlike practices that require intense concentration, this method focuses on the natural settling of the mind through a specific, internalized sound. This contemporary practice is designed for modern stress management and provides a straightforward pathway to achieving mental stillness.

300. (A) Bihar School of Yoga (BSY)
Yoga Nidra is a systematic guided relaxation technique standardized by the Bihar School of Yoga (BSY). It is specifically designed to maintain awareness on the threshold of sleep, allowing for deep subconscious healing and stress reduction. This practice has become a cornerstone of modern therapeutic yoga, illustrating the evolution of traditional concepts into formalized methods optimized for modern lifestyles.

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